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The history of the British
and Foreign Bible Society

Sh

Rev^d B. W. Pierpont,
With the affect^{ed} regards
and best wishes of E. C. -

January 1st 1861.

THE HISTORY
OF THE
BRITISH AND FOREIGN
Bible Society,

FROM ITS INSTITUTION IN 1804, TO THE CLOSE
OF ITS JUBILEE IN 1854.

COMPILED AT THE REQUEST OF THE JUBILEE COMMITTEE,

BY THE
REV. GEORGE BROWNE,

DURING TWENTY YEARS ONE OF THE SECRETARIES OF THE SOCIETY.

IN TWO VOLUMES.

VOL. II.

LONDON.

SOLD AT THE SOCIETY'S HOUSE, EARL STREET,
BLACKFRIARS;
BAGSTER AND SONS, PATERNOSTER ROW;
AND ALL BOOKSELLERS IN THE UNITED KINGDOM.

1859.

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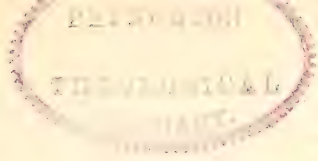
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HISTORY

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

PART II.

HISTORY OF THE SOCIETY'S FOREIGN OPERATIONS.

SOUTHERN EUROPE.

CHAPTER I.

SPAIN, PORTUGAL, AND ITALY.

1804—1854.

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THAT portion of the Society's field of operations on which we are now entering, differs, in some important respects, from that which we have just quitted. In Central and Northern Europe, the influences of Protestantism are widely felt. Some whole countries are, nominally at least, Protestant; and in all, the Protestant element has more or less of existence, if not of ascendancy. It was to have been expected, that a Society proceeding on the great Protestant principle of the supremacy and sufficiency of the Holy Scriptures, should find countenance and sympathy among those by whom this principle is pro-

EUROPE.

—

SOUTHERN

—

CHAP. I.

Spain,
Portugal,
Italy.

—

1804-54.

—

Spain.

EUROPE. fessedly held in veneration; and such was the fact. In the
 — Protestant states of the Continent, as we have seen, the Society
 SOUTHERN — was welcomed with open arms; and among Protestants every-
 CHAP. I. where, it has had the privilege to enrol a goodly host of earnest,
 Spain, active, zealous adherents and fellow-workers. It is true, also,
 Portugal, that some members of the Roman Catholic Church, breaking
 Italy. — the trammels by which they were surrounded, and braving the
 1804-54. — discountenance to which they were exposed, have joined in the
 Spain. — work of Bible distribution; and that a large number of the
 1805. — Greek Communion have lent it their patronage, especially
 The Pro- when the sanction of the Imperial favour gave it such pro-
 testant — minence throughout the vast empire of Russia. Still it has
 element — been chiefly by Protestants, either individually, or as associated
 congenial — in Churches and Communities, that the cause of the Bible
 to the — Society has been upheld, in those parts of Europe that have
 spread of — hitherto passed under review.
 Divine —
 truth. —

The con-
 trary influ-
 ence of
 Popery.

We now turn to countries in which Protestantism, where
 it exists at all, has only a feeble development. Spain, Portu-
 gal, and Italy, are still under the almost unbroken domination
 of the Papacy. We must not, then, be surprised to find the
 vestiges of the Bible Society's work in those countries to be
 comparatively faint and broken; we must not be disappointed
 to meet with little native co-operation, and comparatively
 limited results. But though the incentives of sympathy and
 success have not been abundant, a greater intensity has been
 given to those motives which spring from a sense of the value
 of the Scriptures, and of the lamentable condition of those from
 whom they are withheld.

These preliminary remarks seem called for, in order to pre-
 pare the reader for the changed aspect which, for a time, the
 narrative is about to assume.

First sup-
 plies to
 Spanish
 prisoners
 of war in
 1808.

SPAIN.—The first efforts made by the Society for the benefit
 of Spain, were in connection with the Spanish prisoners found in
 this country. When, in 1805, the attention of the Society was
 drawn to the case of the prisoners of war, then detained in
 England, their number, as formerly stated, amounted to scarcely
 less than 30,000, including French, Spanish, and Dutch. For
 the benefit of the Spanish portion of these, an impression of
 the New Testament was ordered to be printed; and as Spanish

Testaments, for immediate use, were not to be procured on any terms, extra copies of the Gospels were printed, in order that they might be put into distribution singly, as they respectively issued from the press.

The anxiety of the Spanish prisoners to obtain the New Testaments offered to them was very great. On this occasion was witnessed the pleasing spectacle alluded to in a former page: "Nearly a thousand poor Spanish prisoners sitting round their prison walls reading the word of God, with an apparent eagerness that would put many professing Christians to the blush."*

When, in 1808, the Spanish prisoners of war were allowed by the British Government to join the patriotic standard, which their countrymen had unexpectedly raised against the invader of their land, the Society accompanied this act of release with the gift of a Spanish New Testament. Seven hundred and seventy-five of these captives received each a copy, as they embarked for the land of their nativity; and with tears of joy and thankfulness they carried off the precious seed, to spread it over a soil in which, perhaps, it had been more sparingly sown than in almost any other portion of Christendom.

With the exception of some copies which found their way into Spain through Gibraltar, little more than the above was accomplished for that country, by the Society, during the period anterior to the pacification of Europe.. Many copies, however, were sent to the more distant countries and colonies, where the Spanish language is spoken.

PORTUGAL.—Of Portugal, during this same early period, there is still less to be recorded. Several editions of the New Testament, amounting altogether to above 20,000 copies, were printed. Of these, a considerable number were sent to Portuguese settlements abroad; some were distributed among Portuguese residents in this country; and some were forwarded to Lisbon, where they were circulated with great rapidity, and were said to have been held in high estimation by persons of all ranks; but the demand for them does not appear to have continued.

Such are the brief notices to be given of these countries of Southern Europe, as regards the circulation of the Holy Scrip-

EUROPE.
—
SOUTHERN
—
CHAP. I.
Spain,
Portugal,
Italy.
—
1804-54.
—
Spain.
1808.

Portuguese
New Tes-
tament.

* Vol. I. p. 33.

EUROPE.

—
SOUTHERN

CHAP. I.

Spain,

Portugal,

Italy.

—
1804-54.—
Spain.

1819.

Operations
still limit-
ed, even
after the
General
Peace.Spanish,
and Por-
tuguese
Scriptures.

tures, down to the establishment of the general peace of Europe, in 1814. But even after this auspicious event, which, in Central and Northern Europe, opened so wide a field for the Society's operations, and which, as we have seen, was followed, in those parts, by so rapid a development of Biblical Agency; the countries of Spain and Portugal, (with Italy,) exhibit a melancholy contrast to the rest of Europe, and afford but very scanty materials for the present history.

The attention of the Society did not, indeed, fail to be directed towards these countries, the well-known circumstances of which, furnished a special plea for watchful and solicitous efforts to introduce among them the Sacred Scriptures; but the results were so limited, that all that the Society was enabled to effect for their benefit, during the next fifteen years, may be comprised in a few sentences.

Of the Spanish and Portuguese Scriptures, 5000 of Scio's version of the Spanish New Testament, and 5000 of Ahneida's Portuguese Bible, were printed in 1819; and in the following year, 5000 of the Spanish Bible, Scio's version, and 5000 of the Portuguese Bible of Pereira's version.

The larger portion, however, of these Spanish and Portuguese Scriptures, were employed in the supply of the colonies and dependencies of Spain and Portugal, or other distant countries, where those languages are spoken. Every opportunity was seized of introducing them into the mother countries, but these were few and far between; and the same had to be said also of Italy; so that, year after year, the Reports of the Society, when referring to these countries, contain little more than lamentations over their sad state: yet hopes were cherished, which, as we shall hereafter see, were destined not to be wholly disappointed.

There was, in fact, an interval of a few years, during the period of civil strife in Spain, in which an opportunity was presented, and happily improved, for introducing the Scriptures; and as we shall have something more of detail to give in relation to this period, it will be more convenient, at this point, to dissociate Spain and Portugal, and present a succinct and separate notice of the subsequent efforts, which have been made by the Society for the benefit of each of these countries.

SPAIN.—In 1821, a Corresponding Committee of a few friends was formed at Gibraltar, for the purpose of promoting, as far as practicable, the Society's object in regard to Spain; and that Committee, renewed and revived from time to time, has continued its unobtrusive and watchful services, with varied success. But it is evident, that the channels through which alone they could operate, did not allow of very extensive efforts. A little leaven was gradually diffused—a few thousand copies in all, sent forth in small numbers, conveyed the divine message of mercy and salvation into the neighbouring districts of the Spanish territory—with what result it is not given us to say, except that there was evidence, that the Bible was regularly read, by hundreds of those who had been willing purchasers.

EUROPE.
—
SOUTHERN
—
CHAP. I.
Spain,
Portugal,
Italy.
—
1804-54.
—
Spain.
1821.

Committee
formed at
Gibraltar.

A version of the New Testament in the Catalonian language—a language spoken, it is said, by four millions of the inhabitants—was, about the year 1830, executed at the expense of the Society, by Mr. Prat, a native of the province of Catalonia, under the superintendence of the Rev. Mr. Cheap, of Knaresborough, Yorkshire. The first edition came out in 1832, and a second edition, of 2000 copies, was printed in 1835; and subsequent editions were called for, especially during the short period that Spain was more fully open to Biblical operations. In the whole, 9000 copies have been printed in this important language or dialect.*

Catalonian
version of
the New
Testament.

About 1834, the Bishop of Arragon published two editions of the Spanish Bible, translated by himself.

In 1835, two gentlemen, quite unconnected with each other, visited Spain, and exerted themselves most assiduously and successfully in promoting the Society's object. One of these gentlemen was Lieut. Graydon, R.N., afterwards the Society's Agent in Switzerland and Italy. He felt his mind drawn to attempt something for Spain; and without receiving a regular commission from any Society, he ventured alone upon his arduous and self-imposed enterprise. The other was Mr. George Borrow, who was first engaged by the Society to carry through the press, at St. Petersburg, an edition of the Mantchou Tartar Testament, as already narrated. When, after that work

Efforts of
Messrs.
Borrow and
Graydon.
1835.

* The Psalms and the Pentateuch were also prepared, but not printed.

EUROPE. was finished, he returned to this country, he was invited to
 — visit Portugal; but meeting with nothing but discouragement
 SOUTHERN there, he proceeded into Spain, with which country his name
 — became afterwards much associated, both by his labours and
 CHAP. I. his writings.
 Spain,
 Portugal,
 Italy.

1804-54.

Spain.
 1836.

Both these gentlemen visited the metropolis of that country, sought and obtained interviews with several persons of influence, and in the face of the most formidable obstacles, persevered in endeavours to arouse attention to the subject of distributing the Holy Scriptures. Their zeal at first met with little else but disappointment, owing to the then unhappy state of the country. Subsequent events, however, showed that their self-denying labours were not in vain.

Result.

Before the close of the year 1836, the exertions of these gentlemen were followed with marked result. In Barcelona a distribution of 1600 copies of the Scriptures was effected by sale, a few copies only having been given away. An edition of the New Testament, in Catalan, was carried through the press, and an edition of the entire Bible in the Spanish language was commenced. At Madrid, also, an edition of the New Testament was printed. The destitution of the people, in regard to the Scriptures, was found to be extreme.

Introduction
 of the
 Scriptures
 in many
 cities.

The distribution continued, and the favourable report which the Society had to make, in 1838, of the progress of its work in Spain, called forth expressions of "gratitude mingled with astonishment." It was not a small thing to have to say, that in Spain—a country long under the despotic sway of a system most opposed to the free circulation of the Scriptures, and, at the period now referred to, the seat of a sanguinary civil war—where the elements of strife and discord had well nigh burst asunder the last bonds of society, leaving the land a prey to violence and crime—in Spain, notwithstanding all the misery and confusion which then reigned, and, (such is the mysteriousness of Providence,) partly, perhaps, in consequence of that confusion and misery—the Holy Scriptures had gained a silent entrance, and been openly bought and sold in several of its principal towns. Editions of the Scriptures in the Spanish, and the Catalan,

amounting to 3000 Bibles and 13,000 Testaments, had issued from the Spanish press, besides those which had been sent from England. A large part of these had been disposed of, and almost entirely by sale. The issues of one year alone, had amounted to between 5000 and 6000 volumes.

A few extracts from the correspondence of Lieutenant Graydon, the gentleman to whom the work of introducing and circulating the Scriptures in Spain was first entrusted, will tend to show the avidity with which the Spanish people received and bought the Sacred Volume, when it was presented to them.

The first extract is taken from a letter dated May, 1837. The rest were all of later date.

From Barcelona he writes:—

“In my last I mentioned my having decided to advertise the sale of the Catalan New Testament at half cost price, during fifteen days, as a friendly boon to the working classes of this city and neighbourhood, in consideration of the ruined state of all commerce, and the very heavy contributions of the war, &c. After sending off my letter, I found that in less than four days nearly four hundred copies had been sold; the following five or six days the demand had diminished, apparently as if those copies were first to be read and examined previous to seeking for more; three days before the expiration of the fixed time of fifteen days, I warned the public of it, when such was the effect, that I was obliged to keep sitting up to near eleven o'clock at night of the last day, Saturday, when I had sold 1082 copies! Sunday came, and Monday, with an almost undiminished demand; but as the fifteen days had expired, I raised the price to the cost price, but only sold one copy: the entreaties were, however, so very earnest and pressing, and the apparent poverty of the applicants such, that I determined to dispose of the remaining copies (1178) of the edition at half cost price, and now the sale is proceeding at the dépôt. The expressions of gratitude were innumerable, and the admiration of the contents of the book very remarkable:—‘The words and the history of the Crucified and of his followers are most interesting to us.’—‘We were altogether ignorant of such a book: it delights us.’ The vast majority of the higher order seem to keep aloof from the work; but few of them come to me for a copy. Never was such a scene witnessed in this city: workmen, masons, shoemakers, carpenters, tailors, &c. &c., coming almost in a continued file to purchase the good book! Surely the hand of the Lord is evidently in all this, for in that hand alone are all hearts and spirits.”

From Valencia he writes:—

“I put an advertisement in the paper stating that a friend of the London

EUROPE.

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SOUTHERN

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CHAP. I.
Spain,
Portugal,
Italy.

—
1804-54.

—
Spain.
1837.

Incidents
of distri-
bution by
Lieutenant
Graydon.

Barcelona.

Eagerness
to possess
the Scrip-
tures.

Delight in
them, as
revealing
“things
new.”

Valencia.

EUROPE. Bible Society had arrived, and would be happy to receive subscribers' names to the Bible printed and published in Spain by the Society, copies of which he had with him. The effect was really electrical; all day long —

SOUTHERN —

CHAP. I. was my room in the inn besieged, and that by some of the very highest classes. At eleven o'clock at night only, the work ended, and never was I so worn down with fatigue both of mind and body, but filled with unspeakable joy. One poor old priest, the furrows of whose grief-worn cheek betrayed that they had been often a channel to many a tear, in taking his leave late at night, with deep agony exclaimed—'We are all lost; we have forsaken the true God; we are undone for ever!' He held my hand with the utmost expression of affection, while I assured him that while there was life there was hope; that Christ was waiting to be gracious, for that his blood cleanseth from all sin. As long as I live, shall I remember the expression of joy that seemed to light up in his soul like a flash of lightning at midnight, when in reply to my assurances, he said, 'O yes, in Him, and in Him alone, are we safe!'

Mournful
feeling of
an aged
priest.

In this place, in the course of six days, he disposed of about four hundred copies, chiefly at cost prices, for which he received £89.

Alicante.

From Alicante, he writes:—

Anxiety to
read and
understand
the Scrip-
tures.

"A week after my arrival, I received 500 copies of the New Testament; and the next day, without my being able to announce publicly the sale, six dozen were disposed of to as many of the lower, and perhaps the middling classes, and to this day have the same class of persons continued to come and purchase; so that up to this morning, 296 copies have been purchased. The demand for the Bible is unceasing—"when would I bring them copies of the Bible, and works on the Bible, to aid them in the study of it?"—All this, and much more of the kind, without my having been able to announce the sale, except in the custom-house. Walking through the city, many of the shopkeepers may be seen reading it. Some women have come for it for their children, and one person took twenty for his school, nearly all expressing their utter ignorance of such a history, or of such a good book."

From the same place:—

"Up to this morning, I have disposed of 560 copies of the New Testament, of which thirteen were given, and all the others sold at half price. The purchasers all appeared to be highly content and grateful to the Society. The sale would have been, I have little doubt, much more rapid, and to a far larger amount, but for the all-absorbing occupation of electing members for the new Cortes, the doubtful result of the war, and the want of a due publicity of the sale, which was refused me. . . . How often do I wish that I had wings, that I might be able to avail myself of the extraordinary disposition of the people to purchase the blessed book! What countless copies might be thus disposed of! A few days ago the

Director of a Royal College purchased from me 189 copies, saying that he had 168 pupils, and would put a copy in all their hands.' EUROPE.

From Almeria he writes :—

"With 369 copies I opened the sale, and in three days I sold nearly every copy; the London ones at the Society's prices, and those of Barcelona at half-price—the price I had fixed. The sensation caused by such a sale is indeed most profound. Centuries perhaps had passed away without the vast majority of the inhabitants having heard of such a book! This city (as it is miscalled) is very ancient, quite of a Moorish kind, and cradled in ignorance. Many of the priests came and purchased, seemingly with great content; yet on the third day they determined to endeavour to prevent the continuance of the sale, and for this purpose appealed to the bishop, on the plea of some of the copies not having the name of the place they were printed in, on the title-page! The bishop immediately named three priests to compare every word with the Spanish edition and the Vulgate. Two days after, the same parties reiterated their demand in strong terms, as I hear, when the bishop gave them a written order 'not to interfere any further in the business; that the examination of the copies verified their fidelity; and that he could not prevent their sale!'"

From Carthage he writes :—

"I passed through the custom-house the two cases, containing 374 New Testaments lately printed at Barcelona. Late in the afternoon, I sent out half a dozen placards to be posted. The persons who did it had scarcely time to return, when my habitation was filled with, I may safely say, most joyful purchasers, although it was the hour of dinner and siesta of the whole city. In two hours and a half I disposed of 167 copies at half-price. Nothing could exceed the eagerness and contentment of every one. The next day, 114 copies more were purchased by as many individuals; and now I have but twenty-five copies remaining in all, and even these I may say, are already disposed of, but not taken away! At the outset, one or two persons wished to purchase the two cases, but as I perceived it to be for the purpose of speculation, I declined, preferring disposing of the copies myself, at as reasonable a price as possible, and getting into conversation with every one: repeatedly have I been requested to go into the interior with a good supply, for that the demand would be immense.

"When I go along the streets I perceive shopkeepers and others reading their copies. Sometimes I enter into conversation on some portion of what they are reading, and not unfrequently does it end with tears rolling down their cheeks. The poor dear souls! O pray ever more, that the Lord of a now ripe and almost lodged harvest, may send forth more labourers. 375 copies were disposed of at this place."

Spain was also enjoying the services of that other ardent and

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SOUTHERN

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CHAP. I.

Spain.

Portugal.

Italy.

—

1804-54.

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Spain.

1837.

The Bible, in effect, unknown to Spain for centuries.

Liberal spirit of a Catholic bishop.

Carthage.

Eager purchasers,

and anxious readers of the Sacred Volume.

EUROPE. enterprising friend of the Society, Mr. George Borrow. This gentleman, having succeeded in carrying through the press at Madrid, an edition of 5000 copies of the New Testament, spent above five months in travelling through the provinces, seeking to bring the Holy Book into circulation.* He left small quantities for sale in a number of the principal places, besides, in the same way, disposing of a considerable quantity himself. He acted, almost without exception, on the principle of obtaining a price for the books. On his return to Madrid, where he arrived much enfeebled in health, having been very ill on the road, he opened a room or shop, for the public sale of the Scriptures: this, however, after a short time, was not allowed by the authorities. While it remained open, some hundreds of copies were sold.

SOUTHERN

CHAP. I.
Spain,
Portugal,
Italy.

1804-54.

Spain.
1837.

Mr. Borrow;
his distributions
in the provinces,
and at Madrid.

Gospel of
St. Luke in
the Gitáno,
or Gipsy
language.

A small impression of the Gospel of St. Luke, in the Romany, or Gitáno, or Gipsy language, was printed at Madrid, under the superintendence of this same gentleman; who himself made the translation, for the benefit of the interesting, singular, degraded race of people whose name it bears, and who are very numerous in some parts of Spain. He likewise took charge of the printing of the Gospel of St. Luke, in the Cantabrian, or Spanish-Basque language, a translation of which had fallen into his hands.

Both
Agents
forced to
quit Spain.

Strictest
prohibition
imposed on
the admission
of the
Scriptures.

Before another year had passed, the Society found it necessary to withdraw their two zealous and indefatigable friends from Spain. One of them, Mr. Borrow, did indeed afterwards return to the Peninsula for a short time, during which he succeeded in selling upwards of 1000 copies of the New Testament, and also met with a considerable demand for entire Bibles; as to any further active efforts in the way of distribution, the door was shut. There did not seem to be wanting among the people a ready disposition to purchase and read the Sacred Book; but the interdict was so strict, and so rigorously enforced, that nothing remained for the Society, but to wait the opportunity of renewed exertions, and in the mean time to seek a blessing on the seed already scattered in the plains, and in the valleys, and along the shores of that land of distraction and woe. It was no small consolation and joy to know,

* For interesting particulars of his journeys, see Borrow's "Bible in Spain."

that nearly 14,000 copies of the Scriptures, were brought into circulation in Spain, within five years.

Unwilling to give up all hope that a favourable change might ere long take place, and encouraged by letters received from friends in the country, the Society commenced, in 1840, the printing, in Spain, an edition of 5000 Bibles, and 2000 Testaments. Intelligence was received, that, here and there, as opportunity offered, the Scriptures were eagerly bought up; but the restrictions imposed on the introduction and circulation of religious books presented an effectual barrier, at that time, to the further prosecution of the work of the Society.

Several years now elapsed, during which little or nothing could be done by the Society for the benefit of Spain.

In 1847, the Rev. Dr. James Thomson, formerly the Society's Agent for America and the West Indies, was engaged by the Society for two years, to visit and travel in Spain. He was able to accomplish very little: not from any want of zeal, diligence, prudence, or courage, on his part; for the praise assuredly belonged to him of having done what he could. In the first of the two years, he travelled extensively, and endeavoured much to get the Scriptures printed in the different towns in Spain, but uniformly failed. Arrangements were several times all but completed, when some evil influence interposed, and deterred the printer from proceeding. The importation of copies was found all but an impossibility.

The last mention we have to make of Spain, during the period now under review is, that during the year 1854, a grant of 950 Bibles, Testaments, or portions of the Scriptures, was made to a gentleman in the South of Spain, who had kindly undertaken the distribution of them. This grant was in fulfilment of the recommendation of the Rev. Dr. Thomson, who before this time, however, had himself ceased from all his earthly labours, and entered into rest.

The total number of copies printed by the Society in the Spanish language, up to the close of 1854, was 53,869 Bibles, 173,997 Testaments, and about 50,000 portions, either of the Old or New Testament; but the greater part of these were re-

EUROPE.

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SOUTHERN

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CHAP. I.
Spain,
Portugal,
Italy.

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1804-54.

—
Spain.
1847.Efforts of
Dr. James
Thomson.

EUROPE. quired for Spanish America, or other places out of Spain,
 SOUTHERN where its language is spoken.

CHAP. I.

Spain,
 Portugal,
 Italy.

1804-54.

Portugal.
 1834.

PORTUGAL presents almost as dreary a picture, in the period subsequent to the peace, as it did before. The legal impediments were not, indeed, so great; but the apathy and indifference of the people seemed to bid defiance to every effort to promote, through the medium of the written word, their spiritual benefit.

Free im-
 portation
 of Scrip-
 tures.

In 1834, a decree was passed, permitting the free importation of books, making no exception in regard to Bibles and Testaments; and every person was allowed to follow whatever religion his judgment might approve. In consequence of this, and that the Bible might be within reach of those who should be willing to read it, a supply of 500 Bibles and Testaments was sent to Lisbon; and a few gentlemen there, formed themselves into a Committee, for the purpose of promoting their circulation. In the following year, 1300 copies more were sent to Lisbon and Oporto, at each of which places a correspondence was opened with gentlemen, who appeared to have the interests of the Society much at heart. Some of the booksellers, also, were induced to take Bibles and Testaments on sale. Notwithstanding all this, however, the friends of the cause appear to have met with little success.

Revised
 version of
 Almeida's
 Testament.

In 1838, the Rev. Mr. Whiteley, British Chaplain at Oporto, entered on a revision of Almeida's Protestant Portuguese version of the New Testament.* In 1840, the printing of this revised New Testament was completed at Oporto: 200 copies were brought to this country, and small supplies forwarded to Rio Janeiro, Bahia, and Pernambuco.

Soon after this, in 1842, measures were taken to print, at Lisbon, an edition of the whole Bible, of Pereira's version. Unexpected difficulties, however, occurred in the progress of the work; and when at length, after some years, a considerable portion of it had been completed, it was found to have been accomplished in so unsatisfactory a manner, that the whole impression, as far as it had proceeded, was destroyed.

* For a favourable testimony of this version, by the Royal Academy of Science at Lisbon, see Thirty-seventh Report, p. liv.

But while Portugal itself, continued thus closed against the
 Scriptures, or indifferent to their circulation, a wider door was
 open, at least for a season, in some of its colonies and depen-
 dencies.

In the island of MADEIRA, in 1836, a correspondent received a grant of 50 Bibles and 300 Testaments. Another friend also applied for, and received a grant of Bibles and Testaments. A few of these were placed in the hands of some poor men, who, as hawkers, went about the country to dispose of them. At first the people were greatly prejudiced against them, but afterwards they became much more ready to receive them. At that time, the reading of the New Testament in the churches, had been recommended by ecclesiastical authority.	Portugal, Italy. — 1804-54. — Portugal. 1836. Madeira. Circulation of Scrip- tures.
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One of the above gentlemen, Dr. Kalley, a physician from Scotland, had gone to Madeira for the benefit of his health; and he now devoted himself, not without success, to diffuse the blessing of God's word amongst the inhabitants of the island. In 1840, he writes:—

“Many copies are taken by the sick to distant parts of the island. The heaven is spreading; and when the Holy Spirit accompanies it in answer to prayer, it will work. Many, perhaps, buy to please me, as I generally see those who purchase Bibles. All whom I prescribe for, receive advice and medicine gratis, and so there are a vast number of applicants. To-day some of the richest in the island, and some of the poorest, were together hearing of the love of God, manifested in the gift of his Son, and waiting to be seen. I do not see the rich to the exclusion of the poor, nor the poor to the exclusion of the rich; but the most dangerous cases first, whoever they may be. From 9 A.M. to 2 P.M. is spent with the sick, prescribing for the body, and recommending the counsels of the Spiritual Physician, and those medicines which He counsels us to buy of Him without money.”

These benevolent and disinterested efforts to extend and promote the reading of the Scriptures, excited the alarm and displeasure of the authorities of the island. Dr. Kalley was thrown into prison, where he continued several months, and only obtained his liberation on remonstrances being addressed to the central seat of government at Lisbon. Though not a

His imprisonment and liberation.

EUROPE. direct Agent of the Society, his zeal for the Bible, and his sufferings for its sake, naturally excited much sympathy; and his liberation was viewed by all the friends of the Society with unmixed gratitude and joy.

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SOUTHERN
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CHAP. I.
Spain,
Portugal,
Italy.

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1804-54.

—
Portugal.
1840.

But though the principal Agent was thus taken out of the field, the work of distribution still went on: 900 Testaments, and 900 select books of the Old Testament, were added to those previously sent. Those who received them had to encounter many difficulties; but Dr. Kalley, writing soon after, observes:—

“Could your Committee see many of these messengers of God, with what care they are wrapt up when put aside, with what solemnity opened, with what eagerness listened to, they would not regret the expense incurred in sending them.

Religious
awakening
in Madeira.

“There are, also, now some noble instances of firmness in following what is known to be the will of God; and I believe that the truth is taking such root in the country, that it will be impossible to eradicate it.”

Persecu-
tion breaks
out.

These remarks of Dr. Kalley were soon to receive a very striking, affecting, and practical illustration. Persecution soon broke out against the readers of the Bible in Madeira, and large numbers were driven out of the island. The Rev. Mr. Hewitson, a devoted and excellent young Scotch clergyman, who had had an effective share in awakening the Portuguese there, reckoned that there were not less than 200 genuine and intelligent converts, who, with their families, amounting to more than 500 in all, now left their native country to seek refuge in Trinidad. Before sailing, those who now were quitting for ever their island home, were supplied with copies of the New Testament. During the disturbances which led to the above event, the house of Dr. Kalley was broken into by the mob, and all the copies of the Scriptures found there, were destroyed in an Auto da Fé in the street.

Banish-
ment of
many
Converts.

The following additional particulars, regarding these poor refugees, will not be out of place here:—

“On Sunday, the 23d of August 1845, the ‘William’ loosed her sails, and slowly and beautifully glided out of the Bay of Funchal. There was something of deep solemnity about her

every motion, carrying, as she was, two hundred Christians from the land of their fathers, to seek a refuge in a land of strangers. Most of this large party had left their homes at night, and could not, without risking their lives, return to their ruined cottages to collect any little property that might be left. Many of them came on board with nothing but the clothes they had on, and these in tatters from their wanderings in the Serras. Yet during the days we sojourned among them in that ark of refuge, not a word of repining reached our ears, except from one or two unconverted members of large families, who had not yet learned to love the cause, for which the rest rejoiced to suffer. The language of all the others was that of joy and thankfulness to Him, who had called them 'out of darkness into His marvellous light;' and who had now in His mercy delivered them from their enemies on every side, and gathered them together in one family, and into one refuge. The more that was seen of this persecuted flock, in circumstances the most trying, the higher did their Christian principle rise in the estimation of all. Those only who know the general character of the Portuguese, can form a just estimate of the total change, that must have passed on these converts. They had become 'new creatures' indeed. In the distribution of clothes to the necessitous, it was most gratifying to witness the good feeling shown by all, on the occasion—to see, not merely their willingness to share with one another the bounty of their Christian friends, but their eagerness to tell of the wants of others more destitute than themselves. And in no one instance was there an attempt to deceive, by any concealment of what they possessed. The mate and steward both repeatedly remarked, 'that they had never seen folk love one another as these folk did.' Among the two hundred and eleven passengers of the 'William,' there was one Romanist family, who had long persecuted the converts, and who now were seeking a passage to Trinidad as emigrants. Their extreme poverty excited the lively compassion of those around them. After the converts had each received from the hand of charity their small supply of clothing, some of them came aft to their benefactors on the poop, and begged to know if they might now consider it as their own property, and act accordingly. They were asked

EUROPE.

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SOUTHERN—
CHAP. I.Spain,
Portugal,
Italy.—
1804-54.—
Portugal.
1845.

Willing
sacrifice of
their all,
for the
truth's
sake.

Disinte-
rested and
generous
conduct of
the Exiles.

EUROPE. the reason of the question, when they said it was their wish to
 — obey their Lord's command—'Love your enemies, bless them
 SOUTHERN that curse you, do good to them that hate you, and pray for
 — them which despitefully use you and persecute you.' They
 CHAP. I. were cheerfully assured that they might; and it was pleasing
 Spain, to see them share their scanty store with their former enemies;
 Portugal, thus affording a most beautiful specimen of the spirit by which
 Italy, they were animated.
 — 1804-54.
 Portugal. 1845.

"Their conduct throughout was such, that the Romanists openly expressed their wonder and astonishment. They saw those who had little properties, (and there were both landholders and householders in the 'William's' band of Christians,) parting with their houses and land, and all they possessed, for the smallest trifle, counting 'all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.' One Portuguese gentleman, talking on the subject, wound up by saying, that 'if he were called upon to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, because he saw them suffer without complaining.'

"As was their conduct under persecution on shore, so was their conduct afloat. They had chosen Christ, and the only subject of their glorying was the Lord Jesus. They looked not back upon the world, with all its pleasures. From it, and from self, they had been weaned by the Spirit of that Saviour who had sustained them through evil report, and through good report; who had been a shield and solace to them, in sorrow and in joy, by day and by night, at all seasons, and in all circumstances. They knew that He, who had thus watched over them, would not desert them in the land to which they were now being driven, before the persecuting hand of man. Christ, when on earth, said to his disciples, 'When they persecute you in this city, flee ye into another.' The Christian's kingdom is not of this world; his kingdom is a kingdom set up by the God of heaven. It is a kingdom which shall, in God's own good time, break in pieces and consume all other kingdoms, but shall itself stand for ever. Rather than sacrifice one's inheritance in that kingdom, it were well to flee, during a whole lifetime, from city to city, or from one land to another, however

severe the trials, however great the earthly losses, however cruel the personal sufferings. ‘The disciple is not above his master, nor the servant above his lord. It is enough for the disciple to be as his master, and the servant as his lord.’ ‘If we suffer we shall also reign with Him.’”

Many of these refugees, it appears, afterwards removed to the United States; whence again some of them passed to the Brazils, where a considerable number are now located. Dr. Kalley has once and again followed them in their wanderings.

For some time the AZORES, also a dependency of Portugal, received repeated supplies of the Scriptures, through the active instrumentality of the British Chaplain there. He had also succeeded in bringing some of the Testaments into use in the schools; but they were taken away by the authority of the Governor, and all remonstrance on the part of the British Chaplain proved unavailing.

Thus, both at home and abroad, Portugal has been found either supinely neglecting the Sacred Volume, or forcibly thrusting it aside. It is sad to have thus to speak of a country and a people, so long in friendly alliance with Britain, and where the principles of religious liberty, in profession at least, are held in higher repute than in many of the Continental nations. It is not difficult to conjecture whence this indifference or hostility has sprung, and by whom it has been, alas! fostered.

The Society had printed, up to 1854, nearly 80,000 copies of the Scriptures in Portuguese, viz. 18,000 Bibles, 55,000 Testaments, and, in portions, 6000.

ITALY.—We have already given details of the operations of Lieutenant Graydon in North Italy, in connection with his Agency in Switzerland. It seemed best to give the narrative entire of his enterprising efforts, even although part of these extended beyond the strict geographical limit of the section in which they are introduced. In the present chapter, however, we have to collect, in one view, the series of operations of all kinds attempted in behalf of Italy, few and intermitted as these have necessarily been, from their commence-

EUROPE.

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SOUTHERN

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CHAP. I.

Spain,

Portugal,

Italy.

—

1804-54.

—

Portugal.

1854.

The
Azores.

EUROPE. ment, to the year 1854. It is most sad, that in such retrospect
 — of the history of Italy so few bright spots appear. Yet we
 SOUTHERN must not neglect the record of these, nor misjudge their im-
 — port, and thus despise the day of small things.

CHAP. I.
 Spain,
 Portugal,
 Italy.
 —
 1804-54.
 —
 Italy.

The subject of printing the Italian Scriptures, was taken up by the Society in 1808, under a persuasion, to which considerable encouragement had been given, that copies of them would be found very acceptable in different parts of the Mediterranean, and in the Levant. An edition of the New Testament was accordingly put to press.

Sicily and
 Malta.
 1808.

Sicily and Malta, also, soon began to experience the benefits of the Institution.

Distribu-
 tion of
 Scriptures
 at Messina.

“The distribution of the Italian Testaments,” wrote a correspondent at Messina, “has exceeded my expectations, from the pressing and anxious desire of all ranks of people to obtain them. I have had, at my house, persons of all classes, from the prince to the poor labourer, soliciting them; and have also received letters and messages from people of the first respectability in this place, begging to be favoured with copies of this inestimable volume: in short, it has met with a most extensive circulation.”

An objection was indeed taken by some of the clergy, to the translation which was being thus distributed. For this the Society might have been prepared, as the version which they adopted was that of Diodati; and it ought neither to have surprised nor disappointed them, had it been displaced to make way for an edition printed under the authority of the Roman Catholic Church. Some apprehension was, in truth, entertained, that the effect of this objection might be the entire suppression of the Scriptures. But the event was otherwise. At a meeting, in which the Bishop of Messina presided, there being a difference of opinion on the subject, it was resolved to refer the text of the Society’s Testament for examination to several of the most learned among the clergy. The result of this examination was so favourable, that the Bishop was pleased to permit the Testaments to be retained by the persons who possessed them, and to allow the further distribution of them without qualification or restraint.

Malta.

An advantageous connection was, at this time, formed

with Malta, through Dr. Naudi, physician and professor of chemistry in the College of La Valetta; a Roman Catholic of great respectability, and who with zealous activity promoted the circulation of Italian Testaments in Malta, Sicily, and the islands of the Archipelago. In 1809, when the first distribution was made, the Testaments were stated to have been generally well received, and in some places “with incredible eagerness.” And in the further development of these efforts, in 1810, it appeared that copies had found their way into private houses, and had engaged the serious attention of the priests; and several encouraging instances were given, illustrative of the deep interest excited, and of the apparent usefulness effected by this introduction of the Sacred Volume.

The success which had attended the first edition of the Italian New Testament, was considered as justifying the adoption of stereotype; and, accordingly, in 1810, plates were cast, in order that copies might be furnished in sufficient numbers, and without delay, as new emergencies might appear to require them. The number printed in this country, up to the close of 1814, amounted to 11,000 copies.

A grant of £200 was further made to the German Bible Society at Basle, to enable them, also, to print an edition of the Italian New Testament.

In the year 1817, two editions of the Italian New Testament were printed abroad, at the expense of the Society, one at Turin, the other at Naples; and in 1820, 5000 Italian Bibles, Martini’s version, were for the first time produced by the Society in this country. Several editions of the New Testament had been previously printed.

The provinces of north Italy, including Tuscany, Lombardy, and Piedmont, afforded in later years considerable and encouraging openings, as we have already seen, in the review of Lieutenant Graydon’s labours and successes; but the South of Italy—Italy proper, as it may be called, including the Papal and Neapolitan States—has shown but few instances of departure from the most rigid and bigoted exclusion. During the political convulsion of 1848, indeed, and while the Pope was a fugitive from his dominions, an edition of the

EUROPE.

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SOUTHERN

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CHAP. I.

Spain,

Portugal,

Italy.

—

1804-54.

—

Italy.

Services of
Dr. Naudi.

1810.

Editions of
Scriptures
in Italian.Continued
sterility of
these coun-
tries in re-
spect of
Scripture
circulation.

EUROPE. New Testament, as has already been mentioned, was printed at
 — Rome; but it was seized upon and suppressed as soon as he re-
 SOUTHERN turned. In Sicily, also, during the same stormy period, no in-
 — considerable numbers of the Sacred Volume were introduced,
 CHAP. I. and gladly and eagerly received.* But with the above, and
 Spain, perhaps a few other exceptions, the supply to the Italian people
 Portugal, and
 Italy. has been chiefly restricted to such copies, as individuals have
 1804-54. been able quietly and unostentatiously to distribute. The
 — total numbers thus disposed of, have not, indeed, been of des-
 Temporary picable amount; for several pretty large editions, both of the
 success in Bible and Testament, in Italian, have from time to time been
 South printed and issued. Of these, the dépôt at Malta has required
 Italy in and disposed of many; some have been consigned to Societies
 1848. or Agencies in Switzerland, France, Germany, as well as in
 this country. Thus, multitudes of the Italian-speaking popula-
 tion, in the Grisons and other cantons of Switzerland, and those
 living in the islands of the Mediterranean or elsewhere, have
 participated in the beneficial labours of the Society.

Efforts of
 Professor
 Schircks in
 the Grisons

We may mention also, that at Coire (Chur), a friendly
 Agency was established about the year 1832, under the superin-
 tendence of, and principally conducted by Professor Schircks;
 which continued for some years to circulate the Scriptures in
 the Italian Grisons, Upper Italy, and the Canton of Tessin.
 In 1839, the Professor was found by Dr. Pinkerton full of
 activity, and superintending various dépôts, whence considerable
 issues of the Italian Scriptures were taking place. A large
 number of the Enghadine Testament, were also issued by this
 gentleman. His valuable services were continued till the year
 1843, when a decree was passed, to do away with the Theological
 Seminary, in which he held an important appointment; by which
 measure, his labours on behalf of the Society were cut short;
 but not before he had succeeded in distributing, since 1832,
 16,955 copies of the Scriptures. The labours of the Italian-
 Swiss Committee at Geneva, have been already referred to.

The total number of Italian Scriptures, printed by the
 Society up to the close of the Jubilee year, was 88,399 Bibles,
 and 174,190 Testaments; besides above 10,000 portions of the
 Bible.

* 1000 copies were applied for, at one time.

Thus, although Italy itself, furnishes but a scanty contribution to the details of these pages, and while but few traces of the concentrated results of culture meet the eye in that country; yet we may hope that the widely-scattered seed has not been without fruit in many individual instances, and that a preparation has been laid for greater results in the future history of this beautiful country.

EUROPE.

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SOUTHERN

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CHAP. I.

Spain,

Portugal,

Italy.

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1804-54.

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SOUTHERN EUROPE.

CHAPTER II.

GREECE, TURKEY, AND ISLES OF THE MEDITERRANEAN.

SECTION I.

1808—1829.

Version of New Testament in Modern Greek.—Commencement of Agency at Malta.—Bible Society at Malta.—Services of Rev. Messrs. Jowett, Connor, and Burchhardt.—Auxiliary Societies in Greece—Athens, Cephalonia, Zante.—Visit of Dr. Pinkerton to Constantinople and Greece.—Rev. Mr. Leeves, Agent at Constantinople.—Mr. Barker, Agent at Aleppo.—Distribution of Scriptures among the Armenians.—Greek Insurrection.—Temporary removal of Mr. Leeves from Constantinople; and return.—Circulation of Scriptures; Syriac, Arabic, Armenian, Turkish.—Destruction of Aleppo by Earthquake.—Mr. Barker's Tour in Turkey.—Palestine—Distribution of Scriptures.—Ionian Bible Society.—Bishop Hilarion's Modern-Greek version.—Tour of Mr. Barker in Asia Minor.—Removal of Mr. Leeves from Constantinople.—Agencies in the Greek Islands.—Co-operation of American Missionaries.

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Turkey,
&c.—
SECT. I.
1808-29.

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WE have now to direct the reader's attention to the Eastern countries of South Europe, where a far different spectacle is presented, in respect of the dissemination of the Scriptures, from that of the countries we have recently reviewed. These last countries are the strongholds of Popery, and they have all strenuously resisted the introduction of the word of God. But in the other countries of South Europe, where the Greek

Church flourishes, there has not been the same opposition; and the result has been, that in Greece and the Islands of the Mediterranean, the efforts of the Society's Agents have prospered in a degree far beyond any expectation that could have been previously formed, considering how ignorant, and how sunk in formality and superstition, the population of these countries has been for centuries. We shall begin our review with Greece, —that country which, both for its ancient associations, and its present revived political existence, must awaken a peculiar interest in every reader familiar with its history.

GREECE, &c.—The attention of the Society had, very soon after its establishment, been incidentally called to the expediency of printing the Scriptures in modern Greek, by the Rev. Dr. Bogue of Gosport; but it was not till the commencement of 1808, that any serious consideration was bestowed upon it. About that time, the Rev. J. F. Usko arrived in this country from the Levant. He was a gentleman who, in addition to a knowledge of European and Oriental languages in general, had acquired, by a long residence in Smyrna, an intimate acquaintance with the dialect, the opinions, and the habits of the modern Greeks.

In reply to certain questions submitted to him, previously to an edition of the New Testament being put to press, Mr. Usko gave the following information:—That the modern Greeks having changed the ancient language of their ancestors into a new one, as the Italians had done the Latin, made use of the modern or new language in all transactions of business, in conversation, and in correspondence; and that although they employed the ancient, in their churches, for divine service, yet they preached in the vulgar tongue; that their Patriarch and the priests, when they addressed the people in the church, did it always in the modern language, as he had himself had many opportunities of observing; and, finally, that translations of European books, and original compositions, both in prose and verse, were very current in this language, and read by the people (as being much more intelligible to them than the ancient Greek authors) with great readiness and delight. Mr. Usko's conclusion, therefore, was, that an edition of the New Testament in their own language, would be very agreeable to

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—
Greece.

1808.

Edition of
Scriptures
in Modern
Greek.The Mo-
dern Greek
alone intel-
ligible to
the people.

EUROPE. the modern Greeks; and this conclusion, as will hereafter appear, was increasingly confirmed.

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Malta.

1810.

To the benefit derived, on this occasion, from Mr. Usko's knowledge and judgment, was added that of his personal services, voluntarily tendered, in correcting the press. The work was printed from the edition published at Halle in 1710, and (as was the case in the first translation, printed at Geneva in 1638) with the ancient and modern Greek in parallel columns; a plan recommended by Dr. Adam Clarke, and approved by Mr. Usko.

Eager reception of the Scriptures at Malta.

The Testaments being completed in 1810, a supply was sent to Malta, the Greek islands, and other places where the language was familiarly known; and so highly was the book esteemed, that persons of various ranks and occupations showed the greatest eagerness to procure it, and even common sailors were stated to have travelled a journey of many days, in order to obtain possession of a copy. It added not a little to the satisfaction of the Society, that the Archimandrite, or Chief of the Greek Church in Malta, highly approved of these Testaments, and recommended their perusal to his flock from the pulpit; taking occasion to extol the zeal and ardour of the Society, in circulating the word of the Lord in every part of the world. The impression made on many members, both of the Greek and Catholic Church, resident in the Levant, was equally manifest and encouraging.

Testimony and sanction of the Greek Archbishop.

So favourable was the reception given to these New Testaments, that a second edition was found necessary; and steps were taken, in the course of 1813, to produce a superior impression from the text already adopted, but with the advantage of a careful and elaborate revision. The following high testimony, in favour of the Society's text above referred to, was transmitted from Constantinople by the Rev. H. Lindsay, Chaplain to the Embassy at the Porte. The original is in ancient Greek, being the language in which public documents are written:—

“CYRIL, ARCHBISHOP OF CONSTANTINOPLE, NEW ROME,
AND ŒCUMENICAL PATRIARCH.

“Our Lowliness notifies, by this present Patriarchal Declaration, that, having examined accurately, and with the necessary attention, the editor of the New Testament in two lan-

guages, Hellenic and Romaic, published in England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten, of the incarnation of Christ our Saviour, we have found in it nothing false or erroneous; wherefore we have judged right to give permission for it to be used and read by all pious, united, and orthodox Christians; to be sold in the booksellers' shops; and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued,

“In the thirteenth day of the month of December 1814.”

The editions of the Greek Testament printed, up to 1814, amounted to 15,000 copies; being 5000 in ancient and modern Greek, and 10,000 in modern Greek.

In the further prosecution of this part of our history, it will become necessary to overstep the boundaries of Europe, and to include some parts of Asia; as the Agencies and operations of the Society, conducted around the limits which divide Europe and Asia, were so blended and interlaced, that it would be no easy matter to separate them, so as to view them distinctly in their localities, nor would any material advantage be gained by the attempt.

To resume our narrative of measures adopted for the benefit of Greece:—The connection which, as mentioned in a preceding page, had been formed at Malta, in 1808, with Dr. Naudi, through the diligent and pious exertions of the Rev. W. Terrott, at that time Chaplain to Sir Alexander Ball, the Governor of the Island, now proved of still further advantage, in promoting the objects of the Society. It had pleased God to make the conversation of Mr. Terrott eminently useful to Dr. Naudi; and the consequence was, the acquisition of an Agent in the person of Dr. Naudi, who, from his religious connections as a Catholic, and his literary character as a Professor, had it in his power to subserve, with good effect, the designs of the Society, not only in Malta, but also, generally, both in the Mediterranean and the Levant.

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Malta.
1810.

Commence-
ment of
Agencies at
Malta.
Dr. Naudi.

EUROPE. Malta, thus, became the seat of a Board of Correspondence with the British and Foreign Bible Society; and Valetta, its capital, was used as a central dépôt, from which, through the medium of ships of war, merchant vessels, and private individuals, copies of the Scriptures were dispersed in a variety of useful directions. In the course which this dispersion took, the principal of the Ionian Islands, Constantinople, and places in communication with it, were supplied, as means and circumstances permitted; and thus, copies of the Scriptures, in French, Italian, modern Greek, Arabic, and Armenian, were more or less brought into circulation. Much advantage was derived in the execution of this service, from the good offices of Claudius James Rich, Esq., the East India Company's Resident at Bagdad; John Barker, Esq., British Consul at Aleppo; Admiral Sir Charles Penrose, Commander-in-Chief in the Mediterranean; and other persons of influence. Both Mr. Rich and Mr. Barker transmitted to the Society at home, much valuable intelligence.

Co-operation of British Consuls and Officers in the East.

Destitution of Scriptures among the Armenians.

It appeared from Mr. Rich's account, that of all the Christians in the Pashalik of Bagdad (Armenians, Syrians, and Chaldeans), the Armenians were the only ones who had copies of the Bible among them; and these were by far too few to be productive of general good. This was the more to be regretted, as even the poorest classes were fond of reading the Scriptures. Bibles in Syriac and Chaldee were to be found only in manuscript in the churches; and had they existed in print, they would have been of but small comparative advantage to the natives, whose language for the most part is Arabic, though they retain the use of the Syriac character. "By far the greatest part, therefore, of the Oriental Christians," concludes Mr. Rich, "are wholly without any copies of the Scriptures; with which they have no other acquaintance than what they acquire through the medium of their priests (themselves, too often, lamentably ignorant), or from the detached portions which they hear in the churches, and which they are not often capable of understanding."

The Rev. Mr. Lindsay, Chaplain to the British Embassy at Constantinople, has been already referred to, as having obtained the sanction of the Greek Patriarch to the edition of the

New Testament, in ancient and modern Greek, printed by the Society. He also elicited, from the Armenian Patriarch, an expression of his sentiments in favour of the circulation of the Scriptures. The Declaration of the Greek Patriarch was made public; and when it was received at St. Petersburg, it encouraged the Russian Bible Society to publish a stirring address, in modern Greek, with the declaration annexed, a number of which were despatched to Constantinople and the Southern provinces. A further and interesting service rendered by Mr. Lindsay, was the presenting to each of the seven Apocalyptic Churches of Asia Minor, which he visited in 1816, and of which he furnished much affecting intelligence,* a copy of the New Testament in their vernacular tongue.

In 1817, the Corresponding Board at Malta, finding itself strengthened by the accession of the Rev. William Jowett, appointed, in addition to the Rev. Mr. Connor, by the Church Missionary Society, as its Agent to the Mediterranean, proceeded to form the Malta Bible Society, towards which a grant was made of £500, and 6000 copies of the Sacred Scriptures in nineteen languages. So rapidly did this Society acquire strength and consideration, that it was enabled, in addition to its exertions for the supply of the island, to occupy itself in opening an intercourse with the surrounding countries; and in ascertaining, both by correspondence and by personal investigation, the want of the Holy Scriptures, and the inclination to receive them, from the isles of the Archipelago to the banks of the Euphrates. These objects were greatly promoted by the travels of the Rev. Messrs. Jowett, Connor, and Burckhardt. Of these, the Rev. Mr. Burckhardt, a young man of superior talents, ardent piety, and the most enterprising zeal, after succeeding in opening many acceptable channels for the distribution of the Scriptures, and after making various important discoveries in connection with this object in different parts of Egypt and Syria, was suddenly carried off by a fever,

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Malta.
1817.Bible So-
ciety at
Malta.Services
of Rev.
Messrs.
Jowett,
Connor,
and Burck-
hardt.

* See Owen, III. p. 100, where a report of this visit is given at some length. See also a volume, entitled, "A Visit to the Seven Churches of Asia," by the Rev. H. Lindsay.

EUROPE. at Aleppo, and was thus early removed from his work to his heavenly reward.*

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Greece.
1819.

Mr. Jowett's tour included a visit to Smyrna, Haivali, Scio, Athens, Zante, and other places. At Smyrna, he took part with the Rev. Mr. Williamson, the British Chaplain, in completing the establishment of the Smyrna Bible Society; and afterwards, in other cities, he sought to interest Professors of Colleges, the Clergy, and other influential persons, in the reception and distribution of the Holy Scriptures.† As the result of these journeys, besides the successful distributions made by Mr. Burckhardt in Egypt and Syria, and the formation of the Smyrna Bible Society, pledges of future co-operation were given in many parts of Asia Minor and Greece. Accordingly, we find, that, in the following year, the Ionian Bible Society was formed at Corfu, under the auspices of the President of the Senate, Baron Theotoky, the Greek Bishop Macarius, the Catholic Vicar-General, and other principal inhabitants. To this succeeded the establishment of Auxiliary Societies at Cephalonia and Zante, under the highest ecclesiastical and civil sanction; and these were followed by the formation of the Athens Bible Society, comprehending within its sphere, Attica, Bœotia, with the isles of Eubœa, Salamis, Egina, of which the Greek Archbishop became the President.

Auxiliary
Societies in
Greece.

Visit of
Dr. Pinker-
ton to Con-
stantin-
ople,
and to
Greece.

These latter Societies were formed by Dr. Pinkerton during that extensive tour in the East, to which reference has already been made under the head of Russia.‡ Dr. Pinkerton, after visiting Malta, the Ionian Islands, and Greece, staid some time in Constantinople, where he instituted many inquiries, and obtained much valuable information, relative to the languages and wants of the surrounding countries. He also adopted, or suggested, various measures for the advancement of the work. Among other matters, he completed an arrangement with

* For interesting notices of Burckhardt, see Appendix of Fifteenth Report, p. 209.

† See a very intelligent Sketch of Mr. Jowett's tour, presented by him to the Committee of the Malta Bible Society.—Fifteenth Report, Appendix, p. 202.

‡ In the Appendix of Sixteenth Report, is given a full report of this journey, containing many interesting particulars relating to Turkey and Greece.

Hilarion, a learned Archimandrite from Mount Lebanon, then resident at Constantinople, for a version of the whole Bible into the modern Greek,—an offer to effect which had been previously made to the Malta Bible Society; no part but the New Testament having then been published, and the style of that being thought to admit of considerable improvement. He also arranged with another individual, Dr. Mexicos, for a translation of the New Testament into Albanian. Meeting also, at Constantinople, with the patriarch at Jerusalem, he induced him to receive a large assortment of Scriptures in ancient and modern Greek, and also in Arabic, for distribution among the pilgrims visiting the Holy Sepulchre.

Dr. Pinkerton, also, now arranged for the transcribing of the Turkish Scriptures into the Greek character, for the use of the numerous Greeks, who could only read and understand the Scriptures in that form, since called the Græco-Turkish; and he purchased, and brought away with him, a complete copy of the Old Testament, in the Hebrew and Jewish-Spanish, in parallel columns; a work in demand among the large multitude of Jews scattered through the Turkish provinces, the descendants of those who had in a former age been driven by persecution from Spain. This paved the way for the Judæo-Spanish New Testament, since printed by the Society, for the same people.

The great importance of the various works and schemes now projected, or in operation, for the several countries bordering on the Mediterranean, led, in 1820, to the appointment of the Rev. Henry Leeves as the Society's principal Agent in the Levant. Mr. Leeves set out for his station in the month of June, taking the route of Paris, Geneva, and Venice; at each of which places he entered into useful communication with the correspondents and friends of the Society; and after spending several weeks at Corfu, greatly to the advantage of the affairs of the Ionian Bible Society, and touching at Zante, he arrived at Constantinople in January 1821, and shortly after entered on the duties of his office. With the assistance of the Rev. James Connor, whom he found at Constantinople, Mr. Leeves proceeded to revise the modern Greek version of Hilarion, and otherwise to occupy himself in carrying into execution the

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Constantinople.
1822.Græco-
Turkish
version.Rev. H.
Leeves,
Agent at
Constantinople for
the Levant.

EUROPE. plans which his precursor, Dr. Pinkerton, had arranged. But
 — by the unexpected decease of Rev. C. Williamson, the Society's
 SOUTHERN Agent at Smyrna, and the return of Mr. Connor to England,
 — Mr. Leeves found himself deprived of much necessary assist-
 CHAP. II. Greece, Turkey, &c.
 — This deficiency was, however, in part, beneficially sup-
 — plied, by the Society engaging the services of Mr. Benjamin
 SECT. I. 1808-29. Barker, of Aleppo, brother to John Barker, Esq., the British
 — Consul at that place; a gentleman whose knowledge of the
 Mr. B. country and of the languages of Syria, formed a strong recom-
 Barker at mendation, and who has ever since remained in the Society's
 Aleppo. employ.
 1821.

Distribu-
 tion of
 Scriptures
 among the
 Armenians

About this time, information reached the Society, that a supply of 1500 copies of the Armenian New Testament, sent out at their expense from the college of St. Lazarus, at Venice, had been discreetly distributed among the people of the Armenian nation, and received by them with expressions of warmest gratitude. The Society also now received, from Constantinople, a work of which more will have to be spoken hereafter—a valuable manuscript of the whole Bible, in the Amharic dialect of Abyssinia, in obtaining which, the Society was much indebted to the persevering exertions of Mr. Jowett.

Scarcely had Mr. Leeves entered on his important duties at Constantinople, when one of those calamities occurred to which that city is peculiarly subject. A fire broke out in the range of buildings of which his house formed a part, and in the course of two or three hours the whole of it was consumed. Upon this, Mr. Leeves and his family removed to Therapia, a small village on the Bosphorus, where new troubles awaited him.

Greek in-
 surrection.
 1821.

An insurrection of the Greeks, which took place at this time in the provinces of Wallachia and Moldavia, produced, as one of its consequences, the greatest consternation among the Greeks at Constantinople, who found themselves at once objects of suspicion by the Government. Some fled; others were arrested and executed, being considered as implicated with the insurgents. The aged and venerable Patriarch of Constantinople was arrested, and on the next day ignominiously hung before the door of his own church; and four Bishops shared the same fate. Hilarion, the translator of the Bible

into the modern Greek ; and the Principal of his convent, the Archbishop of Mount Sinai ; one of the most eminent among the Greeks for learning and worth, who had been assisting Hilarion in the revision of his work, were thrown into the greatest alarm. They had witnessed the melancholy death of their Patriarch and the four Bishops, and trembled for what might be their own fate. They were, however, preserved, and Hilarion was soon after elevated to the bishopric of Ternova, in Bulgaria.

In the confusion above referred to, Mr. Leeves became concerned for the safety of Hilarion's manuscript : he, however, fortunately succeeded in getting it placed in the hands of Lord Strangford, the British Ambassador ; and he arranged with Hilarion for a copy transcript to be made, which was accomplished before the latter left for his bishopric, in which retirement, at Ternova, the work and its revision were completed.

Mr. Leeves, after remaining some time in the neighbourhood of Constantinople, removed to Odessa, where he was allowed in quietness to prosecute his various works.

The Albanian New Testament, being now finished, was put in course of revision ; and Mr. Leeves proposed also measures for preparing a translation of the Old Testament into the same language. Only the Gospels of St. Matthew, however, and the New Testament with the modern Greek attached, appear to have been actually printed.

Mr. Leeves returned to Constantinople in June 1822. He found the presses in the printing office not materially injured by the fire, and the types not disturbed ; but books and papers were scattered or torn to pieces. In a few days, however, matters were arranged, and he proceeded to despatch a considerable number of Syriac, Arabic, Armenian, and Armeno-Turkish Bibles and Testaments into the interior of Asia, addressing a number of letters to Patriarchs, Archbishops, and Bishops of the Chaldean, Syrian, and Armenian communions. The Armenian Scriptures had been all disposed of ; and fresh and urgent demands continuing, he had to send for renewed supplies. A large demand was also found to be excited for the Armeno-Turkish Testament, the Turkish version in Armenian cha-

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Constantinople.

1822.

Removal of
Mr. Leeves
to Odessa.Return to
Constantinople.Circulation
of Scrip-
tures,
Syriac,
Arabic,
Armenian,
Turkish.

EUROPE. racters, executed by the Russian Bible Society. He also
 — agreed for the translation of the New Testament into the Judæo-
 SOUTHERN Spanish language, a work which, from the knowledge he had
 — acquired of the Spanish, he was enabled to superintend himself.

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 Greece,
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 Asia
 Minor.
 1822.

These matters arranged, Mr. Leeves undertook a tour, in behalf of the Society, to Smyrna, Scio, Ephesus, Tenedos, and other places, with a view to meet the scriptural wants of the population; whom he found, in some parts, especially at Scio, involved in utter poverty and desolation, in consequence of the late severe struggles between the Turks and Greeks.*

Destruction
 of Aleppo
 by earth-
 quake.

During this year, 1822, the operations of Mr. Barker, the Society's Agent for Syria, sustained a temporary interruption from an appalling catastrophe which befel the city of Aleppo, and the surrounding territories. On the night of the 12th of August, a terrible earthquake spread ruin and desolation to a vast extent. Aleppo, the third city of the Ottoman empire, though built entirely of stone, was, in the space of a few seconds, brought down to its foundations.† Mr. Barker happily escaped. Previously to his retreat from this city, he had found means to distribute among its inhabitants, 1000 copies of the Arabic New Testament. On his arrival at Smyrna, the place of his birth, and where, afterwards, he became permanently stationed, he recommenced his exertions in the cause of the Society.

Narrow
 escape of
 Mr Barker.

Increased
 demand for
 Armeno-
 Turkish
 Scriptures.

In the following year, 1823, Mr. Leeves, while still engaged revising the Judæo-Spanish New Testament, proceeded also, on the suggestion of the Armenian Patriarch, to undertake a fresh edition of the Turkish New Testament in Armenian characters, consisting of 5000 entire Testaments, and 3000 Gospels. This version (the Armeno-Turkish) came now into increasing demand. In every quarter, a desire to possess the Scriptures began to show itself among the Armenians, and in this form they were found chiefly available; not indeed to the exclusion of the Armenian proper, a new edition of which, consisting of 5000 Testaments, and 3000 Gospels, was also, this year, put to press at Constantinople.

* See an affecting account of the state of Scio, in Leeves's Letters, Nineteenth Report, Appendix.

† For an interesting, and most graphic account of this awful event, see Barker's Letters, Nineteenth Report.

In European Turkey, a tour was performed this year by Mr. Barker. At Adrianople he found the greatest scarcity of the Scriptures prevailing, and he succeeded in effecting considerable sales.

On his return from Adrianople, Mr. Barker commenced a tour in Asia Minor, with a view of proceeding to Mesopotamia, an object he had contemplated before he was compelled to flee from Aleppo. The state of the country prevented the completion of his desire at that time; but several important places were visited, where Mr. Barker met with a kind reception, and disposed of many copies of the Scriptures. An Armenian at Tocat, to whom he entrusted two cases of the Sacred Scriptures, sold them all immediately on their arrival, and requested a further supply without delay.

Malta continued to be the focus of a large distribution. Though Mr. Barker was prevented proceeding to Syria, an English Clergyman, travelling to the East, took from Malta between 3000 and 4000 copies of the Scriptures in Arabic, Armenian, Hebrew, ancient and modern Greek, Ethiopic, Syriac, Sclavonian, &c., for distribution in the Holy Land. Some gentlemen, also, in connection with the American Board of Missions, who visited Jerusalem, disposed of all they had in Greek and Arabic, within two or three days, to persons who came to their lodgings for them. From the time of their leaving Egypt, they distributed above 2000 copies. After all their stores were exhausted, sometimes thirty persons in a day would call upon them to purchase the Sacred Scriptures, whom they were obliged to send empty away. At one convent they sold about 80 Bibles and Testaments; 450 Psalters were sold at Beyrout; and 58 Bibles, or parts of the Scriptures, were sold in one day to Greeks at Tripoli, besides others given away to persons who came to their lodgings for them. During their journey in Egypt, they found the Copts very desirous of obtaining the Sacred Scriptures.

The Ionian Bible Society had now come into active operation. Since its institution, about three years before, it had issued above 3000 copies of the Scriptures. Some hundreds of copies of the Greek New Testament were sent into different parts of Greece, and were received with eagerness by the

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1808-29.

—

1823.

Mr. Barker's tour
in Turkey.Circulation of Scrip-
tures in
Palestine.Ionian
Bible So-
ciety.

EUROPE. people; many of whom, it is said, while encamped and expecting
 — the enemy, employed themselves in reading the word of God.
 SOUTHERN The revision of the entire Albanian New Testament being
 — completed, the Gospel of St. Matthew was printed and put in
 CHAP. II. Greece, Turkey, &c. circulation. The Albanian dialect had never, it would seem,
 — been brought to a written standard, until the Society accom-
 SECT. I. plished it, and printed the Gospel by St. Matthew. The
 1808-29. expenses attending the revising and printing of this work, and
 — also portions of the modern Greek New Testament, printed at
 1824. Corfu, were defrayed by the Ionian Bible Society.

Versions in Græco-Turkish, Armeno-Turkish, Judæo-Spanish. In the Turkish Empire, Mr. Leeves continued the work of
 Hilarion's version in Modern Greek. preparing the New Testament in the Græco-Turkish, the
 Armeno-Turkish, and the Judæo-Spanish, the last having been
 a third time revised, previously to its being printed at Malta.
 The modern-Greek Bible, by Hilarion, being finished, the
 New Testament was sent to be printed in London, under the
 charge of Mr. Platt, the honorary librarian. Mr. Leeves'
 exertions in the distribution, also, of the Scriptures, were not
 unattended with beneficial effects.

Mr. Barker's tour in Syria. During the year 1824, Mr. Barker made two tours in Asia
 Minor and Syria. At Beyrout he opened a dépôt, from which
 Scriptures might be sent to Jerusalem, Tyre, Sidon, Tripoli,
 and Damascus. From this dépôt, 800 copies were sold in
 two months. Mr. Barker also distributed about 500 copies
 among the poor villagers in the districts around the Anti-
 Libanus.

A short abstract from the journal of Mr. Barker, relating to
 his proceedings while travelling from Aleppo to Jerusalem,
 and returning thence, will tend to show the prospects then
 opening in that country in favour of Scripture distribution.

Damascus. On reaching Damascus, though others had preceded him in
 distributing the Sacred Volume, as soon as it was known that
 more had arrived, he had plenty of customers; and he was
 obliged to refuse many applicants, that he might not be wholly
 destitute in his visit to other places. He wrote, however, to
 Beyrout for further supplies. The poor lepers in the hospital
 were very thankful for the copies bestowed upon them. At a
 place called Rasheih, he was surrounded with a concourse
 of men and boys, who wistfully looked at the books, fear-

Demand
 for Bibles.

ing that the price would be too high; he soon, however, delivered them from their anxiety; and had the satisfaction, in walking round the town in the evening, to see the people reading in the books he had sold to them at a low price. In the neighbourhood of this place, also, so many applied, that, as at Damascus, he was obliged to make arrangements for sending them copies after he quitted them. The house of the Greek Bishop was open to all, and he encouraged the people to buy; and had he had several cases of books, he might have disposed of them.

At Hashbeih equally interesting scenes were witnessed: the people poured in from all quarters to purchase the Sacred Scriptures at the moderate prices at which they were offered. Tiberias and Nazareth he found already supplied. At Nablous he met with a priest who showed him a Bible he had received from Mr. Fisk, and which was the first he had ever seen in his life. At Ramalla the copies were most gratefully received; and on arriving at Jerusalem, Mr. Barker had the satisfaction of sending them a still greater number.

At Jerusalem, the Greek and Armenian Prelates received him with the greatest kindness, and gave their full consent to the distribution of the Sacred Scriptures among the people, and one expressed his readiness to co-operate. Plans were accordingly laid for effecting distributions in the winter season, when there is always a great resort of pilgrims to the city. Similar promises were received from other ecclesiastics. At Arimathea he found that many Bibles and Testaments had been distributed; and the guardians of the convent observed, that the best thing the English ever did was the institution of the Bible Society, for the country was before almost entirely destitute of the Scriptures. Proceeding to Beyrout, he returned to Aleppo, and, overcome by the fatigues of his journey, fell dangerously ill. At this city the sales had been interrupted; but there was reason to believe that very few copies had been given up, notwithstanding the firman.

From Aleppo, Mr. Barker proceeded by way of Cyprus to Smyrna. In his passage he was thrice nearly shipwrecked. Stopping at a place called Karaman, he had an interview with a merchant, who earnestly requested supplies of the Armeno-

EUROPE.

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SOUTHERN—
CHAP. II

Greece,

Turkey,

&c.

—
SECT. I.

1803-29.

—
1824.

Nablous.

Jerusalem.

Cordial co-
operation
of the
Greek and
Armenian
Bishops.

EUROPE. Turkish Scriptures, for the families of the Armenians resident there. At Smyrna, also, merchants were continually inquiring for the same work.

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SOUTHERN
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CHAP. II.
Greece,
Turkey,
&c.
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SECT. I.
1808-29.
—
1825.

Increased
issue of
Scriptures
at Constantinople.
1825.

The year 1825 witnessed a considerably increased issue of the Sacred Scriptures from Constantinople. The sum of 16,974 piastres was received at the dépôt for books sold; no small proof of the willingness of the different inhabitants of the country, Greeks, Armenians, and Jews, to supply themselves, in a period of considerable poverty, with the word of God. The issues were in fourteen different languages. Of the Græco-Turkish New Testament, 3000 copies were struck off; and Mr. Leeves sent home an entire copy of the Modern-Greek Testament, prepared by Hilarion. The Armeno-Turkish was commenced, and inquiries began to be made for the Scriptures in the Servian and Bulgarian dialects; in consequence of which Mr. Leeves's attention was directed to this subject, and measures were soon afterwards taken towards procuring them. The Church Services in the countries where these languages are spoken, being performed either in Greek, or in the ancient Slavonian, neither of which the people understand, the call for such an undertaking became apparent. About the same time, the translation of the four Gospels into the Curdish language was finished.

In the following year, 1826, Mr. Leeves performed a journey into Roumelia, in which opportunities were afforded of distributing the Scriptures, and extensively making known the objects of the Society. At one of the places through which he passed, and where the largest fair in Roumelia is held, a number of copies of the Greek Testament were sold.

Mr. Barker visited Constantinople this year, passing through Thessalonica on his way. In this latter city, he found from 25,000 to 30,000 Jews speaking the Jewish-Spanish language, for whom the Judæo-Spanish New Testament was peculiarly adapted. At first these Jews declined to purchase the Hebrew Scriptures offered them by Mr. Barker; but eventually, they took his whole stock, and requested more. On his return, he visited Mongalileh, where he gathered much information respecting the country, and arranged for future distributions.

This year, the Society made arrangements with the Scottish

Missionary Society for the services of the Rev. Mr. Glen, at Astrachan, in making a translation of the poetical and prophetical books of Scripture into Persian: Mirza Jaffier, under the superintendence of Professor Lee, had been already for some time employed on the historical books, in that language.*

In 1827, Mr. Leeves was compelled, by the state of political affairs, to retire from his post at Constantinople. Among other causes of regret, he deeply felt his parting from three Jews, who, for professing Christianity, had been thrown into prison. Their original term of confinement was not to exceed six months, but it was afterwards extended to three years. Their sufferings were exceedingly severe, and one of them, in consequence, relapsed into Judaism; but the other two remained steadfast, and, when liberated, became the instruments of gaining others of their brethren over to the Christian faith.

In reviewing his work on behalf of the Society, during his residence at Constantinople, Mr. Leeves calculated that he had issued, in seven years, 30,000 copies of the Scriptures; in which number he did not include the issues from the Smyrna dépôt, which, for several years, had been considerable. During the same period, Mr. Leeves received from the sale of the Scriptures upwards of 56,000 piastres, or between £1200 and £1300 sterling. The general principle on which he proceeded in the distribution of the Scriptures was that of sale; often, indeed, at very reduced prices; but still, except in particular cases of donations to schools and to the poor, requiring some equivalent, as a proof that they were really desired, and would be properly used.

Besides direct spiritual benefits, which there is reason to hope were not few, Mr. Leeves was persuaded that the operations of the Society had tended to raise the character of the British nation in the eyes of the inhabitants of Turkey, and particularly of the Greek and Armenian nations.

Mr. Barker, who was allowed to remain at his post at Smyrna, continued to make consignments of the Scriptures

EUROPE.

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SOUTHERN

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CHAP. II.
Greece,
Turkey,
&c.—
SECT. I.
1803-29.—
1827.Removal of
Mr. Leeves
from Con-
stantin-
ople.Total of
issues by
Mr. Leeves
atConstantinople.

* Professor Lee, and T. P. Platt, Esq., the Honorary Librarian, took each an active part, at this time, in the revision of the Scriptures in Persic, Coptic, Syriac, Arabic, and other languages of the East.

EUROPE. in various directions. The Missionaries, the Rev. Messrs.
 — Brewer and Hartley, in a tour made by them through several
 SOUTHERN of the Greek islands, succeeded in establishing Agents for the
 — distribution of the Scriptures at Tino, Nycono, Hydra, Pato,
 CHAP. II. Greece, Naxia, Scopoly, Egina, Napoli, Thessaly and Syra; and the
 Greece, Turkey, &c.
 — reception given to the Scriptures was, generally, very
 SECT. I. gratifying.
 1808-29.

1828.

New Greek
 version of
 the Old
 Testament
 proposed.

A considerable and important modification of the plans of the Society, in regard to printing the Scriptures in Modern Greek, now took place. The circulation of the New Testament having awakened an earnest inquiry for the Old, Mr. Leeves, on his return to this country, united with Mr. Jowett, of Malta, and the Missionaries in Greece, in recommending, for the existing emergency, the printing an edition of the Septuagint; and the Committee came to the decision to proceed with an impression of 5000 copies, which resolution, however, was not acted upon; for attention was drawn, in the course of their discussion on the above subject, to the desirableness and practicability of obtaining a version of the entire Bible in the Modern Greek, in a translation strictly conformed to the Hebrew text. The superior importance of such a version, led to the relinquishing of the idea, either of reprinting the Septuagint, or of proceeding with the version of Archbishop Hilarion, which was made from it; and it was resolved to substitute for both a version from the Hebrew, in the preparation of which, it was felt that the manuscripts of Hilarion, all of which had been recently received in England, would prove of the greatest value.

To accomplish this new object, it was arranged for Mr. Leeves to proceed to Corfu, where he could receive the assistance of Mr. Lowndes, and where he was empowered to engage also the services of one or more learned Greeks, to be placed under his superintendence. This he was soon enabled to accomplish, and the work was entered upon with vigour.

Two editions of the New Testament, in Ancient and Modern Greek, were carried through the press during Mr. Leeves' residence in England; and the Judæo-Spanish New Testament was now completed and bound, under the superintendence of Mr. Lowndes, at Corfu.

In the mean time, the circulation was going on prosperously. "It is truly delightful," writes the Rev. Dr. Korek, Missionary in Greece, connected with the Church Missionary Society, "to witness the eagerness of the Greeks to be supplied with the word of God. Scarcely is a fresh supply of Testaments received, but it is quickly sold."

The Rev. Mr. Brewer, an American Missionary, states, that 1400 copies had been sold at Egina, Syra, Hydra, Napoli, Andros, Myconi. He gives an interesting description of the schools; and, in reference to one, of 300 boys, he says—"During the last month I have daily seen the children gathering about the door of the school long before the hour of opening had arrived, busily engaged in committing to memory the Sermon on the Mount, the Prodigal Son, and similar passages." The Rev. Mr. Hartley writes—"If I had the supplies, I could have sold a much larger quantity." He afterwards states that about 2000 copies had been disposed of.

In the autumn of 1829, the Rev. Mr. Leeves proceeded with his family to Corfu, which they reached in safety, though the vessel containing his goods was wrecked. In the spring of the following year, both he and Mr. Lowndes were diligently employed upon the Modern-Greek Bible; having succeeded in engaging, as translators to labour under them, two Greek Professors, Tipaldo and Bambas, and another Greek, Mr. Joannides. It was the special province of Mr. Leeves and Mr. Lowndes, to compare the translation with the Hebrew text.

In the summer of 1829, Mr. Barker made a tour in Greece. A very full and interesting journal of his proceedings was printed and circulated separately, and was also given in the Appendix of the Report for 1830. He found many encouraging openings for the distribution of the Scriptures, especially among the schools. He first spent a few days at Egina, which, to his surprise and pleasure, he found full of institutions for instruction. He afterwards proceeded to Napoli, Argos, and several other places. During part of his tour, he travelled in company with the Rev. Mr. King, the American Missionary, who was already acquiring that influence in Greece, which he afterwards, for many years, exerted for its benefit.

EUROPE.

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SOUTHERN—
CHAP. II.Greece,
Turkey,
&c.—
SECT. I.
1803-29.—
1829.Scripture
lessons in
the Greek
schools.Mr. Bar-
ker's tour
in Greece,
1829.

The letters of several Missionaries unite their testimony

EUROPE. with that of Mr. Barker, as to the very strong desire every-
 — where showing itself in favour of the Holy Scriptures.

— As the result of these visits and communications, large sup-
 CHAP. II. plies of the Scriptures in various languages were forwarded to
 Greece, the dépôts at Malta, Smyrna, Corfu, and Constantinople.
 Turkey,
 &c.

— The four Gospels in the Chaldeo-Syriac (the Syriac in
 SECT. I. Chaldee characters) left the press this year, and copies were
 1808-29. immediately forwarded to Bombay and Syria.

— Thus, notwithstanding the political commotions which pre-
 vailed in Greece and Turkey during a large part of the period
 now under review, not only was the door not closed against
 the introduction of the Scriptures among Greeks, Jews,
 Armenians, and even Turks themselves, but, in a degree, it
 became more widely open than before. This fact afforded to the
 friends of the Bible ample matter for thanksgiving and hope.

SOUTHERN EUROPE.

CHAPTER II.

GREECE, TURKEY, AND ISLES OF THE MEDITERRANEAN.

SECTION II.

1830—1854.

Version of the Old Testament in Modern Greek.—Versions by Missionaries at Shushi and Astrachan, into Ararat and Persian.—Tour of Mr. Leeves in Greece.—Scriptures admitted into the Greek public Schools.—Bulgarian New Testament.—Colportage.—Greece.—Opposition from the Greek Hierarchy.—German Colonists in South Russia.—Græco-Turkish Version.—General course of the labours of Messrs. Leeves and Barker, and their important results.—Rev. Mr. Lowndes, Agent at Corfu.—Lamented Death of Mr. Leeves.—Marked effect of Scripture distribution in Armenia.—Jerusalem—Circulation of Scriptures.—Letter of Bishop Gobat.—Removal of Mr. Barker to Bucharest.—Scriptures introduced in the Government Schools.—Progress of Religious awakening in Armenia.—Distribution of Scriptures to the Allied Armies in the East.

THE anxious desire to obtain, as early as possible, portions of the Old Testament in Modern Greek, has been already referred to; and the greatest despatch was employed in carrying on the work. To meet, in some degree, the strong feeling awakened, it was thought well to publish it in portions, as it was prepared. In 1830, 5000 copies of the Psalms were printed in this country, under the superintendence of the Editorial Secretary, Mr. Greenfield, assisted by T. P. Platt, Esq.; and in the following year 5000 more, under the editorship of the Rev. W. Jowett, of Malta. Of this work, the Rev. Mr. King, the American Missionary in Greece, writes:—

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

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SECT. II.

1830-54.

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Portions
of the Old
Testament
in Modern
Greek.

EUROPE. "The translation of the Psalms is most beautiful, and, I think, must be acceptable to the Greeks. It is, in my opinion, the best translation that has yet been made into Modern Greek of any part of the Sacred Scriptures. If the whole of the Old Testament is translated in the same masterly manner, and in the same beautiful style, it will indeed be a rich treasure for the Greeks."

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SOUTHERN
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CHAP. II.
Greece,
Turkey,
&c.
SECT. II.
1830-54.

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1830.

Version
into East-
ern Arme-
nian by
Missiona-
ries at
Shushi.

The Missionaries at Shushi, connected with the Basle Missionary Society, completed this year, (1830,) the translation of the Gospels into the Ararat, or Eastern Armenian, and the whole of the New Testament into the Georgian or Eastern Turkish. Mr. Glen, at Astrachan, also completed his translation of the poetical and prophetical books into the Persian language; and having finally revised for press the books of Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, 1000 copies of each of the two former were printed in this country, under the editorial care of Mr. Greenfield, assisted by F. J. V. Seddon, Esq.

Mr. Barker writes from Constantinople, May 1830:—

"The opening of the present year, as respects the dépôts at Smyrna and Constantinople, is extremely encouraging. In less than four months, upwards of 900 volumes have been issued from the Smyrna dépôt. I have also the satisfaction to inform you, that a Lancasterian school for poor girls has lately been opened at Smyrna, by the Rev. Mr. Brewer, an American, assisted by his lady and Miss Reynolds; and about 100 girls (as many as the school can contain) receive instruction in reading, writing, and needle work. A young lady of Smyrna purchased from me forty Modern-Greek New Testaments, for the use of this school. Another Lancasterian school is now established at Melemen, a town five hours distant from Smyrna, in which the Holy Scriptures have been introduced. The establishment of similar schools in other places in the vicinity of Smyrna is in contemplation; so that I hope we shall shortly see this country, like Greece, full of institutions for learning, which are so beneficial to the furtherance of the object of our Society."

Lancas-
terian
School at
Smyrna.

Tour of
Mr. Leeves
in Greece.
1831.

During the course of the year 1831, Mr. Leeves took an extensive tour in Greece, and in the Greek islands, for the purpose of promoting the distribution of the Scriptures.*

* For copious portions of his journal, see Monthly Extracts for the year 1831.

In the course of this journey he visited Zante, Patras, Missolonghi, Lepanto, Thebes, Athens, Megara, Corinth, Argos, Napoli, Egina, Salamis. Many of these places he found just beginning to recover from the awful desolation of war: in others, the work of instruction had made some progress. In Zante, for instance, he found a central school with 200 boys; and in the town, fifteen others, with 485; and in the different villages, twenty-five more, with 419 boys. At Missolonghi there was a school of 130 boys. At Argos a new schoolroom had been erected, at the expense of Government, capable of holding 500 boys. A very few only of the schools had been previously visited by Mr. Barker. Mr. Leeves, in this tour, dispersed 1243 copies of the Holy Scriptures through various parts of Greece, and supplied with New Testaments above fifty schools, of which only three were before in possession of them. Schools of mutual instruction, at that time, spread widely throughout Greece; and it was an object ever held in view by the Society, to keep these schools, so far as practicable, supplied with the Scriptures.

The Missionaries at Shushi continued to meet with much encouragement in the distribution of the Scriptures. Amongst other Biblical works, they were now engaged in preparing the New Testament in the Tartar-Turkish; a language spoken by numerous tribes in all the Russian provinces beyond the Caucasus,—in Georgia, Shushi, Scherwan, Draband, Bahu, Karabagh, and in Persia, as far as Kasbin, down to Teheran: it is written in the Persian character.

In 1832, Mr. Leeves made a short visit to Albania, as the result of which, supplies of the Scriptures, amounting to above 1300 copies, were sent to Yanina, Presesa, Arto, and Argyro-rastro. At Arto, containing a large Greek population, great anxiety was expressed by the people to obtain books, and also at Yanina, containing a population of 15,000. At Argyrorastro he was received into the house of the Bishop, whom he found anxious for the improvement of his flock, and who willingly undertook to be the channel through which the Scriptures might be dispersed through his diocese.

In the month of August of that year, Mr. Barker quitted

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

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SECT. II.

1830-54.

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1832.

Scriptures
supplied to
the num-
erous
Greek
schools.

Visit of Mr.
Leeves to
Albania;

and of
Mr. Barker
to Servia.

EUROPE. Smyrna, on a visit to Servia, taking with him copies of the
 — New Testament in the language of that country. He proceeded
 SOUTHERN by way of Salonica, where, and at Nissa, he disposed of a few
 — copies; but at Belgrade, the capital of Servia, he was much
 CHAP. II. disappointed by the difficulties thrown in the way of circulating
 Greece, the Scriptures. One result of the information gained on this
 Turkey, journey was a proposal, on the part of Mr. Barker, that the
 &c. Society should prepare and print the Scriptures in the Bul-
 — garian, Wallachian, and Moldavian languages.
 SECT. II.
 1830-54.
 —
 1833.

Persian
 version of
 the book of
 Isaiah.

A translation of the prophecy of Isaiah into the Persian language, by the Mirza Ibrahim, of the East-India College at Haileybury, strongly recommended by all the Oriental Professors connected with that institution, became this year the property of the Society; and a small edition was soon after printed. Highly satisfactory testimonies were now received of the value of Henry Martyn's Persian New Testament. The Old Testament, in the same language, under Mr. Glen, was gradually proceeding at Astrachan. The printing of the Ararat-Armenian Testament, prepared by the Missionaries at Shushi, was also making progress at Moscow.

In 1833, the printing of an edition of the Armeno-Turkish Testament was completed by the American Missionaries at Malta. The dépôt there, as the centre of a wide distribution, continued to receive and issue large supplies.

Progress of
 the Mo-
 dern Greek
 transla-
 tion.

This year, the work of translating the Modern-Greek Bible was, by the removal of Mr. Leeves and Professor Bambas, transferred from Corfu to Syra; although Mr. Lowndes, who had taken a lively part in the undertaking, and whose efficient, conscientious, and disinterested aid, called forth repeated and grateful acknowledgments, both from his fellow-labourers, and from the Society at home, still continued to take part in the revision. The printing of the Pentateuch had already taken place. To that was now added the book of Joshua. The appearance of these portions of the work gave much satisfaction, and awakened great interest.

Aid ren-
 dered to the
 Society by
 Mr. Tod—
 also, by Mr.
 Groves.

Among numerous friends who, at this period, rendered much valuable assistance to the Society, though not officially connected with it, may be mentioned Mr. Tod, of Damascus, a mercantile gentleman, who, for several years, allowed his

house to be a dépôt, from whence considerable numbers of the Scriptures made their way into different parts of Syria. Mr. Groves, of Bagdad, deserves also to be honourably mentioned, together with his friends and associates, Messrs. Parnell, Cronin, and Newman. These gentlemen devoted themselves to the cause of the Gospel in the East, and were unremitting in the distribution of the Scriptures, as well as in other evangelical efforts, until the fearful ravages of the plague drove them away from the immediate field of their sufferings and labours.

The Greek Government having recognised the Holy Scriptures as a necessary book for the use of all public schools, and the Rev. Dr. Korck having been appointed director of the public schools of Greece; that gentleman now officially opened a correspondence with Mr. Leeves, in regard to the manner in which a sufficient supply could be obtained. The Pentateuch, Psalter, and New Testament, were among the books specially approved for this purpose.

The schools under the charge of Messrs. Brewer and Hildner, Church Missionaries, and of Messrs. Hill and King, American Missionaries, now began to be, and long continued, a very important department in the operations carried on for the benefit of Greece. In them, the instruction imparted, was of far higher character, than what was found in the ordinary public schools. They were truly Missionary institutions, and the benefits they diffused were of no small amount. In a short tour made by Mr. Leeves this year, these schools came particularly under his attention.

In one of his letters, Mr. Barker speaks of an examination of a girls' school at Smyrna, at which a Greek priest was observed looking very thoughtful; and when the reason was inquired, he expressed himself in the following affecting manner:—

“‘I am quite ashamed of myself, to see that such young girls should know so much of the Holy Scriptures, whilst I am ignorant of them, who am a teacher of the Gospel.’ I said, ‘How is this?’ He answered ‘I only learned to read a little, and became a priest; and although I read at Church the prayers and portions of the Bible, they are in Ancient Greek, and I cannot understand them. I have learned more of the word of God during this short examination, than I knew all my

EUROPE.

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SOUTHERN

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CHAP. II.
Greece,
Turkey,
&c.

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SECT. II.
1830-54.

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1834.

Scriptures
admitted
into the
Greek
schools.Schools in-
stituted in
Greece by
Mission-
aries.Touching
admission
of a Greek
priest.

EUROPE. lifetime; and I, who have grey hairs upon my beard, have
 SOUTHERN been receiving lessons from children. How I should like to
 — sit down with these children, and learn the Scriptures!—but I
 CHAP. II. am ashamed. If there was an adult school, I would gladly
 Greece, remain at Smyrna, and give my all to learn what I have heard
 Turkey, &c. this day from these little girls.’”

SECT. II. A copy of the New Testament in Modern Greek, and also
 1830-54. of Genesis and Psalms, were given him.

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 1834.

Visit of
 Mr. Barker
 to Bu-
 charest.

A considerable portion of this year was occupied by Mr. Barker, in a journey to Bucharest, with a view of obtaining information relative to the Bulgarian and Wallachian Scriptures. He also visited, on the same occasion, the capital of Moldavia, and met with much encouragement in the prosecution of the Society’s object. It appears that the Wallachian and Moldavian languages are one and the same, namely, an exceedingly corrupt Latin, with an admixture of many Turkish, Slavonian, and Greek words. The Bulgarian is a branch of the Slavonic. The whole Bible in Wallachian was then in existence, but very scarce. Of the Bulgarian, only the New Testament had been lately translated, and not more than the Gospels had been printed.

Bulgarian
 New Tes-
 tament.

In the following year, 1835, Mr. Barker made a second journey to Bucharest, when he succeeded in obtaining the consent of the proper authorities to print the Wallachian New Testament, from a copy furnished to him for that purpose by the heads of the Church; and 5000 copies were ordered to press. He made arrangements also for an improved translation of the Bulgarian New Testament, to which Archbishop Hilarion promised his sanction: 5000 copies of this work were also ordered to be struck off.

1835.

This year, the translation of the whole of the Old Testament into Modern Greek was completed; and several editions, besides portions of the same, as of the Pentateuch, the book of Joshua, the Psalms, &c., amounting in the whole to 23,000 copies, passed through the press, together with another edition of 10,000 of the New Testament.

Increased
 circulation
 in Greece.

In proof of the growing demand for these Scriptures, it may be stated, that Mr. Leeves’ issues for the year, chiefly in modern Greek, amounted to 8735 copies, being above 5000

more than in the preceding year. This was the more encouraging, as considerable opposition to the work had begun to show itself in some quarters; not, however, from the Government, the young king of Greece having expressed himself friendly to the diffusion of the Holy Scriptures; but from the hostility of some of the Greek clergy. The largely increased circulation of the Scriptures above alluded to was owing, in part, to the employment, by Mr. Leeves, of two young men, somewhat in the capacity of Colporteurs, who traversed a large part of Greece, and visited several of the islands. They sold and otherwise distributed, with considerable zeal and success, upwards of 1200 copies of the Scriptures, and left for sale in different dépôts, above 400 more.

Mr. Leeves, as already intimated, found most valuable and friendly coadjutors in the American Missionaries at Athens, into whose well-conducted schools, as well as those of other Societies, many of the copies of the Scriptures issued by the Society were introduced. Of this establishment Mr. Leeves thus speaks:—

“It is a pleasure to see Mr. and Mrs. Hill’s school, of 500 children, flourishing as it does, and enjoying so much favour amongst all classes at Athens. It was visited some time ago by the young king, who afterwards sent to Mrs. Hill a very flattering letter of approbation; and twelve girls from different provinces of Greece are to be sent to reside at the establishment, at the expense of Government, who are to be educated as mistresses. One of them came the other day. The rest are expected. The Holy Scriptures are of course the basis of the instruction of all these children, and many pleasing fruits of Scripture education are being produced.”

The labours of the Missionaries at Shushi were, this year, suspended, by an Imperial Ukase. The edict applied to all Protestant Missions in the southern part of Russia, although the work of the press was allowed to go on for a time; but at length the several establishments were altogether broken up.

The Rev. Mr. Galloway, one of the Scottish Missionaries at Karass, had been engaged by the Society to travel for two years in the Caucasus, with a view to distribute the Scriptures. In one of his journeys he visited some of the tribes in the Kirghesian

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1835.Missionary
school at
Athens.Mission at
Shushi ter-
minated.Travels of
Rev. Mr.
Galloway
in the
Caucasus.

EUROPE. Steppe, which lies between the Ural and the Volga. He was
 — favourably received by the principal Chan, or Prince, to
 SOUTHERN whom he presented a copy of the Turkish Bible; and he
 — found opportunities of distributing a considerable number of
 CHAP. II. copies of the Scriptures, principally in the Turkish and Turco-
 Greece, Tartar versions, in the several towns and villages through
 Turkey, which he passed, especially at a fair near the Chan's Palace,
 &c. where a great concourse of people was assembled.
 —
 SECT. II. In the course of the month he distributed 3403 copies of the
 1830-54. Scriptures.
 —
 1836.

In the course of the month he distributed 3403 copies of the Scriptures.

Referring to his coming to the place where the fair was held, Mr. G. writes:—

Sale of
 Scriptures
 amongst
 the Kir-
 ghesians.

“I immediately hired a Kirghesian tent for a month, as I had heard that the market was to continue so long. The next day, the Hagi, who had been so officious on the road, again made his appearance, giving warning against receiving the books; but the circumstance of the Chan having received a Bible was soon blazed abroad by our Tartar carrier, as likewise his kindness in making us a present of a sheep. Individuals, especially merchants from the city of Kazan, began to call at our tent for books, notwithstanding the efforts of the Hagi to the contrary; and, in the course of a few days, the Chan's brethren, the sultans, and head servants, who were superintending the police of the market, had all received copies of the Scriptures. After this, the Kirghesians, who are very timid and jealous in regard to any thing respecting religion, began likewise to call for copies; but they often consulted the opinion of a Kazan mollah, or merchant, before they received a copy, to know whether it were really the New Testament.”

Writing from the town of Kazem, he says:—

“On my coming here, I received a chest, which had arrived only two days before, containing 182 copies of the Pentateuch and New Testament stitched together. The Tartars in this city received them with great avidity, and many expressions of thankfulness at the time. They were all disposed of in the course of a few days, after it was known that I had them for distribution. Many of the Tartar women in the city can read, and numbers of them came and begged most earnestly for copies.”

The opposition to the work of the Society, already alluded to, which appears to have sprung up in the Hierarchy of the Greek Church, and was fomented by the priests, soon spread among the people, who, from having been the willing recipients of the Scriptures, were now engaged in a fanatical crusade against them. At Syra, some copies were even contemptuously trodden under foot and burned. In Mr. Barker's sphere of labour, the effects of this opposition were more severely felt than in Greece itself; and, at Smyrna, he had to report that the Greeks, who for so many years had received the word of God readily, and were the principal purchasers, had become opposed to its circulation, at the instigation of their priests, whose influence with the Turkish Government was so great, that their threats of judicial punishments against those who purchased the Scriptures intimidated the people into obedience.

Still the work in that country went on; for, in the following year, 1837, the issues of Mr. Leves, who had then removed to Athens, amounted to above 14,600 volumes, thus exceeding by several thousands the issues of any preceding year. 25,380 copies in Modern Greek, including 10,200 Testaments, were printed, during this year, under the editorship of the Rev. J. Jowett, the Society's Superintendent of Translations.

The hindrances, however, in Turkey, continuing to increase, the Society thought it right to review the state of their Agency there, with a view to its being placed on a more restricted footing; to which they felt further called by the following candid statement from their Agent, Mr. Barker, who had for seventeen years laboured in the cause of the Society, and who was consulted on this occasion.

"Although some few volumes of the Scriptures may occasionally be distributed among the Greeks and Catholics, the Society must not look forward to any extensive operations amongst them for the present. This must not, however, be attributed to any aversion on the part of the people, but to the opposition of the Clergy, whose power is much more extended in this country than in those places which are blessed with a more liberal government; and it is the fear of being complained of to the local authorities, that renders the people

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

—

SECT. II.

1836-54.

—

1837.

Opposition
commen-
ced by the
Greek Hier-
archy.

Its unhap-
py effect
on the
people of
Turkey.

EUROPE. obedient to the dictates of their more powerful spiritual guides.
 — Were it not for this, our work would continue as usual, and
 SOUTHERN with equal success. The Turks are likewise actuated by the
 — same fear, but to a much greater extent, as the Scriptures are
 CHAP. II. incompatible with the tenets of their religion, of which, as is
 Greece, Turkey, &c. well known, they are particularly jealous, and from which
 — any wide deviation would render the individual liable to the
 SECT. II. heaviest penalty of the law. The Jews have evinced of late
 1830-54. more eagerness for the Sacred Volume, and have been in-
 — quiring both for Bibles and Psalters. The Armenians are the
 1838. only people who have not hitherto offered any opposition to the
 The Arme- distribution of the Scriptures; and I sincerely believe that they,
 nians alone truly anxious for the of all others, are most anxious to receive and learn the blessed
 Scriptures. truth. Thousands of volumes have been distributed among
 them. Roman Catholics, and even Greeks, enjoying Foreign
 protection, can and do purchase the Scriptures, without being
 obliged to render to any one an account of their conduct; but
 not so the rajahs, or subjects of the Greek Church, and the
 former are very few compared with the latter class."

The contemplated change in the Agency took place soon afterwards, in 1838. Mr. Barker's salary was reduced from £300 to £200; a portion of his time being set free to be employed for other purposes; in which arrangement, it is but justice to say, Mr. Barker cheerfully acquiesced.

In the mean time, Mr. Barker was occupied with some works and plans, which required to be carried out and completed. Five thousand copies of the Wallachian New Testament had just left the press: these required to be distributed; and Mr. Barker was authorized to visit Wallachia and Moldavia, with the view of bringing them into circulation. This important work had been brought out by permission, and, as its title-page states, at the desire of the Bishops of Wallachia, and under the sanction of the illustrious Prince and Governor of the Wallachian Principality. After considerable delay, the manuscript translation of the whole of the New Testament, in the Bulgarian language, had reached Smyrna, and was then being printed there, under Mr. Barker's superintendence. Mr. Barker was also contemplating, on his return from Wallachia, a journey over unexplored ground in Asia Minor, in the hope

Mr. Barker's visit to Wallachia.

of bringing the word of Life into wider circulation among the Armenians. EUROPE.

In 1838, Mr. Barker made his journey to Bucharest, with a view to the distribution of the Wallachian New Testament. His reception at Bucharest was very favourable. The following gratifying incident is mentioned by him:—

“I arrived here at a very interesting time—when the Prince was going in state to distribute the prizes to the children of the great charity school, who had previously undergone their examination. I immediately proposed to add to the prizes some of our Wallachian New Testaments, and my offer was accepted with thanks: consequently, 150 volumes were thus effectually disseminated, and at once found their way into about as many families in Bucharest, where, perhaps, the word of God never before had entered. The ceremony was truly interesting; and I only regret that my ignorance of the Wallachian language prevented me from understanding the discourses delivered by the professors, on the history of the country, the necessity of educating the poor, &c. The Prince, the Archbishops, and all the principal persons composing this little State, were present in their rich uniforms, as well as a considerable number of other individuals. The Prince placed a green wreath on the heads of such boys as had particularly distinguished themselves in their studies; but all the children received gifts of different books, together with one of our New Testaments. After the ceremony was over, the Prince’s brother—the Minister of the Interior—thanked me for the New Testaments which I had given away as prizes: he at the same time observed, that they ought all to be greatly indebted to our Society, because, whilst occupied in disseminating so extensively the word of God amongst the people of so many great nations, we did not forget those of their little province.”

At Jassy, (Moldavia), Mr. Barker met with unexpected difficulties, and was not allowed by the Metropolitan to circulate any copies of the New Testament.

An auspicious opening at this time presented itself, for a more extensive circulation of the Scriptures among the German colonists in the south of Russia, of which the Society

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

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SECT. II.

1830-54.

—

Bucharest.

1838

Distribu-
of prizes at
the Go-
vernment
School;

gift of New
Testament
added to
each prize.

EUROPE. gladly availed itself. 1000 Bibles, and 5000 New Testaments
 — were on this occasion voted, on the representation of Mr. Barker,
 SOUTHERN supported by very gratifying communications from the Ger-
 — man Missionaries on the spot. Some few practical difficulties
 CHAP. II. at first presented themselves; but these were overcome, and
 Greece, Turkey, this field has ever since been cultivated with considerable suc-
 &c. cess. A strong desire was found among the people to avail
 SECT. II. themselves of the benefit held out to them. The first distribu-
 1830-54. tion of these books was made under the following affecting
 — circumstances, as mentioned by a correspondent at Odessa:—
 1838.

Eager re-
 ception of
 the Scrip-
 tures.

“Last Sabbath,” he writes, “was confirmation here. Forty
 confirmands received the New Testament. It was a solemn and
 delightful moment to see them kneel around the altar, receiv-
 ing from the hands of their pastor the word of Life. This was
 the first distribution of the kind, and it was a great privilege
 for me to be permitted to be present. Next Sabbath about
 seventy-five children will receive it in the country, on a like
 occasion.”

Modern-
 Greek ver-
 sion com-
 pleted by
 Mr. Leeves.

Mr. Leeves having completed his great and important work
 of translating the Old Testament into the Modern Greek, paid
 this year, (1838,) a visit to England. At the request of the Com-
 mittee, he drew up and presented a succinct view of his labours
 during the nine years he had been employed in the Society’s
 service.* In this statement he describes the steps taken to
 accomplish the work above referred to, which was the chief
 object committed to his care. He acknowledges the zealous
 and efficient aid which he had received from the co-operations
 of Mr. Lowndes, from the services of Professors Bambas
 and Tipaldo, and, for a short period, from those of Professor
 Joannides; and explains the process by which they unitedly
 sought to render the translation faithful and correct. The
 latter part of the work was completed at Syra in 1836, in the
 midst of the fanatical movements directed against the Scrip-
 tures and the schools, and which this very undertaking had, in
 some measure, contributed to excite. Events there, tended to
 hasten the removal of Professor Bambas and himself to Athens,
 where they both became engaged in the revision of an en-
 tirely new translation of the New Testament into Modern

His visit
 to this
 country.

* For a copy of this interesting document, see App. to 35th Report.

Greek, which had been effected by Professor Bambas, and of which, 2000 copies of the Gospels and Acts, were printed at Athens.

Mr. Leeves also reported on another undertaking of considerable magnitude, which had been simultaneously proceeding under his directions—the translation of the whole Bible in the Græco-Turkish, (the Turkish language with Greek characters,) for the use of the Greeks in Asia Minor. To assist him in this labour, he had been so fortunate, in a visit he paid to Smyrna in 1831, as to procure the services of a young man of Philadelphia, Mr. Christo Nicolaides, who joined Mr. Leeves at Corfu, and was afterwards uninterruptedly engaged under his superintendence. For this work the Society furnished and sent out a new fount of types. The first edition, printed partly at Syra, and partly at Athens, consisted of 2500 copies, with 500 additional of the Pentateuch, and 500 New Testaments.

In conjunction with the above works, Mr. Leeves had diligently engaged in the distribution of the Scriptures, which had so increased, and that very much by the employment of the two native assistants above referred to, that, in 1838, it amounted to 14,671 copies, and in the following year they exceeded 19,000.

For the next few years, the operations of the Society in the Levant proceeded without any material interruption or change.

Mr. Barker continued his distributions in Asiatic and European Turkey, and the south of Russia.

The printing of the Bulgarian New Testament was completed at Smyrna; and thus, another of the provinces of Eastern Europe was furnished with the Scriptures in the vernacular tongue. This work met with very pleasing acceptance in many places: 300 copies were at one time disposed of at the fair at Usingiova.

The Wallachian Testament also found increasing favour. Upwards of 2500 copies had been now disseminated, and a new edition was soon after required.

In 1840, Mr. Barker paid a visit to Odessa, where he succeeded in removing some obstacles that had arisen to the circulation of the Scriptures, and where he found Mr. Melville, the gentleman who was afterwards more fully employed by the

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1840.Version
in Græco-
Turkish.Printing of
Bulgarian
New Tes-
tament
completed.

EUROPE. Society, disinterestedly and diligently engaged in distributing and selling the Scriptures.

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SOUTHERN

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CHAP. II.
Greece,
Turkey,
&c.

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SECT. II.
1830-54.

—
1843.

An edition of the Modern-Armenian New Testament was completed at Smyrna in 1842, and immediately put into circulation. It met with very good reception among the Armenians; and the American Missionaries, by whom the above was accomplished, proceeded immediately, under sanction of the Society, to publish another edition, with the Ancient Armenian in parallel columns.

Mr. Barker's letters, at this time, contain many interesting references to the reception and reading of the Scriptures among the Armenians:

Spread of
vital re-
ligion
amongst
the Arme-
nians.

"On my visit to Smyrna," he writes, "I was made acquainted with the interesting fact of the progress of vital religion amongst the Armenians at Constantinople, and of their thirsting after the Scriptures. Of our Society's edition of the Armenian Gospels, consisting of 966 copies, about 666 have been distributed; and of 500 Armenian Acts which had been bound, 470 have been issued; besides which, 300 copies of the whole New Testament, in the same language, which had lately been got ready, have found their way amongst the people; and Mr. Adger, an American Missionary, assures me, that, at Constantinople and elsewhere, all these books are sought after, the language being both intelligible and good. Summing up all these results, we find not less than about 1450 copies of this new edition of the Society's Armenian Scriptures, already in circulation. In addition to these, a considerable number of Ancient-Armenian Testaments, and Armeno-Turkish Bibles, printed in Smyrna for the American Bible Society, have been distributed. This latter work has gone through two editions, the one of 5000 copies, the other of 1500. All these late operations amongst this interesting nation will surely tend, with the blessing of God, to bring many wearied and burthened souls to the foot of the cross, there to obtain pardon of all their sins, and eternal life in the world to come."

In another letter he writes:—

"I continue to have most cheering accounts of the Armenians at Constantinople, who not only flock around the Scriptures, but make a point to study them. You perceive that we

are very anxious to secure the means of supplying the Armenians with a New Testament, with references. Is it not a most interesting feature of the reformation which has begun among them, that all those who embrace the truth are found immediately becoming diligent students of the Scriptures, and desirous of nothing so much as of proper helps for the right understanding of God's word?"

And in the following year, Messrs. Dwight and Homes, American Missionaries, write:—

"There are great encouragements still to continue to aid the Bible circulation in Turkey, among both Christians and Jews. The first edition of the Modern-Armenian Testament, which we published through your liberality, was an adventurous experiment, as it was the first thing of the kind. But the edition will soon be exhausted. Although it is not adopted by ecclesiastical authority, the people in great numbers receive it gladly. We see various favourable results, connected with the free circulation of the Scriptures in a language understood by the people. We see ameliorations in regard to various superstitions and injurious practices. We hear that there is a much greater amount of preaching in the churches; and great solicitude is manifested by the preachers to give their doctrines the appearance of being based mainly on the Bible. Schools, also, of an improved and elevated character, are being established, in every part of Constantinople, among the Armenian community; which, although the Scriptures in the modern languages are not used in them, are, however, the result of the onward march of the national mind, and are an indication of the increasing number of intelligent readers that will shortly be found for the Scriptures.

"There is not, probably, a city in Turkey where the Scriptures in modern languages have not been carried; and we might mention twenty towns where Armenians are found who daily search them, for the purpose of guiding their lives according to their supreme teachings. In some of these places, this holy volume, owing to the fact of its being in the modern language, is received as a fresh message from heaven; and in these towns especial assemblies are held on the Sabbath, for studying the Scriptures; and this occurs also in towns where

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1844.Modern-
Armenian
Testament
understood
by the
people.Earnest
study of
the Scrip-
tures in
many
towns.

EUROPE. no foreign Missionary has ever been. Among the Armenians,
 — the Bible is the most prominent and central object on the altars
 SOUTHERN in the church, and the object of all others daily offered to the
 — people, after prayers, to be kissed. It is owing to this fact,
 CHAP. II. Greece, perhaps, in part, that there exists such an uncommon reverence
 Turkey, &c. for the teachings of this honoured volume in the minds of the
 — Armenians.”
 SECT. II. 1830-54.

— 1844. Mr. Leeves, during this period, was diligently employed in
 the twofold department of revision and distribution. In the
 earlier part of it, he was much occupied in revising the Græco-
 Turkish and the Judæo-Spanish versions. In the former, he
 had still the assistance of Nicolaides, and in the latter, that of a
 Jewish Rabbi from Constantinople, named Sim Tov. He also
 now entered on a revision of the entire Modern-Greek Bible.

Progress
 of Revision
 and Distri-
 bution by
 Mr Leeves.

At the suggestion of Mr. Leeves, the Society printed an edi-
 tion of the New Testament in Ancient Greek, at the Cambridge
 University press, under the editorship of the Rev. Joseph Jowett,
 the Society's Superintendent of Translations; the final revision
 of the proofs being kindly undertaken by Professor Scholefield.

Besides his literary engagements, Mr. Leeves was very
 active in the direct distribution of the Scriptures, sometimes
 making short excursions himself for the purpose, sometimes
 availing himself largely of the aid of Missionaries and others.
 Thus, to refer back to his Report for 1841, he writes:—

“Our young Agent, Mr. Berios, has made an extended tour
 this year through the Peloponnesus, and to the islands of
 Pivos, Hydra, and Spezzia, which lasted above three months;
 during which time he put into circulation above 3000 volumes.
 He visited Napoli, and the provinces of Tripolitza, Cavitena,
 Gustouni, Calabrita, and Patras, and penetrated into mountain
 districts of the interior of the Peloponnesus, which he had
 never before visited. The Scriptures were distributed by him
 in about thirty-six different cities, towns, and villages, and in
 general, proceeding with his usual prudence and discretion, he
 found no reason to be dissatisfied with his reception.”

Large
 result of
 these la-
 bours.

So great was the success attending these various efforts to
 diffuse the Scriptures among the Greeks, since the Society first
 began to interest itself on their behalf, by publishing, in 1810,
 its first edition of the Ancient and Modern-Greek Testament,

that, in 1844, Mr. Leeves was enabled to speak of 210,000 volumes of the New Testament, or of the Old, in whole or in parts, having been prepared for them; of which about 100,000 had been New Testaments, and, of these, 45,000 accompanied with the original Greek text. Some of these had found their way into every country where the nation was scattered, though the larger proportion had been dispersed, within the preceding ten years, among the inhabitants of what had now become emancipated Greece. To the benefits arising from these labours, Mr. Leeves had, besides the results of his own personal observation, the happiness of receiving and transmitting many pleasing attestations, from those who had been his fellow-labourers in the work.

The following important testimonies as to the results of the Society's efforts in behalf of Greece, were furnished, at this time, by Mr. Leeves and others, his associates in the work, whom he had the opportunity of consulting.*

The first is from Mr. Leeves himself:—

“What benefit has arisen from the circulation of these volumes of the word of God, is indeed a large and serious question, which cannot be fully answered until the Great Day; nor can any but a most imperfect reply be given to it.

“It may help us, however, to form some idea of it, to consider, that, during the time this distribution has been going forward, the Greek nation has been the subject of one of the most remarkable changes recorded in history. After a bondage of nearly 400 years to the triumphant followers of the False Prophet, the yoke has, during the above period, been gradually loosened, and at length, after a fearful ten years' struggle, been broken from the neck of a portion of this branch of the great Christian family; which has now risen up an independent nation, and, under the tutelage of the three most powerful nations of civilized Europe, representing the three great branches of the Christian Church—the Latin, the Greek, and the Protestant—has been shaping and developing itself under its new monarchy; until, by a second, bloodless, blameless, almost necessary revolution, which the majority of the behold-

EUROPE.
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SOUTHERN
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CHAP. II.
Greece,
Turkey,
&c.
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SECT. II.
1630-54.
—
1844.

Testimo-
nies of
Missio-
naries.

Scripture
distribu-
tion car-
ried on
during the
war of
Greek in-
depend-
ence.

* See Fortieth Report and Appendix, where further interesting communications are collected.

EUROPE. ing nations have approved, and to which the remainder could scarcely object, it has shaken off a system unsuited to its character and progress, claimed the rights which the previous decision of the Powers had secured to it, and has at length successfully and peacefully completed the fundamental charter of its laws and liberty, to which the king has given his consent, and in a few days, will ratify solemnly by his oath.

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SOUTHERN

CHAP. II.
Greece,
Turkey,
&c.

—
SECT. II.
1830-54.

—
1844.

“It cannot be denied that these lately-debased bondsmen of the Mahommedan have, by their conduct under these circumstances, established no ordinary claim upon the interest and the respect of other nations; and that they begin to occupy a place in the eye of the world, quite disproportioned, as in a former age, to the smallness of their territory and the fewness of their numbers.

Adherence
of the
Greeks to
the Chris-
tian faith.

“What is interesting to us as Christians to observe, is, that as, during their long oppression, they held fast the faith of Christ, so it was that which animated and supported them during their struggle; and that in their re-establishment as a nation, they reverence it, are jealous over it as their best treasure, and are prepared, I hope, to carry it out more fully, referring back to original principles, and making it better answer the purpose for which God graciously gave it to man.”

The next is from Mr. Benson, an American Missionary:—

Result of
acquaint-
ance with
the Scrip-
tures in a
Greek vil-
lage.

“The following anecdote may be related, as illustrative of the force of the simple reading of the Scriptures upon the mind. In one of the villages, about four or five hours’ distant from Canea, a monk (whose name I do not now recollect) was making his visits for the purpose of collecting oil, money, &c.; and for the better furtherance of his designs, he carried about with him the relics of some saint, famous for his godliness and piety: these relics he presented to the people to kiss, and make the sign of the cross over them, and afterwards to give him whatever they chose. But wherever he went, he was told in answer to his presentation of the relics, that they had learned better than to worship saints and their relics, since they had had the Bible introduced among them, and a school established; and the same answer he received in four or five different villages, and was finally obliged to return, disappointed in his expectations of gain. He inquired whence they had their school and

their Bibles; and was answered, from the Society. In revenge for his disappointment, he began to cry out against the school, and the distribution of the Bible. And, as if chance had favoured his design, he found a copy of the book of Job in the house of the villager where he then was, and, opening it, he read the 17th verse of the 4th chapter; but he read it affirmatively, and not interrogatively, as it is. After he had read it, he turned to those present, and began to speak against the Bible printed and distributed by the Bible Society, saying that it contained many blasphemies and sinful things, and frequently referred to this passage. One of the children, who had learned to read in the school, and had listened to him with considerable attention, when he had finished his discourse, said, he did not know that the Scripture anywhere says that man can be 'purer than his Maker.' The monk pointed to the passage with considerable triumph; when the boy, taking the book, read the passage interrogatively, and also the two or three following verses; and observed that it only asked the question, if a man shall be 'juster than God and purer than his Maker, while He sees faults even in his angels?' The monk remained silent, and the villagers drove him out of their village.

"When I was at the monastery of Gonia, the monks requested me to give them each a copy of the Old and New Testament. They said that they had the Scriptures in the ancient Greek, but they could not understand the language; it was too difficult. You may be assured that the promise to supply their wants was readily made; and, about three weeks afterwards, one of the priests came and took a copy of the Scriptures for each of his brethren; and also, of the New Testament, and various parts of the Old, for the use of the servants and boys belonging to the monastery. In a former letter I recounted to you the fate of those books. The Exarch committed them all to the flames, except one copy of the Old Testament, which one of the priests had secreted. It was expected that the Exarch, on his return from that monastery, would pass through the adjacent villages; and the villagers, fearing the same fate awaited their Bibles, hid them all until he left that part of the island.—He has just now been made

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

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SECT. II.

1830-54.

—

1844.

The mendicant priest confuted by a child.

Bibles, in modern Greek, supplied to a monastery.

The ancient Greek read, but not understood.

EUROPE. Metropolitan Bishop of Crete by the Patriarch.—I complained
 — of the conduct of the Exarch to the English Consul here, and
 SOUTHERN requested him to make it a subject of special communication
 — to Her Majesty's Ambassador at Constantinople. He very
 ЧАП. II. readily wrote a statement of the Exarch's conduct to Sir Strat-
 Greece, ford Canning, who remonstrated with the Patriarch on the
 Turkey, subject.
 &c.
 —
 SECT. II. 1830-54.

1844.

The following is from Professor Bambas :—

Testimony
 of Pro-
 fessor
 Bambas.

“ You beg me, among the rest, to inform you what benefit has, up to the present time, arisen to the Christians of the Greek Church from the translations of the Holy Scriptures. I could have wished, in order fully to satisfy your pious curiosity, to have been placed in a situation to observe accurately the cities and villages of Greece; but although living in this respect a retired life, I hope to be able, both from circumstances which have come immediately under my knowledge, and from the general judgment I am able to form of my countrymen, to offer you sufficient proofs of the benefits inquired after.

Fact of the
 need of Mo-
 dern-Greek
 Scriptures;
 and of their
 frequent
 perusal.

“ During three years' residence in Syra, I observed that many families, with whom I was on terms of friendly intercourse, both on week-days, and especially on Sundays, read with attention the Holy Scriptures, and acknowledged with joy the very great spiritual benefits they derived from them; at the same time expressing gratitude to the Christ-loving providers of such gifts. I have known, also, many of our ecclesiastics, with whom the reading of the Holy Scriptures, from the intelligibility of the translation, has become habitual; and such of them as were acquainted with the Ancient-Greek language, by the aid of the translation, understand more perfectly the Ancient-Greek text of the Scriptures. Moreover, in the schools of mutual instruction at Syra, both male and female, which contain about 1500 children, the translation of the New Testament, and many parts of the Old, form their daily reading lessons. It often happened to me, as I passed through the bazaar, to hear, in shops where there was not constant employment, both youths and men reading, during the hours of leisure, some part of the Old and New Testaments. The same thing I have also observed at Athens, where I have passed the last

four years; and the same thing, I conclude, takes place in other parts of Greece, where portions of the Holy Scriptures in Modern Greek have been distributed, and continue to be distributed: therefore the advantages derived from them must be great, and must go on always increasing.

“We Greeks are, in general, believers, and stedfast in our faith. The churches on Sundays and festivals are full; and as often as there is a sermon, it is really a most attractive sight to see with what attention all the hearers stand and listen.

“Our faith was our only comfort and hope, during the manifold persecutions and tribulations of the long servitude we endured; and at last, was the strongest motive of all for that most terrible struggle which, unarmed, unaccustomed to warfare, poor, and deserted by all as rash fools, we supported for so many years, ‘strengthened by the Lord, and by the power of His might.’ What abundant fruit, then, may not be produced by the word of God sown in such a good soil! For our sins, however, two anti-christian enemies—Mahomet and Rome—waged war in Greece against the Eastern Church, with all the arms of the devil; but the most destructive thing of all, to speak shortly, was the want of the Holy Scriptures, the absence of learning, and the delusion and superstition naturally consequent upon it. Except those portions of Holy Scriptures in Ancient Greek, which are read in the churches, and which few understand, a copy of the Holy Scriptures was a most rare possession in the homes of Christians; nay, it was considered as a thing prohibited to the laity to read the Holy Gospel at home.

“From hence, therefore, I am of opinion (and I think I am not deceived), that, in times like these, the distribution of the Holy Scriptures among us is a special benefaction of Divine Providence. So many thousand copies, both of the Old and New Testament, as have been hitherto distributed, and continue to be distributed, certainly do not remain without fruit. The reading of them has been introduced into families: it has been introduced into all the schools of mutual instruction; and there scarcely exists, at the present day, in Greece, one of the clergy who has not in his possession the Holy Scriptures.”

To these testimonies Mr. Leeves adds:—

EUROPE.

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SOUTHERN

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CHAP. II.
Greece,
Turkey,
&c.

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SECT. II.
1830-54.

—
1844.

The Scriptures a so-
lace amid
the deso-
lations of
war.

Testimony
of Mr.
Leeves.

EUROPE. "It is a gratifying fact, that the New Testament is now
 — generally used as a reading-book throughout the schools of
 SOUTHERN Greece, and in many schools portions also of the Old. That,
 — under God, this effect is due to the establishment and labours
 CHAP. II. of the British and Foreign Bible Society, there can be no
 Greece, doubt; and it is a thing for which we should offer our humble
 Turkey, &c. and hearty thanks to Almighty God, who has been pleased to
 — employ us as His instruments in bringing this event to pass.
 SECT. II. It is sufficient for those who esteem this blessed Book to be
 1830-54. God's best gift to man, and who feel its value from personal
 — experience, to know this fact, in order to be sure that good
 1844. effects must arise from it. The amount of benefit must, in-
 deed, always depend upon a variety of circumstances, over
 which we, as a Society, can have little or no control; such as
 the character and conduct of the parents, the influence for good
 exerted by the priesthood, and the measure of diligence, ability,
 and piety, of the teachers in the respective schools; but, as I
 have before observed, and as you yourself well know, it is by
 no means necessary to ascertain this amount as a motive or
 justification of our efforts, although we may well be thankful,
 and feel encouraged, whenever any good results can be posi-
 tively shown, either actual or in prospect. That, indeed, a
 large amount of good has been done, is doing, and is likely to
 be done to the Greek people, by the liberal supply of Holy
 Scriptures afforded them, may, I think, be said with perfect
 confidence."

The Mo-
 dern-Greek
 Testament
 read in all
 the schools
 of Greece.

Review
 given by
 Mr. Hill.

In conclusion here, we quote the testimony of the Rev. Mr. Hill, American Missionary:—

"We have been highly favoured in having been the instru-
 ments of bringing many thousands within the influence of the
 word of God, by instructing them how to read its pages. So
 far as we ourselves are concerned personally, we might be
 content in having achieved thus much, believing it to be the
 means, in the present state of things, best calculated to promote
 the future spirituality of this people: sowing in faith, assured
 that the promised harvest will come. But it hath pleased Him
 who hath said, 'My word shall not return unto me void,' to
 grant us, in addition, many interesting proofs that 'God is not
 slack concerning His promises.' We know many who are

Confidence
 that spi-
 ritual good
 has re-
 sulted.

even now walking in the light of God's word. They are as
 suns in the centre of their respective circles, and their influ-
 ence attracts others to come to seek at its source the light
 which they are disseminating. One of the persons alluded to,
 who had derived all her knowledge of the Bible in our schools,
 was lately called upon to visit the sick-bed of a relative, whom
 she had no reason to believe acquainted with religious truth.
 After listening for a short time to some remarks of his visitor,
 the sick person drew from under his pillow a copy of Job (of
 the British and Foreign Bible Society's edition), and said,
 'After the remarks you have made, I cannot but think you
 will be pleased with this book. I do not know how I should
 have supported my afflictions, had it not been for what I have
 learned from it.' The visitor was not a little surprised at these
 remarks; and on seeing this book in his hand, she replied,
 'that the contents of that book were well known to her, and
 she was glad to inform him that there were others of the same
 kind which could not fail to be of great benefit to him.' She
 then sent for her Bible, and lent it to the sick person for a few
 days, until she could apply to me for one, that she might give
 it to him, and receive again her own copy."

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1844.The light
shining in
the sick
chamber.

1845.

Some important changes now took place in connection with
 the Society's affairs in the Mediterranean, which demand
 notice. The first regards the Society's dépôt at Malta, which
 had long been the centre of a pretty wide circumference of
 distribution, averaging about 12,000 copies annually, in
 twenty-five languages.

The Society had, from time to time, been indebted to the
 Missionaries of the Church, London, and Wesleyan Missio-
 nary Societies, for valuable assistance in superintending the
 management of the Society's dépôt in Malta. These Missio-
 naries had been successively withdrawn by their respective
 Societies. The Society not deeming it right to relinquish so
 important a spot, and believing that the advantages which it
 afforded were capable of being much extended, entered into
 an engagement with the Rev. Isaac Lowndes, formerly of
 Corfu, to become an Agent of the Society.

Rev Mr.
Lowndes
agent at
Malta.

Mr. Lowndes left England for his new station in February,

EUROPE. 1845, and had scarcely entered on his duties there, when he was summoned to Greece, in consequence of the unexpected and lamented death of Mr. Leeves.

—
SOUTHERN
—
CHAP. II. Mr. Leeves had for some time, under the sanction of the Society, contemplated a visit to Palestine. It was not, however, till the beginning of 1845, that the great work of his life, the preparation of the Bible in Modern Greek, being completed, he found the opportunity of accomplishing this long-cherished purpose. Most of his important literary engagements being now brought to a close, or in a state to be left without inconvenience, a change of scene seemed highly desirable before entering on any new works. Among his last acts at Athens, was the offer of 4000 copies of the Modern-Greek New Testament, just printed at Athens, for the use chiefly of the public schools of the kingdom, and the presenting, on behalf of the Society, a selection of its versions to the Public Library at Athens.

SECT. II. 1830-54.
—
1845.
Mr. Leeves prepares for his voyage to Palestine.

His letter written at sea.
On leaving Athens, he proceeded by way of Syra to Smyrna, and thence to Beyrout. An extract from his last letter to the Society, written at sea, between Rhodes and Cyprus, will show the devout tone of his feelings at that period.

“ Here we are at length, fairly and irrecoverably embarked for the Holy Land ; the scene of the most remarkable occurrences of this world’s history, the theatre of man’s redemption, and the spot, where we must believe that great events have yet to take place for the awakening and chastisement of the nations, the recall of the Jews to their earthly patrimony, and the full establishment of the kingdom of the Redeemer upon earth. This is Sunday morning ; and after my morning’s devotions, I feel it is not improper to seize an hour before we assemble at breakfast, to begin a letter to you, and converse with you a little on such subjects. Twenty-four years have passed since, as your Agent, I first came into these countries, and I am now for the first time visiting these, the most interesting and sacred portions of them. I look on myself as happy and favoured in enjoying this privilege at last, and of enjoying it in company of one of my own children, who is of an age and bent of mind to take a lively interest in

Devout tone of his last communication.

all that renders the land interesting beyond all others to the Christian. I know we must not look for all enjoyment; for, independent of bodily inconvenience, and risk to health perhaps, we must expect to meet much in this once-favoured land, now under a curse, and for a season ‘trodden down of the Gentiles,’ to pain the spirit which is at all rightly attuned, and to rouse holy indignation as well as grief. May we be enabled to maintain such views and dispositions in visiting these localities, as may tend to strengthen our faith, and quicken our devotion; and, whilst opportunities are presented me of furthering my proper work—the diffusion of God’s word—may it prove a profitable passage in our pilgrimage to the Heavenly Jerusalem!”

The next extract is from a letter written by the Rev. W. B. Lewis, British Chaplain at Smyrna, containing an account of Mr. Leeves’ death.

“You are aware that our friend—our dear *late* friend, the Rev. Mr. Leeves—left this, with his daughter, the latter end of March, for Syria, with the intention of proceeding to Jerusalem, and visiting Egypt if possible. But the great God has ordered it otherwise. Instead of being permitted to see the earthly Jerusalem, his spirit has been taken to the Jerusalem which is above. He became ill soon after leaving Beyrout, and with difficulty reached Mount Carmel. There he and his daughter were confined, I believe nearly three weeks, in the Latin Convent, daily hoping for his recovery; but as he did not get better, although there was no appearance of danger, it was considered prudent that they should return to Beyrout for medical aid, and thence, in the course of a few weeks, to come back to Smyrna and Greece, giving up their long-cherished visit to the Holy Land. Miss Leeves wrote to me to this effect the 4th of this month from Beyrout, which they had reached that day by boat. But I have now received another letter from her, conveying to me the last sad intelligence.”

In this letter, Miss M. A. Leeves, the only one who was near him during his last moments, writes:—

“I only knew of his danger the day before his death, so little was I accustomed to see death; and was with him to the

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

—

SECT. II.

1830-54.

—

1845.

Illness at
Mount
Carmel.Return to
Beyrout.

EUROPE. last, witnessing how our blessed Saviour hath withdrawn the
 — sting of death. He never expressed the slightest fear; but
 SOUTHERN from the first moment when told that ‘all hope was over,’ till
 — from the first moment when told that ‘all hope was over,’ till
 CHAP. II. the instant that his blessed spirit entered into its rest, all was
 Greece, one uniform calm state of mind; and one could read, in the
 Turkey, beautiful smile with which he regarded us, how happy the
 &c. departing spirit was in anticipation of the rest to which it was
 — fleeting. Oh, my dear Mr. Lewis, this was indeed the triumph
 SECT. II. of Christianity, and never, to the last hour of my life, can I
 1830-54. forget the calm repose of that solemn hour.”
 —
 1845.

Mr. Leeves’ death.

Thus rested from his labours, “thus died in the Lord,” one of the Society’s most valuable and honoured servants, who for twenty-four years had superintended its work in Greece, where he had assiduously devoted his time, not simply to the circulating of the Scriptures, but to the still more responsible task of translating, revising, or otherwise preparing them for publication.

Immediately on hearing of Mr. Leeves’ death, Mr. Lowndes was despatched to Athens to take charge of all papers, books, and other property belonging to the Society, as well as to render service to the bereaved widow and family. The Society’s engagement was renewed with Professor Bambas and Mr. Nicolaides, the native Greek gentlemen to whom Mr. Leeves had been much indebted in preparing the Modern-Greek Bible, and whose services were still needed in completing its final revision. After a short interval, Mr. Lowndes was entrusted with the general charge of the dépôt at Athens, with a resident individual under him; and he was also associated with the gentlemen above-named in carrying forward the work of revision, for which purposes a part of his time was required to be spent in Greece.

Mr. Lowndes takes up the work at Athens.

1846.
Effect of
Scripture
distribu-
tion among
Greeks and
Armeni-
ans.

In the correspondence of Mr. Barker, at this period, we meet with many symptoms of the advance of that good work among the Greeks and Armenians, which has since given reason for so much joy and praise, and to which Scripture distribution has, all along, greatly contributed. Thus, Mr. Homes, the American Missionary, writes:—

“I am happy to be able to inform you, that notwithstanding the various forms of opposition, this good work does not seem

to retrograde. When the tide sets against us in one quarter, God seems to open for us a door of access in another quarter, and when this also is shut up, we often return to the same quarter where we were before endeavouring to labour, and find that the door is open, and that the opposition there no longer exists.

“In Constantinople, the Scriptures in the modern spoken languages of the people are found for sale in half a dozen different book stores, and without molestation are sold at stands at the corners of the streets. Besides these means, I have employed constantly three Colporteurs, whose principal sales consist of the Scriptures, especially the New Testament. These men are never officially, and rarely riotously, interrupted in this avocation, which they pursue with commendable prudence.

“It is a fact worthy of mention to the Society, to show that the Scriptures for the Oriental churches are not printed by them to mould in dark magazines, that for some months, and even now, a Greek Testament is not to be found in any of those book stores, nor in the dépôt of the Society. The supply, after so many oft-repeated anathemas of the books, is not equal to the demand. Ah! we shall one day see rich fruits from the seeds dropped in the many lands of the East where the Apostles laboured. Only last Sabbath, in the Greek Churches, new prohibitions were made, excluding the Scriptures in the modern languages from the Greek Schools. We hope that the Synod has found that it partakes too much of the ridiculous, to forbid the laity to read the word of God in an intelligible language, and therefore fulminates only where it can bring its authority to bear, namely, the National Schools.

“Although the number of copies of the Scriptures distributed among the Armenians, may not equal those distributed among the Greeks, the word of God, as far as read, appears to produce decidedly deeper and more spiritual impressions among them. That Church has never yet condemned the reading of the Scriptures in the spoken languages of the people, but rather particular translations. On the altar, the most prominent object, exalted above every other, is the word of God. This is

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1846.Letter of
Rev. Mr.
Homes.Unmolested sale of
Scriptures
at Constantinople.Scriptures
rapidly dis-
posed of.Special interest in
the Scriptures
among the
Armenians.

EUROPE. the volume above every thing else, that is presented to the
 — people after prayers to be kissed; consequently, the people
 SOUTHERN have a great reverence for whatever can be plainly established
 — from it. It is true, that of late some of their number, instructed
 CHAP. II. by the Jesuits, have begun to exalt the teachings of the Church
 Greece, as supplementary to the word of God, but this has not been
 Turkey, the prevailing idea.
 &c.
 —

SECT. II.
 1830-54.

—
 1846.

Persecu-
 tion for
 reading the
 Scriptures;

“During the first six months of this year, persecution of the
 ‘Gospel readers,’ as they are called, was common in various
 parts of Turkey. Three men in a village near Nicomedia
 were scourged, one of them almost to death, in the presence of
 the whole village. Nine men of Ada Bazar, a town of 8000
 Armenians, were imprisoned for the same crime. At Trebi-
 zond, the Gospel readers were hunted like wild beasts in the
 city and on the mountains—one is now in exile by order of the
 Pasha—one was brought to Constantinople and chained in a
 dungeon by his neck and feet for a fortnight, till he was
 released through the interposition of the British Ambassador,
 who is always ready for every office of humanity. I might
 enumerate many other cases of bastinadoing, imprisonment, or
 exile, for the old crime, once so well understood in England,
 of taking the teachings of the Divine word for the supreme
 guide.

and its re-
 sult, in
 spreading
 the truth.

“Thanks to God, as, in the days of the Apostles, ‘they that
 were scattered abroad went everywhere preaching the word,’
 (Acts viii. 4), so in this land, persecution, and exile of Gospel
 readers, have only been the means of disseminating more and
 more widely the seed. A theological doctor whom the Patriarch
 would have exiled, fled, and being furnished by us with
 Scriptures and other books, he went to the mountainous region
 north of Aleppo, where no Missionary has ever been. He sold
 there near 4000 piastres’ worth of books, and we hope that we
 shall soon again hear from him as engaged in this dangerous,
 but holy enterprise.

The perse-
 cuted be-
 come Mis-
 sionaries.

“So, also, near Broussa, the three scourged men who were
 made to become wanderers against their will, went from
 village to village, and excited many minds; so that when, last
 August, a Missionary, for the first time, went to those villages,
 he found that in several of them there were little parties who

met to read the Scriptures, and were anxious to receive more, so that his supply of books was exhausted long before he reached home. Again, several times, these Gospel readers have been banished to the distant city of Cesarea. During the last year, an Armenian Priest, exiled to that city for this offence, made many friends, and we have been enabled thereby repeatedly to send large parcels of the Holy Book, to be circulated among the dense, but superstitious and ignorant Armenian population of that region.

“You will be gratified to learn, that for the present, the Turkish Government has determined, in its exercise of the established censorship of books, not to meddle with any religious questions; but only to examine them so far as to learn whether there is any thing against the principles of the Government. This decision extends to books printed in the languages of the Christians, but not to those printed in the Turkish language. As a consequence, the Porte, for the present, pays no attention to the complaints of the Christian Patriarchs against the circulation of the Scriptures in the modern languages.”

The letters of Mr. Barker and his correspondents, during several succeeding years, abound with gratifying and encouraging statements respecting these new Protestants, (for thus, those who read and followed the Scriptures, were now openly denominated,) to the same effect with those given above, and tending to show the progress of this religious revival and reformation; but we are compelled to pass over much that is interesting in its history, as detailed in the Society's Annual Reports, and only introduce further, in this place, another extract from the correspondence of Mr. Homes, when the work had become more demonstrative and consolidated, and, it is pleasing to add, more secure from assault.

“We can this year,” Mr. Homes writes in 1850, “add several places, to those before known, as containing a certain number of open and avowed Protestants from among the Armenians. These places are, Mosul, Diarbekir, Sivas, Cesarea, Marash, and Rodosto. Though there are other towns nearer to Aintab, and some also nearer to Erzeroum, where there have been similar declarations of attachment to the simple faith of the

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

—

SECT. II.

1830-54.

—

1846.

Circulation of
Scriptures
permitted
by the
Turkish
Government.

Progress of
religious
revival.

1850.

Protestant
Armenians
in various
cities.

EUROPE. Gospel; yet, as they come not so directly under my notice
 — as most of those which I have mentioned, I do not give you
 SOUTHERN their names.

CHAP. II.
 Greece,
 Turkey,
 &c.

SECT. II.
 1830-54.
 —
 1850.

Fact, that
 this a-
 wakening
 originated
 in the
 reading of
 the Scrip-
 tures.

“The point of interest for your Society, in the movements in those provincial capitals, is the fact, that there have been no European or American Missionaries established in any of the towns I have named, except for a time, some years since, at Mosul. There have, however, been in all of them, visits of the Colporteurs of the Scriptures; and when Missionaries, during this last year, have visited those places, they have found there a people prepared for the Lord. Though they did not find the crowds of the ignorantly curious, who formerly might come to hear ‘what the babbler says,’ or the class always ready for the ‘some new thing;’ they found those who had already, by letter and in their prayers, been asking for a Missionary to come and ‘explain unto them more perfectly’ the way which they had so far learned from the Scriptures. They even found those, who had fixed their feet henceforth to walk only in the way of God’s commandments.

Small con-
 gregations
 formed at
 Cesarea;

at Mosul;

“Within a twelvemonth past, three Missionary visits have been made to Diarbekir, and a permanent congregation exists there of some thirty persons, waiting for God to send them a native or a foreign Pastor, to break to them the bread of life. These are not all Armenians; but some, even the majority at present, are of that ancient Church, the Syrian. In Cesarea, several persons have endured so much from the hatred and persecution of their countrymen, on account of their regard for the word of God, that they have been reduced to extreme poverty. In Mosul, a city whose name now is so often on the tongue of the learned in connection with Nineveh, it is most animating to be able to associate the discovery of the ancient cities and palaces around it with a new rising of the star in the east over it. In that place, also, a congregation has been formed during the past year, and has now the aid of the labours of a permanent Missionary. Most of those who have separated from the corruptions of their Church in this place are Syrians; but there are also Nestorians and Catholics. We may expect, now that there is an awakening in that region, that there will be a larger call for the Scriptures formerly

printed for those people. At Sivas, the ancient Sebastia, in the heart of an Armenian population of 350 villages, we have had our hearts also cheered the past year by the rise of a congregation of, as we hope, faithful souls, who have hitherto more to ascribe to the effect of the word of God, as circulated among them by our Colporteurs, than to the effect of the voice of the living preacher; for they have not, till this summer, had any one residing among them to preach the Gospel to them. I, this very day, received a letter from thence, giving a truly encouraging account of things. One interesting fact is mentioned by a pious Colporteur, whom we are maintaining in that region, who relates that he stopped one Saturday night, on the bank of a river in a meadow, a mile distant from the village of Hesemek. Before noon on Sunday, it was noised that he was there, and forty men came out to see him; and a large part of them kept him busy till midnight, in reading and explaining to them the word of God in their modern language; they seemed to receive the word gladly, and like hungry souls. Besides making him give up all the books he had, even to those he had brought along with him for his private use, they made him promise soon to send them a further supply."

About the date of the letter above quoted, a Firman was issued by His Imperial Majesty the Sultan, confirming and enlarging the protection given to all his Protestant subjects throughout the Turkish empire, and securing to them the full and free exercise of their religion; a document of great interest and importance, which we give below, and for which, as well as for other important immunities, these Protestant Christians, and Christians in general in the Turkish empire, are under deep and lasting obligation to the British Ambassador, Sir Stratford Canning (now Lord Stratford de Redcliffe).*

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1850.and at
Sivas.Aid of Col-
porteurs.The mid-
night list-
eners to
the truth.Noble Fir-
man of the
Sultan in
favour of
religious
freedom.

- * "TRANSLATION OF THE FIRMAN OF HIS IMPERIAL MAJESTY
SULTAN ABDUL MEDJID, GRANTED IN FAVOUR OF HIS PROTESTANT
SUBJECTS.

"To my Vizier Mohammed Pasha, Minister of Police at my capital, the honourable minister and glorious counsellor, the model of the world, and regulator of the affairs of the community, who, directing the public

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
1850.

In the mean time, it is gratifying to perceive that the call for the Scriptures in other directions continued. In 1848 and 1849, Mr. Barker speaks again and again of the great demand for Hebrew Scriptures, both at Constantinople and in other parts of the East. The Bulgarian Testaments were also eagerly

interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and renown, is the recipient of every grace from the Most High. May God prolong his glory.

“When this sublime and august mandate reaches you, let it be known that,

“Whereas, hitherto, those of my Christian subjects who have embraced the Protestant faith have suffered inconvenience and difficulties, in consequence of their not being placed under a separate and special jurisdiction, and in consequence of the patriarchs and primates of their old creeds, which they have abandoned, naturally not being able to administer their affairs;

“And whereas, in necessary accordance with my imperial compassion, which extends to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to trouble;

“And whereas, by reason of their faith, the above-mentioned already form a separate community; it is therefore my royal compassionate will, that, by all means, measures be adopted for facilitating the administration of their affairs, so that they may live in peace, quiet, and security.

“Let then a respectable and trustworthy person acceptable to, and chosen by themselves, from among their own number, be appointed, with the title of Agent of the Protestants, who shall be attached to the department of the Minister of Police.

“It shall be the duty of the Agent to have under his charge the register of the members of the community, which shall be kept at the Police. The Agent shall cause to be registered therein all births and deaths in the community. All applications for passports and marriage licenses, and special transactions of the community that are to be presented to the Sublime Porte, or to any other department, must be given under the official seal of this Agent.

“For the execution of my will, this my royal mandate and august command has been specially issued and granted from my Imperial Chancery.

“Hence, thou the Minister above named, in accordance with the explanations given, will execute, to the letter, the preceding ordinance; except that as the collection of the capitation tax, and the delivery of passports, are subjected to specific regulations, you will not do any thing contrary to them. You will not permit any thing to be required of them on pretence of fees and expenses, for marriage licences, or registration.

“You will see to it that, like the other communities of the empire, in

sought after, so that the edition of 5000 copies was fast disappearing: another edition of the Wallachian New Testament was completed, and an edition of the Ararat-Armenian Testament, with the ancient text annexed, was brought out by the Armenian Missionaries at the expense of the Society.

The Bishop of Jerusalem, Dr. Gobat, on entering upon his office, received, at his request, supplies of the Scriptures in different languages, which have been frequently renewed. His Lordship has shown himself deeply and zealously interested in the objects of the Society, and has transmitted, from time to time, very gratifying accounts of their distribution. Thus, on one occasion, his Lordship writes:—

“Of the fifty Arabic Bibles, twenty-five are already on their way to Acca, Galilee, and Selt beyond Jordan, and twenty are demanded by our Nablous friends, to be distributed in the villages of Samaria, where there are Christians who can read. The Colporteur who carries the Bibles has also taken sixty New Testaments, to be distributed in many places on both sides of the Jordan. Of the Psalters I have only fifteen left. As the circumstances in which I am placed, oblige me to furnish my schools with the word of God, I have been compelled

all their affairs and in all matters appertaining to their cemeteries and places of worship, they shall have every facility and needed assistance. You will not permit that any of the other communities do in any way interfere with their rights or with their religious concerns, and, in short, in nowise with any of their affairs, secular or religious, that thus they may be enabled to exercise the usages of their faith in security.

“And it is enjoined upon you, not to allow them to be molested an iota in these particulars or in any others, and that all attention and perseverance be put in requisition to maintain them in quiet and security; and, in case of necessity, they are permitted to make representations regarding their affairs through their agent to the Sublime Porte.

“When this my imperial will shall be brought to your knowledge and appreciation, you will have this august edict registered in the proper department, and cause it to be perpetuated in the hands of the above-mentioned subjects, and you will see to it, that its requirements be always executed in their full import.

“Thus be it known to thee, and respect my sacred signet.

“Written in the holy month of Moharrem, A.H. 1267 (Nov. 1850).

“Given in the protected city of Constantinople.”*

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

—

SECT. II.

1830-54.

—

1850.

Circulation
of Scrip-
tures at
Jerusalem.

Letter of
Bp. Gobat.

Scriptures
for Sama-
ritan vil-
lages.

* See Forty-Seventh Report, p. 85.

EUROPE. at once to give twenty-five copies of the Psalms, and as many
 — of the New Testament, to each of the schools of Nablous and
 SOUTHERN Selt, and about a dozen to a school which I am just opening in
 — a Christian village near Djeneen.

CHAP. II.
 Greece,
 Turkey,
 &c.

SECT. II.
 1830-54.
 —
 1850.

“ Here, in Jerusalem, I believe that all those who wish and dare to read the word of God, are pretty well supplied with Bibles ; and of late there have been many evening parties, of ten to fifteen individuals, who met on purpose to read the Bible, under the direction of a Bible reader, known as my dragoman.”

Again, on making an application for 500 or 600 Arabic Psalters, the Bishop writes:—

“ I am very happy to say, that the Bibles and New Testaments given during the last year to the poor Christians of Nablous, are bringing all the fruits which we could reasonably expect. And I hope that, ere long, the consequence of the Scripture distribution to people who have none of the good things of this world, will be the formation of a thoroughly evangelical and Protestant Church at Nablous. It is almost wonderful to observe how the simple reading of the word of God has, in a short time, convinced a great number of so-called Greek Christians at Nablous, and in the mountains round about, that prayers to saints and angels, the worshipping or even veneration of images, and the doctrine of transubstantiation, are idolatrous and sinful. I hope it will be so in other localities, the people of which look to Nablous as a kind of model for them, on account of the prospering, so-called English, school there.

“ Another circumstance, I am sure, will not fail to interest you. You will remember that, about two years ago, I asked for some Amharic Bibles, which your Committee had the kindness to grant. But when the Bibles arrived, the Abyssinian individuals, for whom I chiefly cared, had left Jerusalem ; and as, for a long time, I did not observe any earnest desire for the word of God among the Abyssinians here, I gave only now and then a New Testament, but no Bible ; until, a few months ago, the very same individuals for whom I had desired Amharic Bibles, but who had since left for their own country, returned, with letters to me from the king of Abyssinia, and a

Abyssinians at
 Jerusalem.

good number of the most influential men in that country, begging me to take the Abyssinian convent here, and its inmates, under my special superintendence. This, to a certain degree, as far as my power goes, I have accepted; and now I have the pleasure of informing you, that, for several weeks past, all the Abyssinians here, to the number of above seventy, meet three times every day together, to have the Bible read to them, by three of their priests, in their own vernacular language.

On another occasion Bishop Gobat writes:—"In several localities there are from two or three to twenty-five or thirty individuals, who meet together every Lord's-day, and sometimes on week-days, to read the Bible together and to pray, when they make use of the Arabic version of the English Prayer-Book." At another time he writes:—"There are thirteen heads of families who have signed a document declaring themselves Protestants, and several others are prepared to do the same." And afterwards:—"The work has considerably developed itself at Nazareth, in consequence of the simple reading of the Bible. I hope, when you receive this, there will be a legally recognised Protestant Church at Nazareth."

To return to Mr. Lowndes, the Society's Agent for Malta and Greece: The final revision of the Modern-Greek translation, by him and his Greek coadjutors, was gradually and carefully carried forward. The printing of it was commenced at Oxford, under the superintendence of the Rev. Joseph Jowett, assisted by the Rev. T. W. Meller. In the mean time, to meet existing calls, an edition of the Old Testament was printed at Cambridge; where, also, a second edition of the Ancient-Greek New Testament, with marginal references, was completed; and 10,000 copies of the Modern-Greek New Testament, were at the same time printed at Athens.

In 1850, both the revision of the entire Scriptures in Modern Greek, and the printing of the same in one volume, were completed. The following notice of this fact is given in Mr. Lowndes' review of the proceedings of the year 1850:—

"It is now twenty years since the translation of it was commenced in Corfu. The persons then engaged in it were Professors Bambas and Tipaldo, Greeks, and Mr. Leeves and

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

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SECT. II.

1830-54.

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1850.

Daily
meetings,
to hear the
Scriptures.

The whole
Bible in
Modern
Greek re-
vised and
printed.

EUROPE. myself. Our good friend and fellow-labourer, Mr. Leeves, is
 — gone to his rest; Tipaldo is in Constantinople; and Bambas
 SOUTHERN — and myself have been spared to labour together in the work,
 CHAP. II. and to see the last revision brought to a termination. Nor
 Greece, can I forbear to record, with lively gratitude, the goodness of
 Turkey, God in raising up such a man as Professor Bambas at such a
 &c. — period, and for such a purpose; and for bringing into connec-
 SECT. II. tion with us Mr. Nicolaides, who has very efficiently per-
 1830-54. formed his part. Bambas is now about seventy-four years of
 — age, of a feeble constitution, but of a very vigorous mind. He
 1851. is frequently confined to his house by indisposition, yet he has
 rarely been unable to attend to the revision, during the periods
 I have spent in Athens for these four years past.”

Testimo-
 nial to
 Professor
 Bambas.

A testimonial, accompanied with a small gratuity, was presented to the venerable Professor, expressive of the Society's deep and grateful sense of his valuable and long-continued services in connection with this important work.

Mr. Lowndes was now at liberty to give himself wholly to the general work of his Agency. Thus a large portion of his time became employed in making visits on behalf of the Society, in extending his correspondence with Missionaries and others, and in superintending the distributions of the Malta dépôt, which ceased not to pour forth, from year to year, copious supplies of the Holy Scriptures, as the opportunity, under the good providence of God, was offered.

Removal
 of Mr.
 Barker to
 Bucharest.

The labours of Mr. Barker in Asiatic Turkey, as we have seen, had been interfered with, and restricted, by the opposition which the circulation of the Scriptures had to encounter from the heads of the ancient Christian communities. Being thus prevented from exerting himself as he had once done in that quarter, he now had his attention drawn to European Turkey, with a view of putting into circulation the Scriptures in the Wallachian, Bulgarian, Servian, &c. Under the sanction of the Society, he removed, in 1851, with his family to Bucharest, where he remained for two years.

His reception by the reigning Prince at Bucharest was highly satisfactory. The ex-Prince, also, under whose auspices and encouragement the first edition of 5000 copies of the Wallachian New Testament had been printed, expressed him-

self highly pleased with the object of Mr. Barker's visit, and exerted himself to prepare the Metropolitan to look on his mission with favour.

The result was, that Mr. Barker was enabled to place the Scriptures in the Government schools at Bucharest, and afterwards to make arrangements for their sale among the people.

The Bulgarians, a simple and industrious people, according to Mr. Barker, who had been much among them, showed themselves well disposed towards the Sacred Scriptures. More than 8000 copies of the Bulgarian New Testament had been circulated among them, principally by sales, and they were now loudly calling for the Old Testament, or parts of it; which object the Society immediately took into consideration, and measures were afterwards adopted towards its accomplishment.

Accounts still continued favourable respecting the wonderful reformation, which was going on among the Armenians and others in Turkey. As this has proved one of the most interesting features in the annals of the Bible Society's labours in the East, it may be permitted us to give one extract more, as illustrative of the stage at which the progress of the work—originating in small beginnings, above thirty years before, (1821,) had now arrived.

The following interesting account, given in the year 1852, is from the pen of the Rev. Mr. Everett, one of the American Missionaries who have been so much honoured in promoting this good work; a work which, as all allow, originated in the distribution of the word of God, through the Agency of the British and Foreign Bible Society:—

“There are now fourteen Evangelical Churches formed in the Armenian field, and one at Aleppo, composed mostly of Armenians. In these Churches there are over 300 members, admitted after a strict examination as to their faith and experience. Three of these Churches are in Constantinople, one in Nicomedia, one in Ada Bazar, one in Broussa, one in Rodosto, one in Trebizond, one in Diarbekir, one in Smyrna, one in Erzeroom, one in Aintab, one in Sivas, and one in Helis.

“The work in Aintab is continually increasing in interest: there, is the largest native congregation on the Sabbath in Tur-

EUROPE.

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SOUTHERN

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CHAP. II.

Greece,

Turkey,

&c.

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SECT. II.

1830-54.

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1852.

The Scriptures introduced into Bulgaria.

Progress of religious awakening among the Armenians.

Testimony of Rev. Mr. Everett.

Fourteen Christian Churches, composed of Armenians.

Large congregation at Aintab.

EUROPE. key, numbering from 600 to 800. Still they have no church
 — building; the delay for a firmán has been long. They worship
 SOUTHERN in an enormous tent. All that region is being enlightened.
 — There is at Helis a congregation of sixty; at Oorfa, of forty.
 CHAP. II. At Moosh, the brethren have been violently driven off twelve
 Greece, times—on the thirteenth, they were enabled to keep a foot-
 Turkey, hold, and a native is now there as a teacher and Colporteur.
 &c. At Adona, there is quite an interest commenced during the
 SECT. II. past year. At Kesob, about sixty miles west of Antioch, is a
 1830-54. very interesting community of 150 Evangelical Armenians.
 — A Church will soon be formed there. At Aleppo there are
 1852. several thousand Armenians, all from Armenia, mostly from
 the region of Arabkir. Among these, many have received the
 truth, and are exerting an important and wide interest on
 places in the interior, from which they had come. Almost
 every post brings some encouraging facts concerning the work
 about Arabkir.

Armenian
 converts at
 Aleppo.

Congrega-
 tions at
 Diarbekir,
 and other
 places.

“ At Diarbekir, the congregation is about eighty, and the work prosperous. We have a large dépôt of books there. In the region of Erzeroom there is much to encourage, but great need of help. In the province of Gheghi, several are known to be spiritually enlightened, and multitudes are awakened to search after the truth. At Morsovan there has been a strong contest with the enemy during the past year; but day is dawning. The congregation is now about fifty, and increasing. By the last post, we learn that Mr. Bliss and family had spent several days at a village four hours distant from Morsovan, and found great encouragement. They were continually thronged with visitors. Tolot and Sivas are both encouraging places for labour. At Bochchujuk, opposite Nicomedia, is a village of 1000 houses, wholly of Armenians, where the work has commenced. Last summer I visited it in the night. I found one family evangelical, and learned that there were five other individuals enlightened; but through fear they did not dare to come near me. The work has been carried on thus far by means of books, and visits to Nicomedia. I learned that Testaments, Tracts, and Doddridge’s “ Rise and Progress,” were lent from one to the other. Three days ago I heard that the ruler of the village, the richest man and the

most powerful, is beginning to be interested in the truth. He is brother of the enlightened man on whom I called. He now calls this brother to read and expound the Testament to him and his family daily, and gives him permission to preach it freely in the village. There are many other things of peculiar interest in that village. The Pastor of Nicomedia writes to me, that at last Bochchujuk shall be given to Christ. We have more than 100 villages and cities, noted by name, where we have evidence that the Gospel has begun to take effect, and hundreds of others where the name of Christ and his truth have entered. One of the Native Pastors has spent eight months in travelling in Old Armenia. He says that almost everywhere the truth is beginning to be known; and everywhere the cry and earnest entreaty was, ‘Send us a preacher and a teacher to show us of this way.’ He was most earnestly besought to remain in many places: the cry for help is very great.”

We now approach the period of the Society’s Jubilee. All the foreign Agents of the Society having been invited to visit England on occasion of the Jubilee, Mr. Lowndes and Mr. Barker availed themselves of the invitation. It was Mr. Barker’s first introduction to the Society at home; for though he had been the recognised Agent of the Society for above thirty years, and during that period had carried on an active correspondence, and been employed on various important biblical missions; yet, during that long period, he had never once visited this country, and none of the Committee, nor any one officially connected with the Society, had made his personal acquaintance. His presence among them afforded one of the interesting incidents of the Jubilee.

It had been for some time in contemplation to consider the state of the Society’s Agencies in Turkey and the Mediterranean, in connection with the labours of Mr. Barker and Mr. Lowndes. The presence of those gentlemen in this country, afforded an opportunity to confer with them in detail on the subject of their respective operations. In the course of these conferences, the desirableness became apparent, of having the districts to be superintended by their two Agents more distinctly defined, with a view to obviate any accidental inter-

EUROPE.

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SOUTHERNCHAP. II.
Greece,
Turkey,
&c.SECT. II.
1830-54.—
1853.Converts
in nume-
rous vil-
lages and
cities.Cry for
Missio-
naries.Visit of
Messrs.
Barker and
Lowndes
to this
country.Their
Agencies
more defi-
nitely ar-
ranged.

EUROPE.

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SOUTHERN—
CHAP. II.Greece,
Turkey,
&c.SECT. II.
1830-54.—
1853.

ference with each other's labours: they were, therefore, requested to prepare a scheme for dividing and defining their respective districts, which was adopted, subject to revision at the end of two years: it is as follows:—

“District to be superintended by Mr. Barker.

“Smyrna, as a Central Station.—Asia Minor, Constantinople, Turkish Armenia, Adrianople and Salonica, and all Bulgaria, the provinces of Servia, Wallachia, and Moldavia, —the Turkish islands, from the Dardanelles, as far as Rhodes; Trebizond and Erzeroom, as far as Ooroomiah and Jollimirk.

“District to be superintended by the Rev. I. Lowndes.

“Malta, as a Central Station.—Northern Africa, including Oran, Algiers, Tunis, Morocco, &c.; Egypt; Syria, including Palestine; Greece, including the Greek Islands in the Archipelago and the Ægean Sea; the Ionian Islands, and the opposite coast of Albania; all which are open for the circulation of the Scriptures.

“Further, the Gulf of Venice, including Ancona and Trieste; Southern Italy, comprising Tuscany, the States of the Church, and the Kingdom of Naples; Sicily, the Eastern Coast of Spain, and the Islands of Sardinia, Corsica, Minorca, and Majorca; all which, at the time, were, either in part or wholly, closed to the work of the Society.”

As the result of these conferences, Mr. Barker was instructed to return to Smyrna, as soon as he could make the necessary arrangements for the satisfactory prosecution of the Society's work at Bucharest, after his departure. He was also authorized to take measures for printing, at Constantinople, on account of the Society, the following works:—2500 Greco-Turkish Bibles, 1500 Ararat-Armenian New Testaments, and 1500 ditto with the ancient Armenian in parallel columns; and further, to contract for the printing, at Bucharest, of a new edition of the Bulgarian New Testament. He was likewise empowered, as an experiment for six months, to engage two suitable individuals to act as Colporteurs in the sale of the Scriptures, under his direction.

Mr. Lowndes was directed to pay a visit, at least once in the course of the two following years, to the principal places comprised in his extensive sphere of labour. He was particu-

larly commissioned to visit Greece, with the view of placing the Society's work there on a more satisfactory footing, and of bringing, if possible, the Modern-Greek Scriptures into wider circulation. He was also encouraged to visit the province of Albania, in order to ascertain the facilities which might there exist for the dissemination of the Scriptures, and the need there might be for printing a fresh edition of the Albanian New Testament. He was further authorized to take measures, as an experiment for six months, for the employment of a person in the sale of Scriptures in Alexandria.

EUROPE.
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SOUTHERN
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CHAP. II.
Greece,
Turkey,
&c.
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SECT. II.
1830-54.
—
Greece,
1853.

On their return, after the Jubilee Meetings, to their respective stations, the Agents proceeded to carry out, as far as practicable, the instructions which they had received.

The disturbed state of the Danubian provinces, by which Albania was materially affected, prevented Mr. Lowndes going there in the first instance. He therefore set out on a journey to Greece, where he spent some time, making such arrangements as were in his power, for the further diffusion of scriptural knowledge, especially through the medium of the schools. He visited Athens, Thebes, Chalcis, and other places, returning by Syra. He reported the prospect for scriptural education in Greece as more inviting than he had ever known it. The number of scholars in the schools where the word of God was freely admitted, was put down as above 40,000.

In consequence of the increased demand for the Scriptures in Greece, directions were given for printing two editions of the Modern-Greek Testament, one of 5000 copies in Athens, and one of 10,000 copies in London.

Between 8000 and 9000 copies of the Scriptures, in a variety of languages, were this year, (1853,) forwarded to the dépôt at Malta, including 5000 copies for the use of the troops and the ships' crews touching at that port, who had become engaged in the Eastern expedition, to which reference is made elsewhere.

In fulfilment of the instructions received by him, Mr. Barker left Bucharest, and returned with his family to Smyrna. His residence in Wallachia, there is reason to hope, was not without benefit to that province. Above 2000 copies of the

Mr. Barker
returns to
Smyrna.

EUROPE. Wallachian New Testament were dispersed among the youth in the schools of that province, and some hundreds more were disposed of by sale, which would have been greater, had not the stock of these Testaments become exhausted. In Bulgaria, also, considerable distributions were made; and in the whole, the amount of Scriptures distributed in the two provinces in one year, exceeded 4000 copies. Before quitting Bucharest, Mr. Barker made arrangements for printing there an edition of 5000 of the Bulgarian, and 5000 of the Wallachian New Testament.

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SOUTHERN.
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CHAP. II.
Greece,
Turkey,
&c.
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SECT. II.
1830-54.
—
Turkey.
1853.

On his return to Smyrna, the work of the Society, which, though partially interrupted, had not been discontinued, was renewed with fresh vigour. A new edition of 2500 copies of the Greco-Turkish Bible, and one of 1000 of the New Testament in the same language, were put to press at Constantinople; and an edition of the Turkish New Testament, carefully revised by Mr. Turabi, a native of Turkey, under the superintendence of the Rev. Dr. Henderson, was completed. And, taking further into account the opportunities and openings which the war, then raging in the East, might supply, 10,000 copies of the four Gospels in the Turkish were ordered to press, and 5000 of the New Testament and Psalms in Modern Russ. 11,359 Bibles and Testaments, in various languages, were forwarded this year to the dépôts under Mr. Barker's charge.

Jubilee
celebration
at Con-
stan-
tinople.
1853.

Among the very gratifying occurrences of the year, in connection with the Eastern field of labour, may be mentioned the holding of a Jubilee Meeting in Constantinople, and the formation of an Auxiliary Bible Society for that city and neighbourhood.

The following interesting account of the meeting is from the pen of the Rev. H. G. O. Dwight, the well-known and much-honoured American Missionary:—

“The day before yesterday, June 13th, was a day long to be remembered in Turkey. It was the day on which the first public meeting was held in the capital of the Turkish empire, to commemorate the labours of evangelical Christendom for the conversion of the world. It was the first, but, we firmly believe, not the last of its kind. Constantinople is geogra-

phically so situated that it must, in the nature of things, one day become a great centre of Christian enterprise; and as in London there was a *World's fair*, for the exhibition of the industry of all nations, so in Constantinople there will be a *World's anniversary*, for the bringing together of the *Christian experience* of all nations.

"The first meeting, however, was merely local, being confined to the residents of the place, with the exception of a few Christian travellers from England and America, who were providentially present. It was in commemoration of the Jubilee of the British and Foreign Bible Society, the honoured parent of almost all the Bible Societies in the world; and if, as I have supposed, this was only the beginning of a long series of meetings in relation to the Christian enterprises of the day, how appropriate to begin with the Bible, the infallible and eternal word of God, to disseminate which, the Missionary, Tract, and other similar Societies have been instituted, and are actually labouring! The time, too, was fitly chosen, when the foundations of society around us seemed to be breaking up, and the most sagacious politicians could not tell but that, in the course of a very few weeks, anarchy and bloodshed might prevail through the length and breadth of this land. At such a time, how blessed the privilege of falling back upon the eternal word of God, the sure foundation, the only light and hope of the world!

"The meeting was held in the large saloon of the Hotel d'Angleterre; and there must have been present at least 200 persons, chiefly English and American, of both sexes and of almost all ages.

"Lord Stratford de Redcliffe, the distinguished and worthy representative of the British Government at the Porte, took the chair, amid the heartfelt acclamations of those present. Every one knew how incessant, arduous, and perplexing were his public duties at that moment; and it was a matter of general rejoicing, that his Lordship found time to encourage our Jubilee Meeting by his presence and appropriate remarks. After prayer by the Rev. Mr. Blakiston, Chaplain of the British Embassy, Lord Stratford addressed the meeting at some length, explaining the objects for which we had come

EUROPE.

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SOUTHERN—
CHAP. II.
Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
Turkey,
1853.Meeting of
Christian
residents,
and travel-
lers from
England
and Ame-
rica.Speech of
Lord Strat-
ford de
Redcliffe.

EUROPE. together, and enlarging upon the most encouraging results of
 — the efforts of the Society during the last fifty years. He
 SOUTHERN alluded to the exceeding smallness of the origin of the Institu-
 — tion, and to the fact that its beginning was in the midst of the
 CHAP. II Greece, distractions and calamities of war. It was when Napoleon was
 Turkey, near the zenith of his day, and England was at war with
 &c. almost every nation of Europe, that the thought was first con-
 — ceived, of sending the Bible to every country of the world.
 SECT. II. His Lordship spoke of the Turkish empire as having afforded
 1830-54. a large field for the Society's efforts. He then warmly com-
 — mended the zeal and discretion that had characterized the
 Turkey. Agents who had been employed in spreading the Bible in
 1853. Turkey; and alluded especially to the labours of the Ameri-
 can, English, and German Missionaries, all of whom had
 acted in beautiful harmony in carrying forward this work.

Testimony
to the
Christian
harmony
of Missio-
naries in
the East.

“Addresses of a highly interesting and appropriate charac-
 ter were made by the Rev. A. Thomson, Missionary of the
 Free Church of Scotland to the Jews; the Rev. Mr. Power,
 Missionary of the American Board, at Trebisonde; Mr. Sang,
 a Scotch gentleman, teacher of mathematics and astronomy in
 one of the Sultan's naval schools; the Rev. Messrs. Hamlin
 and Schauffler of Constantinople; and the Rev. Mr. Bliss of
 Marsovan, Missionaries of the American Board.

“Mr. Hardy, acting Consul-General of Her Britannic
 Majesty, and Mr. Cumberbatch and Mr. Skene, connected
 with the same consulate, also took part on the occasion.

“This interesting Jubilee Meeting was closed by the
 singing of the Doxology, in which all present joined; and
 the impression left upon the minds of this small Protestant
 community was extremely happy.”

Auxiliary
formed at
Constan-
tinople,
1853.

The Auxiliary Bible Society of Constantinople was orga-
 nized on the 18th of July 1853, and entered on its labours
 with much zeal and energy. The Committee immediately
 put themselves in friendly communication with the Society's
 Agent, Mr. Barker, with whom they proceeded, in entire con-
 cert in their plans and endeavours, to carry out the great
 object of the Society, in the interesting regions around. The
 first free contribution transmitted by this Auxiliary amounted
 to £85.

Here this portion of the present history naturally closes. But it may be interesting and proper to add, that Constantinople having become an increasingly important sphere of Biblical labour, in consequence of its being the seat and centre of the vast warlike operations then carrying on in the East, it was deemed advisable to remove Mr. Barker from Smyrna, and place him in the metropolis of the Turkish empire; two Colporteurs, one French and one English, were also sent out to labour under him, and in co-operation with the Auxiliary there established. During the short period of the war, great, unremitting, and successful efforts were made to furnish the allied forces both English, French, and Sardinian, with copies of the Sacred Scriptures previous to their embarkation, and afterwards to supply the hospitals, and the troops, both at Constantinople, and in the Crimea.

The world never witnessed, before, hosts of armed men of different nations, gathered together for mortal conflict, so plentifully supplied with that Holy Book, which is adapted to impart instruction, consolation, and hope under the most trying circumstances. Nor was this effort restricted to those who were in friendly alliance with this country;—provision was also made, as far as practicable, to introduce the Scriptures among those who then ranked in the class of enemies; some copies found their way into the hostile camp, and many a poor prisoner was brought into companionship with this best of comforters. It is pleasing to have to add, that the Sacred Book was received with much readiness and thankfulness by soldiers and sailors of different countries and different creeds; and the subsequent records of the Society furnish numerous and delightful instances of the value which was set upon it, and of the great good derived from it in the Camp, the Hospital, and even on the battle-field. It was an angel of mercy in the midst of terror, disease, and death.

The direct additional issue of the Scriptures occasioned by the war, amounted to above 250,000 copies.

EUROPE.

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SOUTHERN—
CHAP. II.Greece,
Turkey,
&c.—
SECT. II.
1830-54.—
Turkey.
1853.War in
the East.Distribu-
tion of
Scriptures
among the
Allied
Armies.

EUROPE.

CONCLUSION.

GENERAL OBSERVATIONS ON THE CONTINENTAL
OPERATIONS OF THE SOCIETY.

1804—1854.

Unexpected extent of the destitution of the Continent,—Discovered and admitted but slowly.—The singular interest awakened in favour of the Society's work.—The sanction given by Sovereigns and chief Clergy.—Influence thus gained in favour of the cause.—The wide organization of Continental Societies and Agencies. Eminent Success of Drs. Paterson, Henderson, and Pinkerton.—Unhappy result of the Apocryphal Controversy.—Separation of Continental Societies, and their subsequent decay.—Attachment of Protestants abroad to the Apocrypha.—Error of the Reformers in retaining it.—Bigoted resistance of Popish Countries to the introduction of the Scriptures.—Yet the Continental operations of the Society, as a whole, eminently successful.—Immense total of Scriptures circulated.

EUROPE. HAVING now brought to a close our review of the European portion of the Society's history, it may not be uninteresting to advert to a few points, which, though they can scarcely have failed to strike the attentive reader, yet merit, we think, to be brought together, for distinct, though brief exposition, in a more united point of view.

Remarks on Europe as the scene of the Society's operations. The first thing to be noticed is, the unexpected extent of the destitution of the Holy Scriptures, which was found to prevail throughout the whole of Europe, when this Society commenced its operations. It was not, indeed, surprising, after the painful facts that had been brought to light, even in our own highly-favoured land, by the investigations which took place on the formation of the Society, that a large amount of Scriptural destitution should have been disclosed, when similar inquiries were extended to the Continental nations. But

the sad reality was such as to surpass the gloomiest calculations. It is to be remembered that we are speaking not of the "dark places of the earth," emphatically so called, but we are speaking of countries, almost all of them nominally ranged under the general banner of Christendom—countries where the Bible is, to a greater or less degree, acknowledged to be the depository and source of true religion—where the Holy Scriptures are more or less incorporated in the formularies and services of the respective churches, and where the people are taught to venerate them as the inspired word of God. It is true, many of these are countries where the free use of the Bible is prohibited or fettered; but many of them, also, are under the predominant profession of Protestantism; and yet, even among these, where the use of the Bible is supposed to be unrestricted, and where, at the period of the Reformation, the noblest efforts were made to maintain its supremacy, and diffuse its doctrines, the want of the Holy Scriptures, and the difficulty of procuring them, were almost incredible.

It will have been seen, that, not only in several of the countries of Christendom, the Scriptures had never been translated in the vernacular languages of the people, so that, in many instances, even the priests recited the Scriptures in a language they did not themselves understand; but that even in Protestant countries, where greater efforts had been made to translate the Scriptures and render them accessible, the supplies were so scanty, and the price of the volume so high, that few, especially of the poorer classes, could avail themselves of the incalculable privilege of searching the Sacred Volume for themselves.

In gathering up the fragments of the history of the Bible, previously to the establishment of the Bible Society, it is most melancholy to observe, how few and far between were the editions of the Holy Scriptures, printed in some of the widely-spoken languages of the Continent. From this circumstance alone, it might have been fairly presumed, that a lamentable deficiency of the precious volume would needs exist; but it was not till the facts above alluded to, although perhaps partially known before, were fully disclosed and brought together, that the friends of the Bible, who had taken upon themselves to seek

EUROPE.

Retrospect
of Conti-
nental
operations.

1804-54.

Unexpect-
ed extent
of the des-
titution of
Scriptures
on the
Continent.This desti-
tution but
slowly be-
came appa-
rent.

EUROPE. its universal distribution, became fully aware of the urgency of the case that was now opening before them, and of the intensity of the darkness which they were called to dissipate.

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Retrospect
of Conti-
nental
operations.

1804-54.

Then it appeared, that abroad, as it had been also found in our own country, even ecclesiastical leaders and others, who might have been supposed best capable of bearing their testimony on the subject, were wholly at fault as to the extent of the destitution, even in districts under their immediate eye. Thus, as it was reported of Sweden, so the same impression had doubtless obtained in regard to many other countries, that there was no lack of Bibles among the people, when in truth the deficiency was extensive and even frightful.

The Society has therefore been useful in bringing out the true state of the case, and thus justifying its own formation, and fortifying its manifold claims.

The singu-
lar interest
awakened
in the
spread of
the Scrip-
tures.

In the next place, we may notice the very general sympathy awakened in the movement originated by the Society, and the countenance given to its object in almost every quarter. When the Society was first formed, there was but little opportunity of making its claims known on the Continent. The correspondence which it sought to open, was necessarily much limited by the rigid war restrictions that then prevailed. Still, communications were transmitted to different parts of Germany, Switzerland, and also to Sweden, and thus some of the principal friends of religion in those countries became apprised of the newly-formed Society in Britain for spreading the Scriptures; which intelligence gradually became much more diffused; and when, at length, peace was established, co-operation was solicited, and, as we have seen, obtained, to a vast extent, throughout Christendom.

But what is now intended to be more particularly noted, is the extraordinary attention thus drawn to the subject of Scripture destitution and circulation, followed by the wide-spread admission of the necessity and desirableness of the efforts which the Society had called forth; and the very general concurrence in the principle on which it was everywhere proposed that these efforts should be conducted—the coalition, without compromise, of all parties willing to engage in the work. It was a new thing in Europe, to see the attention

Favour
shown to
the So-
ciety's
principle.

even of religious individuals and communities so strongly directed to the simple diffusion of the Sacred Scriptures, without note or comment; it was much more so, to find individuals and churches coalescing on a point of this kind; and to see, not only different bodies of Protestants, but also,—as was the case at one time in Russia,—the Greek, the Armenian, and even the Romish Church, allied with Protestant Churches in the cause of the Bible Society.

It is true, this alliance was often, perhaps, the effect rather of political and worldly, than of truly religious motives;—it might have more of appearance than reality; or, where real, it was expressive rather of the feelings of a few individuals, than characteristic of the respective bodies which they represented. Still it was a remarkable sight, to witness assemblies of this intermingled nature brought together, professedly to promote the object of the Society, and to encourage it with their sanction.

Not less remarkable, was the diversity of rank and station in those who gave the Society their support. They were not exclusively private or obscure individuals, nor yet chiefly the ministers of religion, that hailed the design of the Society, and united in efforts to promote it, but persons of every class and of every rank, both in the Church and also in the State; and not only many of the nobility, but several even of the Crowned Heads of Europe, were among its patrons and supporters. It is not wished to attribute undue importance to this circumstance, nor would it be right to regard it as attaching any especial merit or dignity to the Society, or as indispensable to its success; yet surely it must be allowed, that such countenance given to the Society, was, to say the least, very remarkable; and though not, perhaps, essential, yet, in many instances, it was doubtless eminently conducive to its success, opening an introduction to its labours, where otherwise, humanly speaking, it could have gained no footing, and securing to its work facilities which must otherwise have been wanting, especially in those countries where freedom of action, either civil or religious, is much limited. On the whole, therefore, must not this general favour shown by all ranks to the principle and object of the Society's operations, be regarded as indicating a

EUROPE.

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Retrospect
of Conti-
nental
operations.—
1804-54.
—Counte-
nance given
to the So-
ciety's ef-
forts by
Sovereigns,
and the
Clergy of
Europe.Influence
thus gained
in favour of
the cause.

EUROPE. singular and unlooked-for influence on the minds of men, and as demanding on the part of all considerate and devout observers, both grateful acknowledgment, and reverent wonder and praise?

Retrospect
of Conti-
nental
operations.

1804-54:

We may further remark, that the large result, which followed from the comparatively small amount of individual Agency originally employed, is a fact highly worthy of attention.

The wide
organiza-
tion of So-
cieties and
Agencies.

The vast moral machinery which, in course of time, was engaged and employed in carrying out the work of the Society on the Continent, comprising distinct and independent Bible Societies in almost all the principal countries of Europe, and most of these associated with numerous Auxiliaries and Branches, (the Russian Bible Society alone had 289 Auxiliaries planted throughout the widely-extended provinces of that empire)—all this machinery was, to a considerable extent, constructed, set in motion, and more or less, for a time, superintended, by three individuals, Drs. Paterson, Henderson, and Pinkerton.

The im-
portant
services of
individuals.

It is true that Dr. Steinkopff, the Foreign Secretary of the Society, did much by his correspondence, and his frequent and extensive visits on the Continent, not only to make the Society known, but afterwards to keep up an interest on its behalf. A goodly number of kindred institutions, especially in Switzerland and Germany, were called into existence through his efforts and influence; and there were individuals, such as Inspector Blumhardt of Basle, Dr. Brunnmark, Chaplain of the Swedish Embassy, and others, who distinguished themselves in the part they took in originating or extending the Society's fields of labour.

Influence of
Drs. Pater-
son, Hen-
derson, and
Pinkerton
in North-
ern Europe.

But on the three individuals above named, devolved the principal share and honour of widening the Society's sphere of operation, and carrying out its designs, by the establishment of Bible Societies, some of them even of a national character, and others of them embracing whole provinces, or intended to benefit large populations.

Thus, as we have seen, Drs. Paterson and Henderson were the chief instruments in the establishment of Bible Societies, in the Northern parts of Europe, Denmark, Sweden, Norway, and Russia; whilst Dr. Pinkerton, though taking some part

also in these efforts, had his attention chiefly directed to the Central and Southern parts of Europe.

These zealous and devoted labourers, sometimes in company, but more often separately, traversed the greater portion of the Continent again and again; encouraging Societies already formed, and offering such valuable suggestions as appeared needful for the enlargement of their limits and their usefulness. And when two of their number, Dr. Paterson and Dr. Henderson, were called away from their respective fields of labour, Dr. Pinkerton still remained to prosecute the work, till at length Frankfort became the centre of an extensive and permanent system of operation, the benefits of which are still being spread on every side far around.

It will be borne in mind, that to be engaged in the service of the Bible Society, formed no part of the original design of these gentlemen. Two of them were bent on a mission to India, and it was only their being peremptorily diverted from their original purpose, by every door being closed against them, that they became at liberty to turn their attention to the sole work of Bible distribution. Dr. Pinkerton had been actually employed for a time as a Missionary of the Gospel at Karass; and his health failing, he was found in another and honourable employ, that of private tuition, when the movement in favour of the Bible in Russia called him forth to a more public life.

The history of the Bible Society affords many instances of men singularly raised up to do its work; but, in the European labours of the Society, no names appear more honourably prominent than those of Paterson, Henderson, and Pinkerton.*

It is with reluctance that we refer again to the subject of the Apocrypha; but, in a review of the Society's Continental operations, we cannot pass over in silence the unhappy results of the course adopted on the question by the Societies abroad. The Apocrypha was, in our own country, the cause of much embarrassment. The controversy which arose on account of it, not only disturbed the peace of the Society, but threatened

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of Conti-
nental
operations.

—
1804-54.
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Result of
the Apo-
cryphal
contro-
versy
abroad.

* The two former are gone to their eternal rest; Dr. Pinkerton still survives, but age and impaired health have compelled him to retire from all active service.

EUROPE. its entire dismemberment: one important section of its friends became actually dissevered, in consequence of it. At home, however, when the Apocrypha was abandoned, there was happily an end of the debate. It had never been attached to the English Scriptures printed for the Society; and the limited introduction of it into foreign languages, from that period entirely ceased.

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of Conti-
nental
operations.
—
1804-54.
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Attach-
ment of
Pro-
testants
abroad to
the Apo-
crypha.

But its abandonment abroad was not, by the like summary decision, to be attained. The Apocrypha was not only included in most, if not all, the editions of the Old Testament Scriptures, printed by the Continental Societies, but the practice was pleaded for, and clung to most pertinaciously, by Protestants, no less than by Roman Catholics; so that when the Society's Resolutions and Regulations on the subject came to be promulgated, almost all the continental Societies, as we have seen, refused to follow in the path which the British Society had taken; and many of them hesitated, and were with difficulty induced, to receive aid of any kind upon those terms, on which alone it could then be offered. There were indeed from the first a few exceptions, and these have since increased; but such, it will have been observed, was, for the most part, the course which things took.

Separation
of the Con-
tinental
Societies,
and their
consequent
decay.

Hence the connection between the Societies abroad and that at home being thus weakened, correspondence languished, and co-operation became feeble and inefficient; till, after a time, the British Society was led to establish its own independent Agencies, not in an hostile spirit, but simply to give a freer scope to its own views, and aims, and means, while the Foreign organizations gradually settled down upon their own plans and resources.

Now, although much good has, in the issue, resulted from all this; although in some quarters a larger circulation of the Holy Scriptures has been effected, than would probably have been brought about, had the original machinery remained undisturbed; and although the course adopted by the British Society has operated as a standing protest against the Apocrypha, and against admixture of any sort with the Inspired Scriptures; yet it must be matter of regret that any discordant element should have availed to interrupt a co-operation, once so promising, in so hallowed a cause; and

that the writings which became the source of discord, while confessed to be of mere human authority, should have found friends and advocates even among Protestants abroad, willing, for the sake of retaining them, to jeopardize and embarrass a movement of the most exalted and beneficent nature.

Surely, the tenacity with which the Apocryphal writings are still pleaded for and employed, even by Protestants, may show the great error that was committed in originally giving these writings a place among those of acknowledged Divine authority and inspiration; and the equal, if not still greater error of continuing, by translation, to propagate these writings, after their true character was formally admitted. Hence, whatever their motives may have been, must not the course pursued by our Reformers be regretted? Is it not to be lamented, that there should have been placed by the side of Inspired Truth, any writings which the multitude would be in danger of elevating to the same rank and authority?

We may gather, however, from the circumstances here alluded to, an incidental and further confirmation of the supreme importance of the Society's great and simple principle, the acknowledgment of the Bible alone, without any appendage or comment.

We must be permitted again to advert to the lamentable, and, in some countries, effectual, resistance which has been offered to the Society's work.

The Society has from its commencement had to encounter opposition. Even in our own country, its object has been misunderstood or misrepresented, its catholic constitution objected to, and its proceedings scrutinized with rigour, and censured without reserve.

It can afford, therefore, no matter of surprise, that in foreign countries, it should in some instances have been met with suspicion, the motives of its advocates impugned, and its peaceful aims counteracted. The only wonder, considering the amount of national and ecclesiastical jealousies afloat, is, that its reception should have been generally so cordial, and its cause so widely espoused. This, under the Divine blessing, is doubtless mainly to be attributed to the simplicity, and the generally admitted excellency, and sacredness of its object.

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of Conti-
nental
operations.

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Error of
the Re-
formers in
retaining
the Apo-
crypha.

Bigoted re-
sistance of
Popish
countries
to the in-
troduction
of the
Scriptures.

EUROPE. There are, however, a few countries, in which the Society never succeeded in enkindling any extensive sympathy, or in establishing any effective and permanent footing; such, as we have seen, was the case in Spain, Portugal, Italy, and Austria.

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of Conti-
nental
operations.

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1804-54.

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Spain.

Spain, during a short period of civil and sanguinary commotion, when the minds of men were occupied with intestine broils, was the scene of a pretty extensive Scripture distribution; and the eagerness of the people to purchase the sacred, scarce, and precious volume, was, as we have seen, almost incredible; but no sooner had political order become in some measure restored, than the ecclesiastical authorities prevailed to close the door, and to keep it closed against any further efforts.

Portugal.

The resistance of Portugal has been rather that of apathy, than of active, systematic, and official opposition. A cold indifference, on the part of the people as well as the priests, has prevailed to check and stifle every effort on its behalf; at least, any other than a very restricted effort, unsupported by native influence and instrumentality, but perseveringly persisted in by a few individuals, who have had to sigh over a very limited result: such is still the mournful state of things in that country.

Italy.

Italy is the seat of a power well known to be determinedly hostile to the free circulation and use of the Scriptures. If any doubt had existed on this point, the Bulls of the Pope, so repeatedly directed against all Bible Societies, would have dissipated it. That power, it has been shown, has been so skilfully, watchfully, and energetically employed, as to establish a pretty effectual barrier to the intrusion of the Holy Volume. Once, indeed, when the Pope was absent, and a fugitive, an edition of the New Testament, in its simple form, passed through the press at Rome, but only to be seized upon and condemned as soon as he returned; and now, except in the northern part of Italy, in the more favoured dominions of Sardinia, the people sigh in vain for the priceless deposit of our Heavenly Father's grace and love.

Austria.

Austria has been scarcely surpassed by Italy itself, in inveterate and determined measures to keep out or drive out the

Bible. The Protestants of Hungary did, indeed, in virtue of greater political privileges (once enjoyed, but now woefully curtailed), become participants to a large extent in the boon held out by the Society. The Bohemians also profited by the opportunities afforded; but the greater part of the Austrian provinces, including especially Austria proper, have come under the ban of that awfully mistaken policy, which treats the Bible as a thing to be dreaded. The Society's valued Agent, Dr. Pinkerton, for many, many years, could not even gain permission to set his foot within the Austrian dominions. The brief respite to these rigorous restrictions, caused by the troubles of 1848, were quickly followed by even sterner prohibitions, which still, alas! continue.

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of Conti-
nental
operations.

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But yet, notwithstanding these and other deductions, when we come to reflect on the wide extent of the operations carried on throughout the Continent, it must be acknowledged that the work of the Society in Europe has been, on the whole, eminently prosperous. The success which, under the blessing of God, has attended its endeavours to awaken attention to the Sacred Volume, and to promote its circulation, has been such as justly to excite, in the breasts of all its friends, feelings of admiration, delight, and thankfulness. If some of the Southern parts of the Continent, under the influence of political domination, or of its offspring, political suspicion, have thrust from them the proffered boon, it has been welcomed in the Central and Northern parts with open arms; and from the Swiss mountains to Lapland, and again from Lapland downwards to the shores of the Black Sea, and to the Greek Archipelago, a confederation and fellowship in favour of the Bible has been formed, which, though imperfect in some of its links, and subjected to many interruptions, has accomplished throughout Christendom an amount of Bible distribution such as had never been witnessed before: for in Apostolic days, few facilities existed for multiplying copies of the Scriptures, and since that period, the zeal of the Christian Church has, till these recent times, never been roused, to any simultaneous and concentrated effort, to place in the hands of all classes the sacred oracles of truth.

Yet the
Conti-
nental ope-
rations of
the Society,
as a whole,
eminently
prosperous.Geographi-
cal extent
of these.

When we consider the innumerable editions of the continental Scriptures that have been printed since the Society was

EUROPE. instituted; when we are reminded that the issues have had
 — to be reckoned, not by hundreds or by thousands, but by mil-
 Retrospect. lions—for probably not fewer than eight millions of copies
 of Conti- have been dispersed throughout the provinces of Europe alone,
 nental operations. irrespective of Great Britain; and when we connect with all,
 — 1804-54. the thought of the benefits—social, political, and moral,—the
 — influences for good, both temporal and spiritual, which are
 The large found to result from the reading of the Holy Scriptures; must
 total of we not admit, on closing this portion of the Society's history,
 Conti- that, had its foreign labours been confined to Europe alone, it
 nental cir- has not laboured in vain, but has given matter for praise and
 culation. rejoicing to myriads?

We must pass on now, however, to trace its progress and its triumphs in more distant quarters of the globe.

ASIA.

CHAPTER I.

OPERATIONS OF THE SOCIETY IN

BRITISH INDIA.

SECTION I.

1804—1830.

Remarks on the Sovereignty acquired by Great Britain over India—Oriental Committee of the Bible Society—Dr. Buchanan's appeal in favour of translations at Serampore—Attack on Christian efforts for India—Corresponding Committee at Calcutta—Subscription for Tamil version—Auxiliary Society at Calcutta, 1811—Destructive fire at Serampore—Death of Dr. Leyden, Rev. D. Brown, and the Rev. H. Martyn—Ceylon Auxiliary, 1812—Operations of Calcutta Auxiliary—Bombay Auxiliary, 1813—Persic version of Henry Martyn—Version for Armenians in the East—Special Fund for versions, commenced by Mr. Hey—Madras Auxiliary, 1820—Calcutta Bible Association—Resolution for Grants to versions modified—Memorial respecting words for Baptism.—Death of Bishop Heber—Bible in Canarese—Attack on Oriental versions—Versions at Shushi and Astrachan.

ASIA.

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CHAP. I.
British
India.

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SECT. I.
1804-30.

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The claims
of Asia.

ASIA, that division of the globe, which may be styled the birthplace of the Bible, where the greater portion of it was originally written, and where the principal events and transactions which it records took place, might naturally be expected to contribute largely towards any history that should relate to the progress, distribution, and triumph of divine

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India.SECT. I.
1804-30.—
1804.The birth-
place of
the Bible,
for ages
destitute of
the light of
Revela-
tion.Efforts of
the Bible
Society in
Asia Minor
and Syria.

truth on the earth: and it has done so; but, in these latter times, rather as the recipient, than as the dispenser of the sacred gift. For even that part of Asia, where the Bible was first read, has for centuries been a stranger to its hallowed influence; so that when the noble purpose was formed of again sending forth the Bible on a mission to all nations, Syria, Palestine, and the countries adjacent, were found suffering under as grievous a famine of the word of God as any other part of the world; and it was reserved for a Society formed in these Western Isles, to be honoured as the instrument of carrying back the blessed Book to the countries whence it emanated.

We have already noticed the measures adopted by the Society for the benefit of Northern Asia and of Asia Minor, partly in the account given of the Russian Bible Society, partly in our review of the labours of Mr. Leeves, Mr. Barker, and others. These labours extended, as we have seen, over a considerable part of the Turkish empire, comprising those countries, both in Asia as well as Europe, which are washed by the waters of the Mediterranean,—countries still retaining, in the religion professed by numbers, something of the name and form of Christianity, though sadly intermingled with corrupt usages, and overshadowed by the deadly gloom of Mohammedanism.

We have now to direct the reader's attention to other parts of Asia—to regions lying quite beyond the pale of ancient Christendom, and where, till of late, Hinduism, Buddhism, and other forms of pagan worship, have, in conjunction with Mohammedanism, held an almost undisputed sway; in a word, to Central and Southern Asia. We begin with

BRITISH INDIA.

Peculiar
fact of
the sove-
reignty of
this Pro-
testant
Isle over
India.

Marvellous and past finding out are the ways of Providence in determining the bounds of nations and empires, and in permitting or limiting their advance, with a view to the working out ultimately of its own great designs. Such a reflection is forced upon every Christian mind, in contemplating the singular relation into which this Island has been brought, in respect to the richest countries of the East. Only a few centuries

have passed since the discovery of the passage round the Cape, which first opened to Europe a facile access to India; and subsequently, within the last 100 years, the singular progress of events has ultimately established in Hindustan, not the ascendancy only, but the strict political rule of this country. Thus the very people in Western Europe, who alone, or chiefly, could boast freedom of inquiry and the unrestricted use of the Sacred Scriptures, and amongst whom evangelical truth had largest prevalence, became possessed of a dominion affecting the condition and destiny of some 150 millions of Asiatics; and hence it has come to pass, that in addition to the triumphs of British enterprise, commerce, and power in the East, the historian has to tell of the success also of Missionary labours, and of the dissemination of the word of truth in Hindustan, and even in China.

The earliest efforts of the Society in behalf of Asia, were directed to some of its most distant provinces. It is singular that China should have been the first country in Asia to attract the attention of the newly-formed Bible Society. British India, however, soon received a large share of its consideration and sympathy; and we shall now proceed to trace the progress of the Society in these densely peopled portions of the globe.

The circumstances which brought China under the consideration of the Society at so early a period of its history, will be more fully narrated in a future page, and are only alluded to now, for the sake of stating, that the appointment of a Sub-Committee to attend to the business of China, originally denominated the China, and afterwards, the Oriental Sub-Committee, was the occasion of bringing before the Society the claims of British India. This Sub-Committee having, for reasons which will be afterwards explained, been compelled to abandon the primary object for which it was formed, began to turn its attention to some other portion of the Oriental field; when British India presented itself, as on every account the more proper quarter to which efforts, such as those which it was the duty of the Society to make, could be directed; the known disposition of some of the East-India Company's servants at Calcutta, and the progress already made in translations by the

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1804.Formation
of Oriental
Sub-Com-
mittee.

ASIA. Baptist Missionaries at Serampore, affording sufficient encouragement to warrant the attempt.

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1804.

Corre-
spondence
with a
Committee
at Cal-
cutta.

A correspondence was accordingly opened with gentlemen in India, informing them of the establishment of the British and Foreign Bible Society, and requesting their communications respecting the best means of promoting the objects of the Institution with regard to the Eastern languages. In selecting the individuals thus invited to become correspondents, respect was had to the principle embodied in the Society, that of uniting the different denominations of Christians in the prosecution of the same design.

The Baptist Missionaries at Serampore,* as just intimated, had already entered on the important task of translating the Scriptures into the native languages of the East. It was considered as likely to conduce both to the progress and the improvement of the work of translation, if the vernacular knowledge and zealous assiduity of these devoted labourers, could be associated with the erudition and the personal influence of certain members of the Established Church, on whose piety, and zeal for the promotion of Christianity dependence might confidently be placed. With these views, it was determined, that the following gentlemen should be requested to form themselves into a Committee of Correspondence with the Society, viz. George Udney, Esq., Member of Council; the Rev. Messrs. Brown, Buchanan, Carey, Ward, and Marshman; and that they should be desired to associate with themselves such other gentlemen in any part of India, as they might think proper. A resolution to this effect was transmitted officially to Calcutta, by the earliest conveyance. It was passed on the 23d of July 1804; and though its operation in India was slow, and interrupted by many vicissitudes of discouragement and delay, it proved the germ of those institutions at Calcutta, Madras, Bombay, Colombo, &c., which were

* The Baptist Missionaries entered India in 1793; and, not being permitted to reside in the Company's territories, fixed themselves in the Danish settlement at Serampore, near Calcutta. "To this Mission," says Dr. Buchanan, "chiefly belongs the honour of reviving the spirit for promoting Christian knowledge by translations of the Holy Scriptures."—See "Buchanan's Researches," p. 85.

afterwards engaged, with so much energy and concord, in promoting the dispersion of the Scriptures, in their respective dialects, among both the Christian and the Heathen populations of the East.

Before the projected Committee was actually organized, Dr. Carey introduced to the Society the scheme of Oriental translations, so nobly projected by the Baptist Missionaries at Serampore. Dr. Buchanan's Memoir on "the Expediency of an Ecclesiastical establishment for British India," furnished the additional, and very important information, that, "under the auspices of the College of Fort William, the Scriptures were in a course of translation into almost all the languages of Oriental India." And both authorities agreed in stating, that assistance from Europe was indispensably necessary, in order to the accomplishment of these plans.

On these general grounds, it was determined to appropriate £1000 to an object, in all respects so deserving of encouragement and aid; and a grant to that amount was accordingly made, to be placed at the disposal of the above Corresponding Committee at Calcutta.

The feeling thus kindled on behalf of India was not a little strengthened, by a communication from Dr. Buchanan, received in August 1806, in which he transmitted printed proposals from the Missionaries at Serampore, for translating the Scriptures into the Oriental languages; to which was added a letter from himself, recommending that a sermon should be preached before the Society, "on the subject of Oriental translation," and offering, on his own part £50, to be given to the preacher, on the delivery of a printed copy for the College of Fort William, in Bengal.*

In the above printed proposals, after stating that the design of translating the Scriptures into the Oriental languages had received from home the highest sanction,—a resolution to that effect having been transmitted to them by the Secretary of a Society lately instituted, entitled 'the British and Foreign Bible Society;' the Missionaries proceed thus to express themselves:—

* This liberal offer was declined, as it was thought the measure did not fall strictly within the professed object of the Society.

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—
1806.

Oriental
transla-
tions at
Serampore

The appeal
of Dr. Bu-
chanan.

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British
India.—
SECT. I.
1804-30.—
1806.Aid to
transla-
tions ren-
dered by
the College
of Fort
William.

“Our hope of success in this great undertaking, depends chiefly on the patronage of the College of Fort William. To that Institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces of Asia, who have assembled, during the period of the last six years, at that great emporium of Eastern letters. These intelligent strangers voluntarily engage with us in translating the Scriptures into their respective languages; and they do not conceal their admiration of the sublime doctrine, pure precept, and divine eloquence of the word of God. The plan of these translations was sanctioned, at an early period, by the Most Noble the Marquis Wellesley, that great patron of useful learning. To give the Christian Scriptures to the inhabitants of Asia, is indeed a work which every man, who believes these Scriptures to be from God, will approve. In Hindustan alone, there is a great variety of religions; and there are some tribes which have no certain caste or religion at all. To render the revealed religion accessible to men who desire it; to open its eternal sanctions, and display its pure morals, to those who seek a religion, is to fulfil the sacred duty of a Christian people; and accords well with the humane and generous spirit of the English nation.”

The statements contained in this document were considered of importance, not only as they publicly developed a plan for Oriental translations, but also because they recognised the fact of deriving aid and patronage from the College of Fort William, and announced the formation and the friendship of the British and Foreign Bible Society, as furnishing material encouragement to the proposed undertaking.

First con-
tributions
in India.

Copies were despatched to almost the whole of the principal civil officers, and to many of the military officers in the Honourable Company's Service, throughout Hindustan, from Delhi to Travancore; and Dr. Buchanan obtained permission, at the same time, to send the “Proposals” in his official character, as the Vice-Provost of the College, free of expense; which he did, accompanying them in most instances with a letter. The design received encouragement from every quarter:

a sum of £1600 was soon raised for translations, to which the Rev. David Brown contributed £250.

It may be here observed, that at this time the proposal was first entertained at home, of printing the Scriptures in the Arabic, as a medium through which the light of divine revelation might be widely diffused among the inhabitants of Africa and the East. This was a measure which Bishop Porteus and the Bishop of Durham had much at heart, and which they united in recommending to the Society; and under the auspices of the latter, the work was afterwards, in part, accomplished.

In the spring of 1807, a letter was received from the Rev. D. Brown, Senior Chaplain at Fort William, to whom the proposition for a Corresponding-Committee had been originally directed, and who afterwards became Secretary of that Committee, and also of the Calcutta Auxiliary Bible Society; in which he gives a favourable representation of the state of Oriental translations then in progress, and confirms the statement of Dr. Buchanan and the Serampore Missionaries, as to the impression made at Calcutta by the formation and proffered aid of the Society, and the good effect of the encouragement which it held out.

A regular intercourse now commenced, between the conductors of the British and Foreign Bible Society and the leading friends of Christianity in the heart of British India; and it appeared to the former in a high degree desirable, to take all practicable steps in order to cherish and improve the connection. With this view, a second grant of £1000 was made, and 500 English Bibles and 1000 Testaments were sent from the London Depository, and 250 German Bibles and 500 Testaments from the Institution at Halle, for the use of the army and navy, and other Europeans in India. This proved a very seasonable and much-needed supply.

It must however be mentioned, that with the pleasing and auspicious intelligence contained in the above letter, respecting the progress of the Society's cause in India, was mingled information of a discouraging nature. It appears, that after the retirement of Marquis Wellesley, who had been the friend of religion and the patron of learning, the succeeding Governors-

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British
India.—
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1807.Grant from
the Society.Patronage
of Marquis
Wellesley.

ASIA. General opposed all attempts to evangelize the Hindoos. They
 — opposed the translation of the Holy Scriptures ; they opposed
 CHAP. I. also the formation of a Society for carrying into effect there
 British the objects of the British and Foreign Bible Society. Persons
 India. holding official situations were requested not to act, except in
 — their private capacity. Thus the work was for the time com-
 SECT. I. mitted to the Serampore Missionaries, with such aid and pro-
 1804-30. tected as could be given without offending Government.
 — 1807.

Hostility of
 some of his
 successors.

When tidings of these things reached this country, the hearts of the friends of the Society, to whom they were in confidence communicated, were filled with sorrow and dejection. Under the advice of Bishop Porteus, who took a lively interest in all the vicissitudes of the Society, Lord Teignmouth and Mr. Grant, both then in office in the Indian Department, were encouraged to make prompt and vigorous efforts, to disabuse the governing powers in Bengal of the mistaken and injurious impressions under which they laboured. In the mean time, the accomplishment of the Society's favourite design in British India—the incorporation of Christians throughout the peninsula in one common scheme for diffusing the light of Holy Scripture among the inhabitants of the East—was delayed.

Attacks of
 enemies at
 home.

Whilst these matters were in agitation, a storm arose nearer home, which “frowned defiance upon the Eastern labours of the Society, and seemed to portend the annihilation of its plans for disseminating the invaluable blessings of divine revelation through the regions of Hindostan.” The controversy relating to the propagation of Christianity in India, which is now alluded to, and of which a full account is given by Owen, has already been noticed in a former part of this history. It may here, however, be remarked, that while some of the very leading friends of the Society in England were exerting themselves to protect it against an edict of expulsion from British India, its friends in that country, harrassed by an equally vexatious opposition, were recurring to similar measures of remonstrance and defence. On the arrival of Lord Minto, in Bengal, and on his assumption of supreme authority, Dr. Buchanan addressed a memorial to his Lordship, dated Calcutta, November 7, 1807, “On the withdrawing of the patronage of Government from the translation of the Holy

Scriptures into the Oriental tongues, and the attempting to suppress the translation of the Scriptures entirely."

Thus it appears, that in Calcutta, and in London, were attempts simultaneously made to arrest the stream of divine truth, just as it was issuing from its hallowed source to fertilize the moral deserts of Hindustan. But He who gave the spring, had graciously decreed that the channels should not be obstructed. In pity to millions in existence, and to generations yet unborn, He raised up advocates in either hemisphere to bear their testimony against this anti-Christian policy, and to prepare the way for those triumphs which the Bible was destined to obtain, in the fulness of time, among the nations of the East.

Allusion has been made to the political disabilities and restraints, to which the friends of the Institution at Fort William had been subjected, with regard to the patronage and management of their plans for the propagation of the Gospel in British India. The reduction of the college of Fort William took place in January 1807, when Mr. Brown and Dr. Buchanan, who had held the respective appointments of Provost and Vice-Provost, now felt themselves relieved from those obligations, by which they had been officially restrained from ostensibly promoting the translation and distribution of the Scriptures. In anticipation of this event, they had been making all the provision in their power, to supply the loss likely to accrue to sacred literature from the dispersion of so many learned natives, and to render their release from official restriction conducive to the propagation of Christianity on a larger scale. On the termination, therefore, of their Collegiate engagements, they unitedly resolved to encourage individuals to proceed with their versions, by such means as they could command; and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They proposed, at the same time, not to confine the undertaking to Bengal alone, or the territories of the Company; but to extend it to every part of the East, where fit instruments for translation could be found. And from a desire to concentrate, as much as possible, the various efforts for promoting Christianity in the East, and to restore to the common undertaking that unity,

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1807.College of
Fort
William
given up.

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—
1809.

which the reduction of the College had so unhappily destroyed, an Association was projected under the title of "The Christian Institution."*

When the plan, however, of this Institution came to be submitted to the Society at home, it was thought better to abide by the original resolution of establishing a "Corresponding Committee," as more likely to secure the mutual co-operation of different parties, and thus "to reflect in its constitution as near an image as circumstances would allow, of the Parent Committee in Great Britain."

Resumed
activity
of the
Corre-
sponding
Committee.

This desirable object was, after a series of delays and obstructions, at length happily accomplished. The Committee, constituted as originally proposed in 1804, with the exception of the Rev. T. Thomason being nominated to succeed Dr. Buchanan, who had returned to England; met by appointment in August 1809, and, being definitely organized, proceeded to make such arrangements as the charge which they had accepted appeared to them to require. It was determined at that meeting, that measures should be adopted for carrying forward approved translations in the Arabic, Persian, Hindustani, and Telinga languages, besides those which were in the hands of the Serampore Missionaries. This determination was followed by a direction to their Secretary to open communications with Tranquebar, Tanjore, Bombay, Cochin, and Ceylon. Such were the indications of wisdom and energy, with which the Corresponding Committee entered on their important career. Its organization may be said to have been an era in the religious history of India.

In the mean time, a letter had been received from the Rev. D. Brown, giving so encouraging an account of arrangements that had been made for effecting translations of the Scriptures, by the Rev. Henry Martyn, by the Missionaries at Serampore, and by Missionaries in Malabar, Ceylon, and other places, that the Society at home resolved, in January 1809, to appropriate to the above objects the annual sum of £1000, for three successive years.

* For a further account of this design, which originated in the expanded views of Dr. Buchanan for evangelizing the East, see Owen, Vol. II., and Buchanan's "Christian Researches."

The communications opened by the Corresponding Committee, also brought back very gratifying replies from the Rev. Dr. John, of Tranquebar, the Rev. C. Pohlé, at Trichinopoly, and the Rev. Messrs. Kohlhoff and Horst, at Tanjore; all of whom were Missionaries in connection with the Society for Promoting Christian Knowledge, and now severally expressed their joy and gratitude on being invited to co-operate in so important a work.

In addition to these replies, distinct and encouraging reports were obtained of the progress made in the Telinga or Telooگو version of the New Testament, under the care of the Rev. Mr. Desgranges at Vizagapatam, Missionary of the London Missionary Society, with the assistance of Anunderaya, a converted Brahmin; and in the Arabic, Persian, and Hindustani, under the care of Rev. H. Martyn at Cawnpore, with the assistance of Sabat, the Arabian, and Mirza Fitrut, the Persian, Pundit.

The sympathy of the European residents at Calcutta was awakened to the work, by a sermon preached at the Old Church, on January 1, 1810, by the Rev. D. Brown. He called attention particularly to the state of the English Missions in the south of India, where thousands were being added to the Church of Christ—(in Tanjore alone there were 12,000 native Protestant Christians),—and where the dearth of the Holy Scriptures was severely felt. In proof of this, he gave extracts, of which the following are a sample, from the letters of Missionaries:—

“We are,” write the Missionaries, “in the utmost want of Tamil Bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore Mission alone, including the Tinnevely District, amounts nearly to 12,000, none of whom (the native teachers excepted) have any Old Testament, and not one in two or three hundred has even the New Testament. Almost all the men, particularly to the south of Tanjore, can read, and are very eager after books.”

Again;—“The Portuguese Old and New Testament would also be most acceptable, and a blessing, not only to Portuguese Protestants, but also to many Roman Catholic Padres and Chris-

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1810.Sermon of
the Rev.
D. Brown.

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Subscription
 for
 Tamil
 Scriptures.

Biblio-
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tians at Madras, St. Thomé, Sadras, Pondicherry, Cuddalore, Porto-Novo, Tranquebar, Tanjore, Manar, Ceylon, and, in short, in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and many have even requested copies from us."

The immediate consequence of this appeal, was a subscription towards furnishing the Christians of Tanjore with the Tamil Scriptures. At the head of the list appeared the name of the Commander-in-Chief, Lieutenant-General Hewitt, for 2000 rupees; and the sum subscribed by the 31st of January, on which day it closed, amounted to 9000 rupees. But the ulterior and still more important consequence was, the interest which it excited in favour of Christianity among the Europeans of consideration in Calcutta, and the sanction which it obtained for the distribution of the Scriptures among the converted natives of the East.

Encouraged by this dawn of public support, and by the openings which appeared for acceptable labour in the several stations to which their circulars had been addressed, the Corresponding Committee proceeded to the adoption of measures of larger enterprise and greater publicity. The principal of these was the establishment of a "Bibliotheca Biblica." This Institution consisted of two departments, a Bible Repository, and a Translation Library.

The Bible Repository was designed to contain Bibles and Testaments, for general accommodation, in all languages, both European and Asiatic, to be disposed of at moderate prices. The want of such a repository may, in some degree, be inferred from the fact, that, at the time when it was projected, not a copy of the Scriptures in the original, or a Bible in the French language, was to be purchased in India; and its importance, both as it respected India, and other parts of the world, was obvious, from the consideration, that the port of Calcutta is the annual resort of multitudes, from all quarters, for the purposes of trade; of Armenian Greeks, from the Archipelago; of Arabians, Jews, Turks, and Malays: "some of almost every nation under heaven."

The Translation Library, which composed the other depart-

ment of the "Bibliotheca Biblica," was intended to contain the Scriptures in their original tongues; lexicons, grammars, works on Biblical criticism; and, in general, all such books as are calculated to facilitate and perfect the labours of translators.

The Institution, in both its parts, was proposed to be placed under the auspices of the British and Foreign Bible Society; and its concerns were to be administered by the Corresponding Committee.

Steps were also taken for purchasing and distributing Tamil Bibles, for engaging the co-operation of the Chaplains at the different military stations, and for encouraging translations of the Holy Scriptures, by whomsoever undertaken, if approved by competent judges.

At the same time, various translations were proceeding with great spirit and energy. The Tamil, Malay, Sanskrit, Bengali, Seek (Sikh), Hindustani, Mahratta, were already printed, or in the press; and the Arabic, Persian, Telinga, Malayalim, Burman, Canarese, and several other dialects, together with the Chinese, were preparing, chiefly by the Missionaries at Serampore.

Dr. Leyden, also, was engaged in procuring versions in the colloquial languages in use, from the eastern boundary of Bengal to the islands of Borneo and Celebes inclusive, such as the Siamese, Macassar, Bugis, Afghan, &c. In some of these, he had succeeded in completing some of the Gospels.

No sooner was intelligence of this prosperous turn in the Society's affairs in the East, laid before its conductors at home, than they proceeded to testify their approval of the acts of the Corresponding Committee.

The grant of £1000 annually, which had been made in 1809, was immediately doubled, and renewed for the three succeeding years. Directions were given for procuring a printing press, and a fount of Tamil types, together with a considerable quantity of printing paper, for the Missionaries at Tanjore, whose want of these articles was affectingly represented; and a large supply of materials was added, for the edition of the Malayalim Scriptures which were printing at Bombay. The plan of the "Bibliotheca Biblica" was highly

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tions in
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languages
carried for-
ward.Versions
commenced
by Dr.
Leyden.Grants
from the
Society
doubled.

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1811.

approved; and it was resolved to give it effectual patronage, by assisting its several departments. With a view to stock the Bible Depository, an assortment of the Scriptures, in the original and the modern languages, was ordered to be forwarded without delay, notwithstanding the supplies which had been previously sent out. Provision was made, with similar promptitude, for procuring, at the Society's expense, such works as might assist the labours of translators.

Sermon at
Calcutta,
by Rev. H.
Martyn.

Formation
of Calcutta
Bible So-
ciety.

On the anniversary of the occasion on which the Rev. Dr. Brown preached the sermon above referred to, namely, January 1, 1811, the Rev. Henry Martyn made, from the same pulpit, an earnest and affecting appeal, not now on behalf of the native Christians in the south of India only, but on behalf of 900,000 nominal Christians throughout the whole of India, in want of Bibles, including the four classes of Portuguese, Tamil, Malayalim, and Singhalese Christians. The result of this fresh appeal was the formation of a Society at Calcutta, on the plan of the British and Foreign Bible Society, in aid of its operations as directed to Hindustan. This took place on the 21st of February 1811. The object to which this new institution, entitled the "Calcutta Auxiliary Bible Society," had a primary and more immediate respect, was the supply of the "Christians in India," as estimated and described by Mr. Martyn. The limits of the Auxiliary were thus fixed and defined, so as not to interfere with the wider functions of the Corresponding Committee. A harmonious co-operation between the two Societies, (for such in effect they were,) was thus established and maintained. The Parent Society, on receiving intelligence of these gratifying events, immediately proceeded to a grant of £1000, in favour of the Calcutta Auxiliary Bible Society, and raised their annual contribution to the Corresponding Committee from £2000 to £4000 for the current year; thereby justifying the confidence reposed in them by their diligent fellow-labourers in the East, and redeeming the pledge they had given, of continued "encouragement and support."

The bright prospects in regard to the Society's work in India, with which the following year (1812) opened, were destined to be clouded by several calamitous events. The first

of these was the destructive fire at Serampore. The Baptist Missionaries at Serampore, independently of their interest in the funds of the Corresponding Committee, had regularly had allotted to them a moiety of the grants of the Parent Society, for the works under their own particular administration. These grants had now amounted to £4500 sterling, by which, as they acknowledged, "their hands were strengthened when the difficulties attending the work appeared almost insuperable;" and they were animated to make further attempts in the work. They were already able to report versions in thirteen languages, as either commenced, or in different stages of advancement.

In the midst of all these labours, the disastrous event occurred, to which allusion has just been made.

On the 11th of March 1812, about six in the evening, a fire, kindled by some accident, broke out in the Serampore printing-office; and baffling every effort made to stop its progress, in a short time reduced the building to ashes, and consumed all the paper, types, and printing utensils that were therein. In this conflagration, which occasioned a loss of nearly £10,000, English paper was consumed to the value of about £3000, nearly one-half of which had been destined for the Scriptures to be printed on account of the Calcutta Auxiliary Bible Society, and the Corresponding Committee. The extent of this calamity was providentially restrained, by the preservation of nearly all the steel punches of the various Indian languages, which it would have occasioned not only a vast expense, but the delay of many years to replace. With these, and the melted metal, the Missionaries immediately renewed their operations in an adjoining building; and such were their alacrity and perseverance, that in a month they had cast founts of type in nine languages.

The exertions of the British and Foreign Bible Society were not wanting to remedy, in some degree, the evils of this common calamity. Immediately on receiving the intelligence of what had befallen their fellow-labourers at Serampore, the Committee were called together; a resolution was unanimously passed, to re-place, at the expense of the Society, the whole quantity of paper which had been consumed; and the resolution

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1812.Calamitous
fire at
Serampore.

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1804-30.—
1812.Death of
Dr. Ley-
den,of the Rev.
D. Brown,and of the
Rev. H.
Martyn.

was accompanied with a suitable expression of their sympathy and condolence.*

The next sad event which occurred to produce embarrassment to the work, was the premature death of Dr. Leyden, an event which arrested the progress of those versions in which this eminent philologist, and his Pundits, were so actively engaged.

To these calamities, which distressed the friends of the Holy Scriptures in India, was added, in June 1812, the death of the Rev. D. Brown, the loss of whose valuable and official services was deeply felt, not only by the Corresponding Committee and the Calcutta Auxiliary Bible Society, the principal sufferers, but by all who felt a common interest in the prosperity of Christianity in India.

Nor was this the last stroke, by which the friends of the Bible cause in India were smitten with deep sorrow, through the events of the year 1812. Another, yet more severe, remained to be inflicted. The Rev. Henry Martyn, (to whose sermon at Fort William, the formation of the Calcutta Auxiliary Bible Society is chiefly to be ascribed,) after having completed his version of the Hindustani New Testament, determined upon a journey into Persia and Arabia, in order to effect a translation of the Scriptures into the pure dialects of the Persian and Arabic languages. In prosecution of this design, he repaired to Shiraz, (to use his own language,) “the Athens of Fars, and the haunt of the muses.” There, from the month of June 1811 to the middle of the year ensuing, he employed himself, under the kind protection of Sir Gore Ouseley, His Britannic Majesty’s Ambassador Extraordinary to the Court of Persia, and with the learned assistance of Meer Seyd Ali, in making a Persian translation of the New Testament. Having accomplished this object, and finding his constitution begin to sink under the effect of extreme exertion, and the influence of an unhealthy climate, he made an effort to return to England; but suffering exceedingly (as it is presumed) by

* It was pleasing to observe the kindness and promptitude, with which both individuals and religious Societies contributed to the reparation of this injury. Nearly £11,000 were very speedily furnished in this manner; and the Directors of the Baptist Mission found it necessary to stay the liberality of the Christian public, by discouraging further contributions.

the heat of the weather, the fatigue of the journey, and the want of medical assistance, he expired at Tokat, a commercial emporium in Asiatic Turkey, on or about the 16th of October 1812.*

The talents of Mr. Martyn were of the highest order; and on the exercise of them, in a department of literature which he had assiduously cultivated, the highest expectations were formed.

When the afflicting intelligence of Mr. Martyn's death reached Calcutta, it diffused, for a season, grief and consternation among all the friends of Christianity in that quarter: the cry was heard, "Alas for India! when shall we see such another?" His loss has not ceased to be bewailed by the Christian Church at large.

The Persian version of the Scriptures, to complete which, cost the sacrifice of so valuable a life, has met with great acceptance in the East. A copy of it was presented by Sir Gore Ouseley to the King of Persia, who acknowledged the receipt of it in very flattering terms.†

In August 1812, an Auxiliary Bible Society was formed at Colombo, the seat of the British Government in the island of Ceylon. This event was mainly brought about by the kind and zealous offices of Sir Alexander Johnston, Chief Justice of Ceylon. This gentleman, before leaving this country, had repeated interviews with the Directors of the Society, and took with him a large supply of English, Dutch, and Portuguese Bibles and Testaments, together with 500 reams of paper, to be applied to the printing of the Scriptures for the use of the native Christians on the island. On his arrival there, he successfully exerted himself in promoting the formation of the Auxiliary, securing for it the patronage of the Governor and Members of the Council, as President and Vice-Presidents, whose example was immediately followed by the principal servants of the Government, both civil and military. Proper steps were then taken to ascertain the

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1812.Auxiliary
Society at
Colombo.

* For a beautiful eulogium on the character and labours both of Brown and Martyn, see Owen II. p. 257 &c.

† See copy of the King's Letter, and also that of the Ambassador, in Report for 1815, Appendix.

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1812.

number of persons in the island professing the Christian religion, and the languages most familiar to them, in order to form a judgment of the number of Bibles and Testaments, in the several languages, necessary to supply their wants; a judicious distribution was made of the copies furnished by the Parent Society in English, Dutch, and Portuguese; measures were adopted to obtain a more correct version of the Scriptures in the Sinhalese, and a translation of them into the Pali language; and a friendly communication was opened with the sister institution at Calcutta, which had already offered to encourage the rising efforts of the Colombo Society, by providing gratuitously for its use 5000 copies of the Singhalese Testament, printed at the Serampore press.

Bible So-
ciety at
Mauritius.

About the same time, a Bible Society was formed for the "Islands of Mauritius, Bourbon, and Dependencies," of which His Excellency the Governor became the Patron, and the Commander-in-Chief, Vice-President. So greatly had the colony been neglected, that, it was stated, "a French Bible could not have been purchased within it for years back; and many persons on the island were living, at that time, at the advanced age of sixty or seventy years, who had never even seen a Bible." The Scriptures sent thither were purchased with great avidity.

Operations
of the
Calcutta
Auxiliary.

The Societies at Calcutta and Colombo proceeded to carry out, either unitedly or apart, various measures for the benefit of the different classes for whom they sought to provide. The Calcutta Society, at the expiration of their second year, were able to report a train of operations judiciously concerted, and in a great measure carried into actual execution. Of the four classes of native Christians, with a special view to whom the Society had been formed, a considerable provision had been made for three—the Portuguese, the Tamil, and the Singhalese. The Malayalim Scriptures were found to require extensive revision before being issued in any large degree, but in the mean time a small temporary supply was furnished.

The Colombo Society, after distributing a number of the English, Dutch, and Portuguese Sacred Scriptures placed at their disposal, proceeded to ascertain the number of nominal Christians in Ceylon, and the languages most familiar to them.

It appeared that the native Protestants were about 150,000, and the Roman Catholics about 50,000; of whom the great majority spoke Singhalese, the rest Malabar or Tamil. It was immediately resolved to print an edition of the Singhalese New Testament; but on examination of the old version, this was found so faulty, that, after providing for a temporary supply, it was determined to take measures for preparing a new version, under the superintendence of W. Tolfrey, Esq., a distinguished Singhalese scholar. To this was added also a translation of the New Testament into the Pali, the sacred language of Buddhism, in which Mr. Tolfrey was assisted by two learned priests of Buddhu.

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Ceylon.
New ver-
sion for
native
Christians.

The plan of the Colombo Auxiliary was, at this time, extended so as to comprehend, as a secondary object, the supplying of further Christian instruction than simply by the circulation of the Scriptures; care, however, being taken, by a special enactment of the revised constitution, that this additional work should be provided for from a separate fund. After some years, this course, which was thought to be justified by existing circumstances, was happily abandoned, and the Auxiliary again adopted the simple plan and object of the British and Foreign Bible Society.

While the two above-named Societies were thus addressing themselves to the important task they had undertaken, they were strengthened by the accession of a valuable auxiliary in the field of Christian effort. In June 1813, a Bible Society was formed at Bombay, under the auspices of Sir Evan Nepean, a Vice-President of the Parent Institution, who lost no time, after he took upon himself the government of the Presidency, in promoting this object. This new Society soon entered into friendly correspondence and co-operation with that at Calcutta.

Bombay
Auxiliary
formed,
1813.

We may pause in this part of our narrative to mention, that already the effect of the Scriptures upon the natives had begun to be very pleasingly and decisively manifested. Evidence had appeared of numerous conversions having taken place, without the intervention of any other means than the simple unexpounded text of the Holy Scriptures. Instances of this nature, since greatly multiplied, were at that time chiefly

Instances
of useful-
ness among
the natives.

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brought to light through the labours of the Baptist Missionaries, who had been longest in the field.

Dr. Carey speaks of the Missionaries at Serampore being indebted for two of their “most active and useful native preachers,” as well as several other brethren, “to a New Testament left at a shop;” and for two other members of their body, to the impression made “by reading an English Testament.” But a still more extraordinary fact was, that, early in 1813, several Brahmins and persons of high caste, not many miles from Serampore, “obtained the knowledge of the truth, and met for Christian worship on the Lord’s day, before they had any intercourse with the Missionaries, *simply by reading the Scriptures.* These,” adds Dr. Carey, “were soon afterwards baptized, and reported that, by the same means, as many as a hundred of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it, only by fear of losing caste, and its consequences.”

The Calcutta Auxiliary, and the Corresponding Committee, were now found proceeding hand in hand with their work; the former, restricting their attention for the time to the native Christians, among whom they perseveringly dispersed the Scriptures in the Persian, Arabic, and Hindustani;* the latter, in conjunction with the Missionaries at Serampore, and aided by liberal grants from the Parent Society, executing the duties of their larger and more comprehensive engagements. They had completed the four Gospels in Arabic; and having brought out a copious edition of the Hindustani Testament by Martyn, they were intending to proceed with the Persic; when intelligence reached them that Martyn’s manuscript, for which they had been anxiously waiting, had been conveyed by Sir Gore Ouseley to St. Petersburg, and was there printing under the superintendence of the Russian Bible Society.

Persic ver-
sion of
Henry
Martyn.

In the following year, the Calcutta Bible Society entered upon two important undertakings—the printing of the Armenian, and of the Malay Scriptures.

The subject of the Armenian Scriptures was first brought under the consideration of the Calcutta Society by Mr. Johannes

* They had also produced editions of the Singhalese and Tamil Testaments.

Sarkies, an Armenian by birth, and a member of the Committee; who stated that copies of the Scriptures in that language were extremely scarce, a small number only having ever been printed, and these having become so very dear, that the poorer sort of people had not the means of supplying themselves. This information was corroborated by Mr. Johannes Lassar, well known as the assistant to Dr. Marshman in translating from the Armenian into the Chinese, who also represented the urgent necessity of an edition of the Holy Scriptures for the use of his countrymen.

“The Armenians,” said Mr. Lassar, “are scattered all over Asia, and have formed settlements wherever they have found an opening for trade. They have churches at Calcutta, at Chinsurah, at Dacca, and at Sydabad; and they may be found in small bodies at Patna and Cawnpore, and in many other places in Hindostan. They have settled also in Madras, Bombay, Surat, Bagdad, Busheer, Muscat, and, in short, all over that part of Asia: Jerusalem, Diarbeker, and Constantinople, are the seats of Patriarchates; and a very considerable number of Armenians are also settled in Venice. The most correct copies of the Bible have been printed at the latter place; a distance so great from India, however, as to render the Bible here extremely dear and scarce. At Calcutta, an Armenian Bible cannot be purchased under sixty or seventy rupees; and so great is the scarcity, that it is not procurable even at that price, except on the decease of a gentleman, and the sale of his books. The copy which I possess, could not be purchased under 120 rupees. If, in a city like Calcutta, where the Armenians are so opulent, the want of the Bible is so great, what must it be in other places?”

Mr. Sarkies having liberally tendered 5000 rupees on behalf of himself and his countrymen, as an inducement to print an edition of the Bible in this language, the Calcutta Society determined to undertake it. Within three months of the period at which this determination was taken at Calcutta, a resolution to a similar purport was also passed at St. Petersburg. Thus, simultaneously, and by efforts altogether independent of each other, was provision making for the supply of the Armenian Christians, both in Asia and Europe, with that

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1814.Version for
the Arme-
nians scat-
tered
throughout
the East.

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India.SECT. I.
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1814.Claims of
the Arme-
nians as a
Christian
people.

holy Book, their want of which, great as it was, appears not to have been greater than their desire to possess it. Nearly three years before the question was agitated of carrying this measure into effect, Dr. Buchanan had thus expressed himself:—

“The Armenians in Hindostan are our own subjects: they acknowledge our Government in India, as they do that of Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day; and they have as many spires pointing to heaven, among the Hindoos, as we ourselves. Are such a people, then, entitled to no acknowledgment on our part as fellow-Christians? Are they for ever to be ranked by us with Jews, Mahomedans, and Hindoos? Would it not become us to approach nearer to these our subjects, endeavour to gain their confidence, and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of printing, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us show them that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal.”

Thus warmly had the measure been recommended, which happily was now in course of being achieved.

Malay ver-
sion.

The expediency of printing the Scriptures in the Malay language, was suggested by Mr. Livett, a resident at Amboyna, who, writing from thence, mentioned his agreeable surprise at finding the Christian religion established among the natives, the existence of a church, and, at every village of any consideration, a schoolmaster or pastor, and meeting houses; but he stated that the people were much in want of Bibles, not one being procurable; that what Scriptures they did possess had been printed at Batavia, in the Malay language and Roman character, which the people had learned to understand; and further than this, that there were numbers of Christians in every

island, and that Christianity was the established religion of the Moluccas. On the receipt of this intelligence, (which was in 1813,) the Calcutta Society determined to print an edition of the Malay Scriptures; and after an interval employed in the necessary inquiries and arrangements, 3000 copies of the Bible were put to press, according to a pattern received from Amboyna, and 3000 Testaments of a smaller size for the use of schools; towards which object the Governor in Council, on a representation made to him by the friends of the measure, agreed to contribute the sum of 10,000 sicca rupees on the part of the Honourable Company.

The Colombo Bible Society, while proceeding with the distribution of the 2000 Singhalese Testaments, presented by the Calcutta Auxiliary, together with other Scriptures placed at their disposal in Tamil, Portuguese, Dutch, and English, directed their chief attention towards the completion of the new version of the Testament into Singhalese, by Mr. W. Tolfrey, and his native assistants. That nothing might be omitted which could ensure the excellence of this translation, 200 copies of St. Matthew and St. Mark were printed off, and circulated with the utmost expedition among all the Modeliars, Proponents, and Catechists, at Colombo, who were the best skilled in Singhalese; several were also sent to Galle and Matura, where the language is spoken in the greatest purity, and pains were taken to obtain a fair and candid opinion of the new work; and it was satisfactory to learn, from the decision of numerous and competent judges, that the language and style of this extensive specimen of the new version, were deemed not only pure and suitable to the dignity of the subject, but plain and intelligible.

From a Memoir, relative to the progress of the translation carrying on at Serampore, in the year 1815, it appeared that the whole Scriptures had been then published in the Bengali and Orissa dialects; the New Testament, and parts of the Old, in Sanskrit; considerable portions in the Mahratta; the New Testament in the Sikh dialect; and the Pentateuch in Chinese; besides which, the Gospels had been translated into seventeen different dialects, of which some were then printing. Impressed with the extent and importance of the undertakings, both there

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1814.Singhalese
version
by Mr.
Tolfrey,

ASIA. and at Calcutta, the Society (1816) made a special grant of £2000 to their Corresponding Committee in Bengal, in addition to their annual contribution to the same amount.

CHAP. I. The death of Mr. Tolfrey in the following year, (1817,) threatened to place at a hopeless distance the completion of the British India. Singhalese and Pali versions, in which he had been so long and so laboriously employed; but, through the favour of God's good providence, this evil was happily prevented. The Rev. SECT. I. Messrs. Chater and Clough, the former a Baptist, the latter a Wesleyan Missionary, together with Mr. Armour, an intelligent schoolmaster in the latter connection, by their united exertions, in conjunction with the learned natives who had 1804-30. assisted Mr. Tolfrey, completed the New Testament within the time originally proposed, and took measures for adding to it the Old Testament, of which no part, except the three first books of Moses, had then been translated.

1817. The seventh year of the Calcutta Bible Society, (1818,) was distinguished by the completion of two editions of the entire Bible, and two distinct editions of the New Testament, in three Asiatic languages; besides a small edition, in a fourth, of the Gospel of St. Matthew. The languages in which these works were executed, were the Armenian, the Malay, the Hindustani, and the Bengali.

completed by Messrs. Chater and Clough. Nor was this year unfruitful in new undertakings. A revised edition of the Malay Bible in the Arabic character (that before mentioned being in the Roman) had been commenced; and measures had been taken for printing a version of the New Testament, by the Rev. Mr. Pritchett, a learned Missionary, from the London Missionary Society, in the Telinga or Teloo-goo language.

Serampore. In the mean time, the Baptist Missionaries at Serampore, pursuing with steady perseverance their honourable and useful course of labours, continued, as well by printing for other bodies as by translations undertaken on their own account, to add progressively very valuable contributions to the common stock. In a Memoir issued by them in the year 1816, they had described the near relation of twenty-eight Oriental dialects to each other, as being all derived from the parent Sanskrit; and the facilities they possessed, by means of their own know-

Proposal respecting the remaining dialects of India.

ledge, their experience in translating, the command of Pundits, types, and machinery, to make versions of the Scriptures in any of these cognate dialects. They estimated the expense of carrying through the press 1000 copies of the New Testament, in either of these dialects, not to exceed £500.

The perusal of this Memoir left so strong an impression on the pious and benevolent mind of the late William Hey, Esq., the eminent surgeon, at Leeds, that he formed the design of raising, by large subscriptions, of which he himself gave the example, a competent fund to defray the expense of printing the New Testament in twenty-six of these dialects, that being the number of those in which it had not yet been printed. After proceeding a certain way on this plan, and becoming convinced that the end would be better attained through the Society, than through a fund created independently of it, he very liberally, with the concurrence of the other subscribers, transferred the sum already raised to the Parent Institution; and its Committee immediately passed a resolution, authorizing the Corresponding Committee at Calcutta, or the Calcutta Bible Society, to pay the sum of £500 for the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation had previously been printed. On the notification of this resolution, the Serampore Missionaries presented three versions—the Pushtoo, the Kunkun, and the Telinga (or Teloogoo)—in order to their obtaining the proposed remuneration. The Corresponding Committee at Calcutta, from motives of delicacy, (the translators themselves composing a moiety of its members,) having declined passing a judgment on the merits of these productions, their claims were submitted to the consideration of those from whom the grant had proceeded, accompanied with an assurance that these versions were “the fruit of immense labour and care;” that they had been in hand—the Kunkun six years, the Pushtoo eight, and the Telinga, or Teloogoo, fourteen; that they were “unquestionably the first translations of the New Testament ever printed in those languages;” and that, in the advertisement announcing their publication, “any gentlemen, throughout India, acquainted with either of those languages, had been requested to furnish remarks on these translations, as to the

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fund origi-
nated by
Mr. Hey.

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style, the construction, and the rendering of particular passages, with a view to a second and improved edition."

The Society at home, having attentively considered what was advanced in this statement, unanimously awarded to the claimants the sum of £1500. The death of Mr. Hey, who had originated the fund for these Oriental translations, took place at this very juncture.

Although no Bible Society had hitherto been established in the Madras Presidency, yet, principally through the activity of the Rev. Marmaduke Thompson, one of the East-India Company's Chaplains, considerable contributions had been annually made to the funds of the Calcutta Society. The Syriac New Testament, printed in this country under the care of the Rev. Professor Lee, had reached Madras, and was in course of distribution, chiefly among the priests. The translation of the whole Bible into the Malayalim, the language of the people, was advancing; and a version of the Tamil was also in progress by the Rev. Mr. Rhenius, Missionary of the Church Missionary Society.

Syrian
version of
Travan-
core.

Great satisfaction was expressed by the Syrian Christians of Travancore, with respect to the copies of the four Gospels in the Syriac language, printed under the direction of Dr. Buchanan. The printing of an edition of the Syriac New Testament, originated in the earnest recommendation of this distinguished friend of India; and he zealously embarked in the arduous duty of superintending it. The work, which was unfinished at his death, was completed by Professor Lee.

Though the way was not yet opened for the establishment of an Auxiliary Society in Madras, yet two Bible Associations were formed in that city, and a third at Bellary, which were active and beneficial in their respective spheres.

Grant to
the Mis-
sionary
College at
Calcutta.

In 1820, the Society, viewing the establishment of the Missionary College, by the Lord Bishop of Calcutta, as pregnant with great advantages to the religious improvement of India, offered a grant of £5000 in aid of that department, which was to be appropriated exclusively to the translation and printing of the Holy Scriptures.

The Missionary translators at Serampore presented this year two additional versions, the Assamese, and the Multanee, as

candidates for the premium of £500, offered by the Society for the first 1000 copies of an approved version of the New Testament into a language of India: the claim was granted. Other versions were announced as nearly ready for similar remuneration. Towards the close of the year a report was issued from Serampore, showing the progress of their translation up to that period, of which the following is a summary drawn at that date:—

“The whole of the Scriptures are now published and circulated in five languages, and the New Testament in fifteen. The languages in which both the Old and New Testaments have been published, are, the Bengali, the Sanskrit, the Hindui, the Orissa, and the Mahratta; the ten additional languages in which the New Testament has been published, are, the Chinese, the Sikh, the Pushtoo or Afghan, the Telinga or Teloogoo, the Kunkuna, the Wutch or Multanee, the Assamese, the Gujerattee, the Bikaneer, and the Kashmeer.

“Besides these fifteen, in which the New Testament is completed, there are six other languages in which it is brought more than half through the press. These are, the Kurnata or Canarese, the Nepal, the Harotee, the Marwar, the Blugel-khundee, and the Oojjuinee version. About ten months more, there is reason to hope, will bring these through the press; and thus, in twenty-one of the languages of India, and those by far the most extensive and important, will the New Testament be published. The remaining versions, now in hand, are the following ten, which are all in the press: the Jumboo, the Kanouj, the Khassee, the Kousulee, the Bhutuneer, the Dogura or Palpa, the Magudha, the Koomaon, the Gurwal, and the Munipoor.

“They are also reprinting editions of the New Testament, to the amount of 20,000 copies, in the Bengali, the Sanskrit, the Hindui, the Mahratta, and the Orissa: the first four of them are in the chief languages of India, and those in widest circulation; and in all five of them, the Scriptures are more sought than in any other languages in that part of India.”

When the above report came under the consideration of the Society at home, a grant of £2000 was made for the general purpose of carrying on these translations; and gratifying in-

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Progress
and sum-
mary of
transla-
tions at
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1820.Formation
of the
Madras
Auxiliary
Bible So-
ciety.Sub-Com-
mittee for
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tions.

telligence of the progress of these works being subsequently received in two letters from the Rev. Doctors Carey and Marshman, in which an urgent appeal was made with reference to translations of the Old Testament, as well also as to the indispensable necessity of new editions of the New Testament in the Sanskrit, Bengali, Hindui, Orissa, and Mahratta languages, and of the Old Testament in the first two of them, a further grant was made, of £2000, to their general fund.

In May 1820, was formed the Madras Auxiliary Bible Society. This event, which had long been earnestly desired by the friends of Bible circulation in India, as requisite to complete the chain of institutions in the peninsula, was hailed with satisfaction and thankfulness. There had been previously established three Bible Associations on a smaller scale, two in the city of Madras, and one at Bellary, to which was now added one at Trichinopoly; these became henceforward connected with the Auxiliary. One of the first measures of this Society was to appoint a Sub-Committee of Translators, consisting chiefly of gentlemen acquainted with the languages of India, and authorized to procure for themselves assistance, wherever it could be had, from European or native scholars; the Auxiliary pledging itself to adopt no translation but such as that Committee approved. The Society at home, desirous of testifying their friendly disposition towards an Institution which they had long regarded as an important desideratum, presented it with a donation of £1000; and, in course of time, the supervision of all the versions in the languages of the Southern Presidency, naturally fell into the hands of this Auxiliary. In the year immediately following its formation, we find its attention directed to the Canarese, the Tamil, the Malayalim, and the Telinga or Teloo goo; and in undertaking and providing for the more extensive distribution of its versions, the Madras Society was equally active. Considerable donations were also received in support of the object.

The year 1823 found the Calcutta Auxiliary increased both in resources and efficiency. It had completed the Malay Old Testament, and that in Hindustani was advancing; whilst the New Testament in that language was undergoing a revision by the Rev. Mr. Bowley, with a view to render it more

intelligible to the population of Benares and the neighbourhood. The Auxiliary had also entered on the printing of several editions of portions of the Scriptures in Bengali, Persian and Arabic. Its issues during the year had amounted to more than 12,000 copies, in about twenty Asiatic languages, and eight European. It had also recently formed a Committee for the revision of versions, after the plan of the Madras Auxiliary. To aid the efforts of this Auxiliary to cultivate a field so vastly disproportionate to its limited resources, the Parent Society remitted a debt of more than £1500, contracted by the purchase of Bibles and Testaments; and also voted two sums, one of £1000, and one of £3000, towards the heavy expenses incurred by its new and important works.

This year was formed the Calcutta Bible Association, having for its more immediate object the supply of the city and vicinity with the Holy Scriptures. This ally of the Calcutta Bible Society soon assumed considerable importance, and will frequently come under further notice. Within a few months after its formation, it had raised nearly 6000 rupees, and distributed 6000 copies, in Bibles, Testaments, and single Gospels.

In consequence of the Society's grant in aid of the translation department of the Mission College at Calcutta, the Rev. T. Robinson, Chaplain at Poonah, received the Bishop's sanction to enter on the important work of making a version of the Old Testament into Persian—a work which, in the course of years, was happily accomplished. The entire New Testament in the Gujuratee language, was reported as completed this year.

Two grants also were voted in the course of this year, one of £2000, another of £3000, to the translators at Serampore, in aid of their various works in progress; of which the following statement was given:—"Of the twenty-six versions of the Scriptures, in as many different languages and dialects, undertaken by that learned body, thirteen had been carried through the press, eight more had been half printed, and three more in part."

It was about this time, that practical hindrances were found to present themselves in carrying out the plan, suggested by Mr. Hey, and afterwards adopted by the Society, of granting,

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1823.Operations
of the
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Associa-
tion
formed.

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1823.Difficulty
expe-
rienced in
the attes-
tation of
Oriental
versions.

under certain specified conditions, £500 to each new version of the New Testament, in any of the Indian languages. These hindrances related, chiefly, to the great difficulty of procuring the requisite testimonials to the character of the versions, owing to many of the languages being so little understood, and consequently a good and competent judgment, beyond that of the translators themselves, being so difficult to procure.

The subject had been brought before the Society in September 1822, by a letter from the Serampore Translators, supported by Dr. Marshman in person, he being then on a visit to this country. He represented the difficulties they had in complying with the requisitions of the Calcutta Auxiliary, and the serious inconveniences arising from the delay consequent thereupon; a large outlay having been incurred by the printing of these versions, on which, having no capital at their command, interest at a high rate had to be paid. The versions immediately in question, were the Assamese and the Multanee. The difficulty was met, in this instance, by the Calcutta Auxiliary being authorized to accept of the best testimonies that they could obtain, whether from the natives of India, or others.

In the following year, another memorial on the same subject was received from Messrs. Carey, Marshman, and Ward. The difficulties were of the same kind, and now related to ten other versions, which had been presented to the Calcutta Auxiliary. The requisite copies had been furnished, accompanied with favourable testimonials, but these testimonials the Committee were not able to confirm by their own judgment; and while they were casting about to obtain confirmatory evidence, perhaps from remote parts of the empire, much time was consumed, and the consequent delay in the payment of the sums awarded, became proportionably inconvenient and embarrassing. After some attention had been given to the above memorial, it was determined that the original Resolution of 1817, on which the whole measure was founded, should be reconsidered. Thus the matter rested till April 1824, when it was resolved, that, “to remedy the inconveniences which had arisen from the long delay in the payment of sums under aforesaid Resolution, for the encouragement of the translations

of the Holy Scriptures into the Oriental languages, a further sum of £2500 should be voted to the Serampore Translators, on account of the abovementioned intended grants of £500 for 1000 copies of each version; but that in future it would be expedient that the examination of such versions should take place before the same were put to press, and that the sum of £250 should, on the approbation thereof, then be paid, and the remainder of the sum of £500, on the delivery of 1000 copies of such version." At a subsequent meeting, this last regulation was made applicable to the Auxiliary Societies severally, of Bengal, Madras, Bombay, and Ceylon, in regard to all new translations made within their respective limits. Those Auxiliaries were by it empowered to advance the sum of £250 on each version submitted to them, which they should approve, after such examination as they might in each case think sufficient to satisfy themselves of the general fidelity of such version, and of its fitness to be printed and circulated, and to complete the payment of £500 on the delivery of 1000 copies of each such version. Acknowledgments were received in the following year from the Serampore Translators, of the grant of £2500 above referred to, accompanied with an assurance of their being ready to do all in their power to meet the wishes of the Society, as expressed in the above Resolutions.

Still it would appear that practical difficulties and much delay were experienced, in carrying out the above resolutions and recommendations; so that, in June 1827, another memorial was presented from Dr. Marshman on the subject, soliciting the aid of the Parent Society, in consequence of the Serampore Translators not having obtained the help they needed from the Calcutta Auxiliary. Before granting this application, the Directors of the Society at home, thought it right to prepare, and transmit to Calcutta, sundry inquiries and recommendations, and to request from thence suggestions as to such a mode of proceeding, as should enable the Directors to "comply with their anxious wishes for aiding new translations in the dialects of India."

While matters were in this state, and before any communications could be received from Calcutta, a memorial of a

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1824.Grant to
Serampore.The former
resolution
respecting
translations modi-
fied.

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1827.Memorial
on the
translation
of words
for Baptism.

different kind reached this country. It was signed by twenty-two Missionaries of different denominations in Bengal, complaining of the exclusive mode of rendering the terms for "Baptism," employed in the versions prepared by the Baptist Missionaries, and remonstrating against the Society's sanction being given to such versions. This is the document which gave occasion, first to a correspondence with Dr. Carey and the Serampore Brethren, and afterwards to those long and painful discussions with the Baptist Missionary Society at home, and the Baptist body generally, which resulted in the formation of the Baptist Translation Society, of which a detailed account has been already given in the domestic part of this history.

Grants to
Serampore
cease, except
for
versions of
the Old
Testament.

From that period, versions retaining the rendering objected to, ceased to receive the sanction and pecuniary aid of the Society, so far, at least, as regards the New Testament; for, as it regards versions of the Old Testament, to which the same difficulties do not attach, the Society has still had the pleasure of offering some assistance, which has been accepted in favour of the Bengali Psalms, the Orissa Old Testament, and perhaps some other versions.

It is, however, to be remarked, that the discontinuance of the grants to Serampore, had nothing to do originally with the question relating to the terms for Baptism; but, as already explained, entirely arose from the difficulties connected with the testing, and determining the general character of the versions then produced. It is not easy to speak in terms of too much respect and admiration of the honoured translators themselves, who so long and so diligently pursued their labours at Serampore. We may with confidence repeat the language employed by the Committee, when the last grant of £2500 was reported, "that future generations will apply to them the words of the translators of the English Bible, 'Therefore, blessed be they, and most honoured be their names, that break the ice, and give the onset in that which helpeth forward to the saving of souls. Now what can be more available thereto than to deliver God's Book unto God's people, in a tongue which they understand?'"

To return to the general course of our history: The year

1824 was recorded in the Calcutta Society's Report as one of "expansion and enlargement." Three new and important Auxiliary Institutions were formed, at Benares, Cawnpore, and Meerut, to which were forwarded 11,000 copies of Bibles, Testaments, and single books. In the translating department, also, progress was made, and the friends of the Society in the East were encouraged by the name of the new Prelate of Calcutta, Bishop Heber, appearing among the Patrons of the Auxiliary. The Bible Association at Calcutta continued its appropriate labours, circulating supplies of the Scriptures through all the streets and lanes of the city. In Bombay, the Old Testament in Gujerattee was now completed, as well as the New; and of the parts printed, about 6000 had come into the hands of the people. In Madras, the various translations, under the superintendence of the Auxiliary, continued to advance. The Syriac Bible, edited by Professor Lee, was also now completed, and copies were sent out for distribution among the Syrian churches in India, for whom the work was specially designed. In Ceylon the distribution of the Dutch, Malay, and Singhalese Scriptures had been extensive, and a new edition of the latter was required, towards which a grant of £250 was made. Measures were taken, also, for printing the New Testament in Pali, the sacred language of the Buddhists, of which the Rev. Mr. Clough, Wesleyan Missionary, employed in completing the translation after the death of the principal translator, Mr. Tolfrey, gives the following account:—

"The Pali, like the Sanskrit, is not the vernacular language of any country at the present day: it is, however, among the Buddhists, what the Sanskrit is among the Brahmins. It was the native language of Buddha himself, and is held in the highest veneration by his followers, wherever found. Hence it is the great depository of religion, law, and general science, in all Buddhist nations; and some idea may thus be formed of the great extent, to which a knowledge of the Pali language has been, and still is cultivated. It is used by the learned in Ceylon, the Burman Empire, the kingdoms of Ava, Siam, Pegu, Aracan, Combogia, and all the nations in India beyond the Ganges; also in several of the northern nations, as Thibet,

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1824.Auxiliaries
at Cawn-
pore, Be-
nares, and
Merut.Transla-
tions car-
ried for-
ward at
Madras,
Bombay,
and Ceylon.Version in
the Pali;the learned
language of
the Buddh-
ist na-
tions.

ASIA.	Blutan, and in several of the largest and most important islands of the Eastern Archipelago."
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CHAP. I.	
British India.	The Rev. Mr. Newstead, another Wesleyan Missionary, having made a translation of the New Testament into the Indo-Portuguese, spoken in Ceylon, brought over the manuscript to this country, where two editions, under his superintendence, were put to press.
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1825.	

Extent of
issues in
1825, and
number of
languages
included.

The Calcutta Society's issues in 1825, amounted to 16,064, Bibles, Testaments, and parts, in no less than twenty-eight different languages and dialects; and they were continuing to replenish their stock, from time to time, with fresh editions. In Bombay, the entire Bible in Gujaratee, was getting into circulation. It appears that the two translators and printers, Messrs. Skinner and Fyvie, of the London Missionary Society, had, only ten years before, commenced learning the language of Gujaratee: in that period they had translated the whole of the Old and New Testament, had acquired a knowledge of printing, and had sent out from the press a complete edition of the whole Bible, and a second edition of the four Gospels.

When the Bible Society was formed at Bombay, eleven years before, a copy of the Sacred Scriptures, which could be read by a native, was with great difficulty to be procured: now they were translated into the languages commonly spoken from Goa to Ahmedabad, on the coast, and in the extensive districts of the Deccan and Gujerat.

A great object with the Madras Auxiliary, was to supply the native schools with portions of the Sacred Volume. For this purpose, the Tamil was in special demand. To give an idea of the amount of time devoted to the preparing of some of these Indian versions, it is mentioned, respecting the individuals engaged in revising the Tamil, that it had been the constant study of one of the members of the Sub-Committee upwards of forty years; and the labour and research of twelve years had been devoted, by another of the members, to the cultivation of the same language, with peculiar reference to the translation of the Scriptures.

Time de-
voted to
the prepa-
ration of
versions.

The Rev. Mr. Thomason, for several years the active and honoured Secretary of the Calcutta Auxiliary, on his return to this country in 1826, bore a pleasing testimony to the state

of India, in regard to Scriptural knowledge, compared with its condition a few years previously.

“When I first,” observes Mr. T., “arrived in Calcutta, copies of the English Sacred Scriptures were scarce, and very dear: few were to be found among His Majesty’s and the Honourable East-India Company’s regiments, and none could be obtained but with great difficulty, and at an enormous price. All the principal stations of the army are now furnished with dépôts, under the management of the chaplains; the Scriptures are accessible to all, and, by means of the Associations and their Branches, every soldier in his Majesty’s and the Honourable Company’s regiments may, if he pleases, now possess a copy of the Bible.”

An ample confirmation of the above testimony was received at the same time from the lips of Dr. Marshman, one of the valuable translators at Serampore. He stated, also, that the desire among the natives to receive the Sacred Scriptures, in languages familiar to them, was evidently increasing, while the facilities for gratifying that desire were daily multiplying.

The Society at Calcutta did not long enjoy the services of its first Episcopal Patron. Bishop Heber died in 1826. He was suddenly snatched away in the midst of his usefulness; by which event the Bible Society, at home as well as in India, suffered the loss of one of its best friends and brightest ornaments. He had heartily given his support to the cause of Bible distribution.

The Calcutta Society finished, this year, its new edition of the Arabic Testament, as well as that of Mr. Bowley’s version in Hindui. “This acceptable version,” the Report observes, “is the most useful work, perhaps, in reference to the number of native Christians who are prepared to use it, that has yet appeared.” It was resolved, also, to print an edition in the Nagree character. The importance of this multiplication of editions or versions, which are essentially the same, may appear, the Report states, “unnecessary to those who have not closely examined the subject; but it is obvious, that, as the Persian character is absolutely unknown to a large class of natives, a version published in that character must be altogether useless to them; hence the necessity of a version in

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1826.Testimony
of Mr.
Thomason,
regarding
the spread
of the
Scriptures
in India;and of Dr.
Marsh-
man.Death of
Bishop
Heber.

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1826.

the Nagree character, with which they are familiar." The Rev. Mr. Yates, a learned Baptist Missionary, was engaged upon a version of the Psalms in Bengali. The Report observes: "In carrying forward the various works above mentioned, the presses of all the denominations of Protestant Christians residing in Calcutta have been employed during the last year. The Serampore Institution, Bishop's College, the Church Mission School, and Baptist presses, have all been engaged. The constitution of the British and Foreign Bible Society embracing the various denominations, calls forth the contributions of all: it is fit and appropriate, therefore, that the Missionary presses should co-operate in the work of distributing the Sacred Volume." The Branch Societies at Benares, Meerut, and Cawnpore, together with the Association at Calcutta, continued actively discharging their respective duties.

Conversion
of Buddhist
priests.

The Societies at Madras, Bombay, and Colombo, continued active in their work; and among other gratifying intelligence received this year, was that of the conversion of two Buddhist priests, the result principally of the perusal of copies of the New Testament which had fallen into their hands.*

The following is the substance of one of these interesting cases:—A native Missionary, visiting a man under sentence of death in the prison at Matura, met with a priest who had gone to the prison for the same purpose. No circumstances, perhaps, could more forcibly contrast the value of the one, and the weakness of the other system of religion. A discussion ensued, which ended in a determination, on the part of the priest, to search his own books for a refutation of the positions advanced by the native Missionary. His search was continued for two years, but proved unavailing; when, meeting with another Missionary, he received a copy of the New Testament, but four years more elapsed ere his pride would give way. At length, notwithstanding threats and entreaties, he determined to become a Christian, and he was, on due examination, baptized, in the presence of one of the largest assemblies ever seen in the place. A considerable effect was produced in the

* The account is given at large in the Appendix of the Annual Report for 1827.

minds of many by this important triumph of the word of God.

In 1827, the Rev. Dr. Marshman, then in this country, furnished a communication relative to the progress and results of the translation and circulation of the Scriptures in India, in connection with the Mission at Serampore, in which he says :—

“Whole editions have been exhausted in the Sanskrit, the Hindui, the Mahratta, and the Orissa versions. No less than five editions in the Bengali have been required. The nation of the Sikhs have received nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, copies of the New Testament have been extensively circulated, and have afterwards been found in different parts of the country carefully preserved. To Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity has been embraced of effecting a wide circulation through the persons assembled; and these distributions elicit inquiries from year to year; and the desire for the Scriptures is evidently increasing. At Benares a Missionary has been stationed for ten years; and while many who have received the Sacred Volume have concealed within their own bosoms the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths they contain, that they have renounced idolatry, given up caste, and made a public profession of Christianity.”

In the following year, the Rev. Mr. Carr, afterwards Bishop of Bombay, writes :—“It is cheering to consider, in the midst of the darkness by which we are surrounded, how much has been done during the last fifteen years, even on this side of India. At the commencement of that period a Gujerattee, or Mahratta, could not have obtained a knowledge of the word of life without the great labour of learning a new language. Now any of these people may read it in their own tongue; not only so, but there is scarcely a considerable town in the whole of the western coast, where there are not similar, or larger depositories of the Sacred Volume than we have in Bombay.”

The above testimony is confirmed by the Rev. Mr. Fyvie,

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Diffusion
of the
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among the
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Testimony
of Dr.
Marsh-
man,

of Rev. Mr.
Carr,

ASIA. in a letter to the Committee at Bombay, in which he writes:—

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and of
Rev. Mr.
Fyvie.

“I was frequently much gratified in my tour through various parts of Gujerat, to find that those portions of Divine truth, which I had circulated on a former occasion, had been read with a considerable degree of attention. The questions which many persons asked me respecting the meaning of various passages fully satisfied my mind on that point; and the account which many in Surat are able to give of those parts which they have read, is indeed very encouraging.”

And again:—“Previous to my leaving India, in April last, our single Mission had, in the course of about eight years, given away upwards of 50,000 portions of the word of God. The demand appears to increase. Much real good is doing among the people by the circulation of the Scriptures. Many begin to see the folly of idolatry, and are earnestly desirous of receiving Christian instruction. Some have openly renounced Hindooism, have professed attachment to the God of Israel, and have put on Christ by Christian baptism. The attention which these manifest to the Scriptures is truly delightful; and the readiness with which they can refer to circumstances and passages in the Bible is very interesting.”

In 1828, the Rev. Dr. James succeeded Dr. Heber as Bishop of Calcutta, and also as a Patron of the Bible Society for the Bengal Presidency.

The labours of the Madras Auxiliary continued encouraging. In the Tamil, the translation by Rhenius was fast advancing. The Rev. Mr. Hands had completed the entire Bible in Canarese. For the first thousand copies of the New Testament of this version, the Parent Society had, on the recommendation of the Committee at Madras, voted the sum of £500, under the regulation of November 28, 1817. In addressing the Committee at Madras, Mr. Hands writes:—“The work was commenced sixteen years ago, and scarcely a day since has passed, when health would allow, in which I have not laboured therein: indeed, it has engaged the best part of my time and strength during that period. Many of the books have been revised and re-copied seven or eight times.”

Bible in
Canarese.

About this time a violent attack was made on the Oriental

versions of the Society, in the "Asiatic Journal." The Mahratta version, made at Serampore, was especially selected for criticism. These versions, however, and the Mahratta in particular, found an able defender in Mr. W. Greenfield, a scholar then comparatively little known, but who was afterwards appointed the Society's Editorial Superintendent of translations.*

The above circumstance also called forth the following observations from the Committee of the Madras Auxiliary (observations applicable no less to other kindred Societies), on the plan adopted by them in prosecuting their labours in the work of translation and revision.

"Much has been said, of late years, respecting various translations; and the fidelity with which they have been executed, and their integrity, and their value, have been attacked and traduced, because, like all other human productions, they have had imperfections; but until a translation shall be found that has attained the ideal perfection demanded, especially the first editions, then, and not till then, ought the Christian philanthropist to regard such insinuations, which, there is but too much reason to fear, oftener proceed from a repugnance to the Scriptures, than from any love to them. The Committee would not be thought to undervalue pure translations: their whole conduct, they trust, will justify them in stating, that there is no price and no labour at which they would not obtain them; but the question does not appear to them to be between a perfect translation and an imperfect one, but between an imperfect one and none at all; the choice between which, in their judgment, admits of no hesitation. If a Society uses its best endeavours to secure the services of eminent men in the translation of the Scriptures; and if, after the work be finished, it be submitted to the reputed best scholars in that language, who are willing to undertake that work; and if it be pronounced to be faithful, idiomatic, and intelligible to the people, that Society, by publishing the Bible in a language in which it has never before been written (though it be not free from imperfections),

* The work above alluded to is, "A Defence of the Serampore Mahratta Version of the New Testament, by W. Greenfield," published by Mr. S. Bagster.

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Attack on
Oriental
versions in
England.

Reply of
Mr. Green-
field.

Statement
of Madras
Committee,
as to the
cautious
procedure
adopted.

First
transla-
tions ne-
cessarily
imperfect;
yet of un-
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value, for
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confers a blessing on a country and people, such as all the combined human agency in the world without it can never effect.

“The above has ever been the course pursued by this Committee: where scholars could be found to form themselves into bodies for the examination of Scriptures, they have ever been most anxious to avail themselves of their services; and they have never yet printed an edition of the Scriptures without the strongest assurances, from those best informed in the language, that it was a good and faithful translation. Small editions have generally been printed in the first instance, and have been circulated, and the remarks of others thereon have been solicited, with the view of determining the value of the translation; and, during the whole of their labours, the Committee have never yet found that they have been deceived in the estimate they have formed of any translation that has passed under their control.”

The Committee at Madras instituted very particular inquiries as to the effects produced by the circulation of the Sacred Volume, and the result was most gratifying. “Formerly,” they say, “it was considered a cause of joy when men could be found who were able and willing to read the word of God; but now there are more persons both able and willing to read the Scriptures, than books wherewith to supply them. Formerly, the complaint was, that all men read the volume of inspiration, but were uninfluenced by it: now we find very many instances on record where the Bible is made the rule of conduct and the guide of life. Formerly we were called upon to circulate the word of truth in the faith of that promise of Holy Writ, ‘My word shall not return to me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I send it:’ now the evidences are numerous that this promise has been realized.”

Digression
on the la-
bours of
the Mis-
sionaries
at Shushi.

Though it is departing from the strict geographical limits assigned to these chapters, yet, as connected with the labours of the Society generally in the East, it may be stated that the Missionaries at Shushi, (belonging to the Basle Missionary Society,) completed, about this time, the translation of the Gospels into the Ararat or Eastern-Armenian dialect, and the

whole of the New Testament in the Georgian or Eastern Turkish. The former version, in consequence of some difficulties presented by the Armenian Synod, was transferred to Moscow to be printed. A manuscript version of the Curdish Gospels, obtained by Mr. Leeves at Constantinople, was transmitted to the Missionaries at Shushi to be printed. It was some time, however, before this work was accomplished; and, after all, it was not found to be available for circulation, on account of the very peculiar character and limited use of this Dialect.

The translation of the Poetical Books of the Old Testament into Persian, was also, at this period, carried forward, at the expense of the Society, by the Rev. Mr. Glen, Missionary at Astrachan, who was for several years engaged on the work. It was finished in 1834, but not printed. We may here mention, also, that a translation of the Prophecy of Isaiah into the Persian language, was made by the Mirza Ibrahim, of the East-India College at Haileybury, which was purchased and printed by the Society, after having been submitted to the careful inspection, and receiving the warm recommendation, of two of the learned Professors of the College—Professor Johnson, and the Rev. Mr. Keene, Professor of Persian.

The Missionaries at Shushi, above referred to, continued for some years the active distributors, as well as translators, of the Scriptures in several languages. They were engaged on the Tartar, and the Tartar-Turkish Dialects, as well as the Armenian, when their Mission was at length broken up, in 1834 or 1835, by imperial ukase.

The following extract may serve to show the interesting nature of the labours of these Missionaries, at the period just preceding the suspension of their Mission:—

“We conclude with a statement of the copies received and issued in the year 1833: these were, in all, 1008. A part of the copies distributed during that period have found their way to Tiflis, Nachitchewan, Shamashi, Baker, and into Persia; whilst another portion, and that not inconsiderable, have been issued from our Mission House in Shushi.

“We, too, are permitted, although, perhaps, in no very extraordinary manner, to see various instances tending to prove the gradual, but sure effects, attending the dissemination of the Holy Scriptures. The demand for them is increasing, both among Armenians and Mahomedans, among

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the former of whom there are several, and even a whole flock in this very town (Shushi), who have been awakened, by the reading of the word of God, to newness of life, and have experienced its saving power in their hearts. Among the Mahomedans, also, a greater inquiry after the Sacred Volume has recently been stirred up, and we have been informed that there is a Mullah in the country who reads the New Testament with the children in his schools, and occasionally with other persons who call on him. A circumstance, which has more especially gratified us, is the conversion of a young Persian, which, under the providence of God, has chiefly been effected by a perusal of the New Testament. This young Persian, by name Fesullah, came, about two years ago, from Persia to Shamashi, the capital of the province of Shirwin. He there received a copy of the Persian New Testament from an awakened Armenian; and the perusal of it, combined with many conversations which he held with the Armenian before mentioned, led him soon to a conviction of the truths of the Gospel, and to a lively faith in Christ; so that two of our colleagues, who visited Shamashi this year, found in him a sincerely devoted disciple of Christ. Such occurrences tend greatly to encourage us not to be weary in sowing the seed of the Divine word, but rather to redouble our diligence and faithfulness, with earnest supplication to the Lord that His abundant blessing may enable it to spring up and bear fruit."

How lamentable is it, that with such prospects of usefulness opening upon them all around, these valuable Missionaries should have been compelled to quit their station! Some of them, however, found other fields of labour in the East, where they are honourably and successfully employed in prosecuting their great work.

BRITISH INDIA.

SECTION II.

1830—1854.

Standard version in Bengali by Dr. Yates and Mr. Wenger.—Death of Dr. Carey,—and of Dr. Marshman.—Aid rendered by the Episcopacy in India to the Bible cause.—Appeal of Bishop Wilson.—New Testament in the Pali dialect.—Dr. Hæberlin's Agency.—Urdu version.—Auxiliary at Agra.—Operations of Calcutta Auxiliary.—Scriptures for Emigrant Coolies.—Revision of the Tamil Scriptures.—English Scriptures for educated natives.—Versions for the Hill tribes.—The Bible in Mahratta.—Proposition to give the Scriptures to every family.—Grant of Scriptures for Missionaries in their itinerancies.—Circulation by the Calcutta Auxiliary.—Summary of Oriental Translations.—Issues of Madras Auxiliary.—Distribution by Colporteurs.—Jubilee Celebrations at Calcutta, Madras, Bombay, Ceylon;—and Grants from Jubilee Fund.—Review of Operations in the different Presidencies.

WE now return to British India.—The Auxiliaries established in the several Presidencies of India and in Ceylon, were now fully embarked in the great work of Bible translation and distribution, to which was brought no small amount of disinterested zeal and devotedness, of perseverance and of talent, on the part of Christian Missionaries occupying their respective fields of labour, and also of other Christian friends, both lay and clerical, by whom the work was superintended or conducted. These extensive, diversified, important, and, for the most part, gratuitous labours, were continually encouraged and sustained by large grants of money and paper from the Society at home. It would be endless to enumerate, on each occasion as we proceed, all these separate grants. It would be also tedious

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of opera-
tions in
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resumed.

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1830.Standard
version in
Bengali.That of
Dr. Yates
and Mr.
Wenger,
adopted.

to go through all the details of the progress of the numerous undertakings in translation, revision, and printing, which, in the course of years, were carried on and completed, for the benefit of the population of India. For the present history, it must suffice to select some of the more prominent incidents and results connected with these operations.

In 1830, the Calcutta Auxiliary adopted the important measure, of endeavouring to obtain what might be accounted a standard version of the Scriptures in Bengali. The original version by Ellerton, brought into use by the Auxiliary, though substantially correct, was found to need much alteration. Dr. Carey's translation, which had engaged many years' study, and on which he had bestowed great labour,* was also thought to be capable of improvement. After some partial attempts had been made to accomplish the object by the Sub-Committee, the version of Dr. Yates, the Baptist Missionary, further revised by Mr. Wenger, also a Missionary of the Baptist body, was adopted. This, though not accepted by all as a standard version, is admitted to have claims of a very high order; and its sterling excellence, on the whole, appears from the fact that it has superseded all others.

The Baptist Missionaries at Serampore, and those of Calcutta, with a liberality that does them honour, permitted the use of their respective versions of the Bengali Scriptures, with such alterations as were deemed needful in the disputed word for "baptism;" they being considered in no way parties to such alterations.

Death of
Dr. Carey.
1834.

In 1834, the excellent and learned Dr. Carey, the most eminent of these Missionaries, whose name will ever hold the first rank among Eastern Translators, closed his career. The following Memorial, adopted by the Committee of the Society, supplies a permanent record of the sense entertained by them of his personal worth, and the value of his long-continued services:—

* See "Contributions towards a History of Biblical Translations in India;" a work full of much valuable information. From this work it appears that twenty editions of the Bengali New Testament, besides several of the Old, and innumerable portions of the Scriptures, have been circulated over India.

"The Committee cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labours, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey and his earlier colleagues were found occupying the field of Biblical Translation; not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves—that of teaching Christianity to heathen and other unenlightened nations.

"Following in the track pointed out by the excellent Danish missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterwards succeeded by the highest patronage of Government—there, for forty years, did Carey employ himself, amid the numerous dialects of the East; first in surmounting their difficulties, and compelling them to speak of the True God, and of Jesus Christ, whom He hath sent; and then presenting them in a printed form to the people.

"For this arduous undertaking he was qualified in an extraordinary degree, by a singular facility in acquiring languages—a facility which he had first shown and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talents, as well as of his diligence and zeal, may be judged by the fact, that, in conjunction with his colleagues, he has been instrumental in giving to the tribes of Asia the Sacred Scriptures, in whole or in part, in between thirty and forty different languages!

"For many years it was the privilege of this Society to assist him in his labours: he was among its earliest correspondents. If, for the last few years, the intercourse has been less regular, and direct assistance suspended, in consequence of difficulties arising out of conscientious scruples on the part of himself and his brethren, still the Committee have not the less appreciated his zeal, his devotedness, his humility; and they feel, while they bow with submission to the will of God, that they have lost a most valuable coadjutor, and the Church of Christ at large a distinguished ornament and friend."

The interruption of intercourse with Serampore, and the suspension of direct assistance, above alluded to, had taken place, in fact, several years before. It arose, as already explained, from difficulties connected with the procuring of the required testimonials; but the springing up of the controversy on the question relating to the rendering of the words for "baptism," tended more entirely to sever the connection which had formerly existed. Under the pain and regret arising from this unfortunate circumstance, it is some consolation to reflect, that during the period through which intercourse

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Death of
Dr. Marsh-
man.The effec-
tive aid
rendered to
the cause
of the So-
ciety by
the Episco-
pacy in
India.Zealous co-
operation
of Bishops
Corrie and
Dealtry of
Madras,and of
Bishop
Wilson of
Calcutta.

had been maintained, the Society had the privilege of aiding the Serampore brethren by grants, amounting to not less than £13,500.

It would not be right to close this reference to Serampore, without adding some notice of the further loss, to the cause of the Society, sustained by the death of Dr. Marshman, which took place in 1837. He was for many years a faithful friend and valued Secretary of the Calcutta Auxiliary Bible Society. His name, however, will be chiefly known in connection with Serampore, where, with his honoured colleagues, Carey and Ward, he long toiled in the work of biblical translation. He was the last survivor of these three devoted servants of Christ, whose labours entitle them to be regarded as benefactors of India and the world.

The establishment of British Episcopacy in India, is to be reckoned among the causes which gave increasing sanction and influence to the Society's operations in that part of the globe. The Bishops who have successively filled the Sees of Calcutta, Madras, and Bombay, with the exception of Bishop Middleton, (and he was by no means unfriendly to the Society's objects and labours,) have each sustained the office of Patron, or President, in the several Presidencies with which they were officially connected. Some of them had been distinguished by their services in the cause of the Society in India, before their elevation to the Episcopal chair; as, for instance, Dr. Corrie, the first Bishop of Madras, the friend and associate of Brown and Buchanan, Thomason and Henry Martyn, in their early, successful, and devoted efforts to promote the Society's objects in India; and Dr. Dealtry, the present Bishop of Madras, who held for several years the office of Secretary of the Calcutta Auxiliary. None, however, had been better acquainted with the general progress and history of the Society,—none had shown a more steady adherence to its principles, or had sympathized more in its trials and conflicts, before his removal to India, than Dr. Wilson, the excellent Bishop of Calcutta.* When, therefore,

* While these sheets were preparing for the press, intelligence reached this country of the decease of this eminent servant of Christ. Devoted to the great objects of the Christian ministry, alike at home, in his former
[sphere

so warm and attached a friend of the Parent Society was appointed to the Episcopal office in India, it was naturally to be expected that he would take a lively interest in this important sphere of the Society's operations. Nor were these expectations disappointed. Not long after he had entered on his new sphere of labour, he undertook to represent, in a letter to the Committee of the Parent Society, the great claims of India to its regards, as well as the special necessities, at that juncture, of the Calcutta Auxiliary; to which letter allusion is now made, not so much for the purpose of showing the Bishop's continued attachment to the Society, as for the sake of illustrating, by its incidental statements, the advance which the cause of the Society had made in India, and the powerful motives which were to be adduced in favour of a more vigorous prosecution of the work. The publication of this letter was not without a salutary effect in respect of its general bearing, and its results went far beyond the immediate object contemplated by it. Being widely circulated at home, it tended to excite enlarged sympathy in behalf of the British territories in the East. Some extracts may be here adduced.

Of the importance of the labours of the Society in India, and of their necessity, the Bishop thus writes:—

“If the British and Foreign Bible Society had been instituted for the good of India alone, I am convinced it would have achieved a service unparalleled in the history of the Christian Church. India, with 134,000,000 of Hindoos and Mussulmans, under British law, or British influence, waits for your labours. Her population reads and writes. Unlike the western nations, she has been for probably 3000 years at a point of civilization, low indeed, but still far more elevated than the mass of the European communities only seven or eight centuries back. Many a village has its school, where every child learns its letters, and acquires the faculty of reading and writing in its earliest years. Curiosity, patience of investigation, love of narrative, precocious development of all the powers, mental and bodily, dispose them to read with avidity.

“Accounts are now coming in from all quarters, of a readiness to sphere as a pastor, and in the more influential position which he so long sustained in India, Bishop Wilson maintained the same zeal and resolute fidelity as a Christian minister in the East, and the same catholicity of feeling towards his brethren of other denominations, which had been characteristic of his earlier years.

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Urgent
appeal of
Bishop
Wilson to
the Com-
mittee in
behalf of
India.

Labours of
the Society,
of un-
speakable
value to
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receive the Sacred Volume, which crowds together masses of inquirers and of supplicants at all the principal festivals and annual celebrations, and scarcely allows the Missionary to depart without allaying their eagerness."

After speaking of the adaptation of the Bible, and of the Bible Society, to the state of things in India, his Lordship bears the following honourable testimony to the zeal and activity, with which the friends of the Society in that part of the world prosecute its objects:—

Striking
evidences
met with,
of results
already
achieved.

"When I lately visited the eastern portion of this diocese, your Society met me as the angel of peace. I saw with my own eyes the Chinaman at work with your money upon the Bible. Throughout the beautiful island of Ceylon the scene was varied, but not changed;—you had been before me; the Singhalese versions were spread on the Committee table; and I have brought with me to Calcutta a copy of the Scriptures in that language, as well as in the mysterious Chinese. I had the pleasure of attending a meeting of the Colombo Bible Institution. At Madras I witnessed the largest Committee Meeting I ever remember to have seen, out of London. Between twenty and thirty members, including the Venerable Archdeacon Robinson (diligently engaged in prosecuting his Persian Version), and most of the resident clergy, were present. Farther south, I found, at Cuddalore, Mayaveram, Tanjore, and Trichinopoly, the Tamil New Testament eagerly read. Eleven thousand copies had been distributed in the year 1834; and, what is most interesting, the Madras Society had, in the same year, circulated about seven hundred English Bibles."

The Bishop, after acknowledging a present from the Parent Society, of 2500 English Bibles and Testaments, and a grant of £500, then proceeds to the immediate object of his writing, which was to propose that the Society should relieve the Calcutta Auxiliary from a debt of £1200, to which it had become subject by the commercial embarrassments in that country, and which, until removed, pressed as an incubus on all its efforts. This proposal he enforces by the following eloquent appeal:—

Picture of
cruelties
instigated
by Hea-
thenism.

"If it were possible for me to place you in imagination in the midst of our teeming millions—prostrate, degraded, lost; if I could show you the disgusting cruelties of the blood-stained Kallee, with her altars streaming with gore; if I could take you, and plant your feet at the ghaut in this city, where, in one single month, the year before last, 1900 victims were brought down to perish at the 'sacred stream,' as it is termed, of the Ganges; if I could show you the system of wretchedness which is working under all this idolatry and darkness—domestic purity unknown—

loss of life incalculable, and yet disregarded—the pressure of man upon his fellow, in every possible form, acted upon in open day—the want of the first notions of honesty and truth to bind society together—all springing from the want of the knowledge and law of the one living and true God; if I could present this spectacle, and then could show you the loveliness of Christianity, her truth, her redemption, her morals, her consoling grace, her promises—I am persuaded no other argument would be wanted to induce you to make an effort for exchanging the one for the other.”

The Directors of the Parent Society, on the receipt of this important document, and after due deliberation, resolved to discharge this debt of £1200, and at the same time voted paper to the amount of £300 more, to encourage those editions of the Sacred Scriptures, which the Calcutta Society stood engaged to print. Nor was this all. One of their number having, in an elaborate and valuable paper, drawn attention to the present state of the dépôt of the Sacred Scriptures at Calcutta, and to the necessity existing for several editions of the Scriptures in different languages, in order to meet the urgent demands, and to take advantage of the encouraging openings which the late communications from India presented; it was determined to send out instructions, authorizing the Calcutta Committee to print immediately, and at the expense of the Parent Society, five editions in Hindustani and Hindui, in different portions and characters, amounting in the whole to 19,000 copies, for which 1200 reams of paper were ordered. These were to consist of;—

5000 copies of the Gospels and Acts in the Hindustani or Urdu, in Persic characters.

3000 copies of the New Testament in the Hindustani or Urdu, in Nagri characters.

3000 copies of the Gospels and Acts in the Hindustani or Urdu, in Nagri characters.

3000 copies of the New Testament in the Hinduwi, in Nagri characters.

5000 copies of the Gospels in the Hindui, in Kythi characters.

At the same time encouragement was given them to proceed in printing and circulating the Sacred Scriptures, in other languages in the Bengal Presidency.

Leaving Calcutta for a time, we now turn to the other Presidencies. In Madras the work continued to be prosecuted with considerable vigour. The languages on which translators were chiefly employed, were the Tamil, the Malayalim, the

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Response
to the pre-
ceding
appeal.

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dency.

- ASIA. Teloogoo, and the Canarese. These were advancing with different degrees of progress. The progress of the Malayalim was interrupted by the illness of the Rev. Mr. Bailey, which obliged him to return home. The Madras Auxiliary, in 1832, drew for the sum of £500, for the first thousand copies of the New Testament in the Canarese language. The printing of the Old Testament in that language was completed about the same time; and the printing of the Old Testament in the Teloogoo was also determined upon.
- From a summary, furnished in 1833, of the labours of this Auxiliary in the department of translation, it appears that five Sub-Committees were engaged in the revision or translation of the Scriptures. The revision of the Tamil New Testament was almost completed, while 5000 copies of the second volume of the Old Testament had been reprinted, and 3000 Psalters printed separately for the first time. The increase in the demand for the New Testament in this language was such, that an edition originally intended to consist of only 12,000 copies, had been enlarged to 15,000. Another Sub-Committee had been engaged in the revision of the Malayalim Old Testament, while the revision of the Gospels of Matthew, Mark, and John, in Canarese, had been almost finished. In the Teloogoo, scarcely any advances had been made, in consequence of the unavoidable difficulties occurring by the removal of friends, who had become members of the Sub-Committee, and whose places it had not been easy to supply.
- The issues of the Madras Auxiliary that year amounted to 14,858 copies.
- The Bombay Auxiliary, in addition to the circulation of the Scriptures in the English, Persic, Arabic, and other languages, had their attention chiefly directed to translations in the Mahratta and Gujerattee languages, on the preparation and revision of which they bestowed much pains. Their progress in these works, which extended through several years, was necessarily slow.
- The Colombo Auxiliary, from 1830 to 1836, indicated, on the whole, a state of prosperity. The printing of the Singhalese Scriptures was completed; an edition of the Indo-Portuguese New Testament was ordered to press; and the

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Versions in
Tamil,
Malayalim,
Teloogoo,
Canarese.

Sub-Com-
mittees
engaged in
revisions
and trans-
lations.

Bombay
Presidency.

Versions in
Persic,
Mahratta,
Guje-
rattee.

Ceylon.
Singhalese,
Indo-Port-
uguese
versions.

Auxiliary Society was encouraged to proceed with the translation of the entire Bible; large grants of paper being made to assist in printing parts of the Old Testament, which had been already prepared. The printing of the Pali version of the New Testament was completed in 1835, on which occasion the Rev. Mr. Clough writes:—

“The New Testament is now in the two sacred languages of the Eastern World, the Sanskrit and Pali. What awful darkness have the heathen records, which are found in these two languages, spread over the minds and hearts of unnumbered millions of our fellow-men! and that during ages almost unknown to us. Brahminism in Sanskrit,—Buddhism in Pali. Alas! the moral desolations they have wrought in our world! It was high time for these languages to become the channels for conveying the truth; and many, perhaps, may be disposed to investigate religious truth through such a medium, that would scorn to give it attention in any other way. In Sanskrit a good deal has been done by our brethren on the continent of India; but the Pali, having been almost completely locked up from Europeans, its records of atheistical blindness and error have hitherto remained nearly untouched. Thank God, however, the Gospel of our great Redeemer has found its way into its dark abodes, and we must now pray that a glorious display of Gospel-light may follow. Amen, Amen.”

The appointment of Dr. Corrie, in 1835, to the Bishopric of Madras, afforded much encouragement to the friends of the Bible in that Presidency. On his departure from this country to take upon him his important charge, his Lordship was empowered to draw for £500, in furtherance of the objects of the Madras Auxiliary. Brief, however, was the service which he was permitted, in his higher position, to render the cause of truth in India; before three years had elapsed, he was summoned to his eternal home. A respectful tribute to his memory was placed on record by the Parent Society, of which he had become one of the Vice-Presidents.

A short extract from the Madras Report for 1836, may be here introduced, as showing the progress making at this period in the work of distribution:—

“By the exertions of the Native Tamil readers, likewise, thousands are constantly listening to the Scriptures in the towns and villages of the southern districts of Travancore. In the Neyoor Branch of the Mission, about 3500 people have forsaken the worship of evil spirits, and many of them have made a satisfactory progress in scriptural knowledge. We frequently hear them speaking to each other in the words of Scrip-

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1835.

The Sanskrit and Pali languages, now re-deemed to the service of true religion.

Death of
Bishop
Corrie, of
Madras.

Travancore.

Tamil
Scripture
readers.

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1836.

Scarcely a
village
without
the Scrip-
tures.

ture, either in reference to doctrine, reproof, correction, or instruction in righteousness. In this way, those who have committed to memory passages of the Scriptures, are known to address the heathen with much effect.

“Independently of our exertions to distribute the Scriptures in the town of Vizagapatam, and in the small villages adjacent to it, large supplies of single portions have been sent to stations far beyond, where the voice of a Missionary has never probably yet reached; and the cry has often been returned to us, ‘We want more of those books of wisdom.’ Several of our schoolmasters are supplied with the whole of the New Testament, which they read at home: this is also the case with several of our scholars, who confess that they have given up idols, and worship the true God, in consequence of the instruction they get from Scripture.

“By means of these journeys in the district, in this and former years, as well as the visits of the people themselves, there is reason to believe that there is scarcely a village or hamlet, for many miles round Bellary, which has not been supplied with some portion of the word of God; and though hitherto we have not been favoured with a proportionate return in evidences of good, yet we may confidently expect that this heaven is diffusing its influence upon the mass of the population, and that its effects shall appear not many days hence.”

The period had now arrived when it was felt by the Society at home, that greater efforts than had hitherto been made, were required to meet the wants and claims of India. Mention, indeed, has already been made of some extensive measures projected and resolved upon, in relation more especially to the Bengal Presidency, as the result of the Bishop of Calcutta’s forcible appeal, and of the subsequent investigation to which that appeal gave rise. These measures, however, did not contemplate the wants of India at large, nor were they otherwise commensurate with the full exigencies of the case. The necessity, therefore, of other plans, and enlarged operations, continued to engage the attention of the Parent Society, as well as of its Indian Auxiliaries. The subject is thus again introduced in the Report for 1838:—

Expansion
of opera-
tions for
India re-
solved on.

“The Committee next turn to British India, where the strength of the Society and its weakness are at once displayed. Here, in times past, have been made some of its largest and most costly efforts; hither, grants have been sent, either of books, or paper, or for purposes of translation, to the amount of nearly £112,000; and, as the result of this expenditure, the Holy Scriptures are now found in all the prin-

cipal languages and dialects of the Peninsula, and many, many thousands of copies have been issued; yet, even here, such is the extent of the field to be cultivated, so accumulated the demands for the Scriptures pouring in from every quarter, so inadequate the present means of supply to the wants of one hundred and thirty-four millions of people, that the Society appears but in the character of feeble infancy; so that, if we utter a song of grateful praise for what has been already effected for India, it must be in the tone of subdued humility, when we think what remains to be done."

We now proceed to notice some of those plans and measures, by which, it was hoped, the great object contemplated might be promoted.

An interesting letter had been received from the Secretary of the Madras Auxiliary, communicating a project which had been brought before their Committee, and, after much consideration, approved, for a very extensive diffusion of integral portions of the Tamil Scriptures, throughout the whole of the districts where that language is spoken. The accomplishment of this project, it was calculated, might entail an expense of not less than £5000 a year, for three ensuing years; but taking into account that the districts, where the distribution was intended to take place, had been prepared, by the long-continued and extended efforts of Christian Missionaries, beyond most other parts of India, for the reception of divine truth; that the measure was to be conducted under the immediate superintendence of the Committee of the Madras Auxiliary, who had promised to give their best attention to it; and that the result might be a dispersion of 300,000 copies of the holy Gospels, besides the placing of the New Testament in the hands of all Christian communicants, and introducing it more fully into use in the numerous schools;—taking these things into account, the Committee did not feel at liberty to withhold their sanction to the plan; on the contrary, they cheerfully voted, as a first instalment of the Parent Society towards this noble enterprise, 2000 reams of paper, besides 1000 reams previously sent, and £1000 in money; to which were added 4000 copies of English Bibles and Testaments.

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1838.Measures
proposed
by the
Madras
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1838.Appeal for
the nume-
rous Pro-
testant
Christians
at Travan-
core.

The Rev. C. Mead, a Missionary from Travancore, being then in this country, also addressed a letter to the Directors of the Society, of which the following is an extract:—

“Previously to my leaving Travancore in December last, some of our Missionary brethren in Tinnevely and South Travancore had had their attention called to the desirableness of forming a Native Auxiliary Bible Society for that part of India. There are not less than 20,000 Protestant Christians, and an immense number of the Romish Church, besides the heathen population of South Travancore, Tinnevely, and Madura, with no fewer than 12,000 children in the Mission Schools under the care of the two Church Societies, the American, German, and London Missionary Societies in those provinces. To meet, in some degree, the demand now made for the Tamil Scriptures, the kind aid of the Bible Society is urgently required to forward the cause of truth; as the Tract Society has long done, in its peculiar department of labour. Whilst we wish to continue to unite with the Madras Auxiliary in every possible way, and to adopt only the version approved of by that Society, we have found that they cannot supply us with a sufficient number of the Sacred Books for our congregations and schools; and those at all acquainted with the country, know how impossible it is to convey books over so large a space (not less than 400 miles), with any thing like regularity, despatch, or safety.”

Grants by
the Society.

On reading the above, a promise was made of 500 reams of paper for printing the Tamil Scriptures, together with 500 English Bibles and Testaments, to the Auxiliary Society at Travancore, as soon as it should have been established. Copies of the New Testament, neatly bound, were also voted to the Rajah of Travancore, to his brother, and to the prime minister.

In consequence of a communication from the Committee of the Bombay Auxiliary Society, stating that they were under engagements for 48,000 copies of the Scriptures in Mahratta and Gujerattee, and earnestly soliciting further aid in the work, a grant was made of £500, in addition to the £500 voted in the preceding year, and also of 200 reams of paper. Moreover, the newly-appointed Bishop of Bombay, in a personal interview, with which the Committee were favoured just before his Lordship left this country, was empowered to draw for £500 more on his return to India, should he deem it desirable to do so, in furtherance of the Society's operations in that part of the Peninsula.

A sum of £100 was also granted, through the Society at Bombay, to the Rev. J. Samuel, a Missionary to the Jews, for India, Persia, and Arabia, to assist him in circulating the Scriptures in those countries, to which work he had been for some years zealously devoted.

In Ceylon, the Missionaries of the Church Missionary Society were encouraged to print 2000 copies of the Cotta version of the Singhalese Bible, at the expense of the Society, paper for the purpose being sent out from this country.

The Jaffna Society, which had now become an Auxiliary, reported that they were taking measures to print an edition, of 10,000 each, of the Acts and Proverbs, in Tamil; and also an edition of the Psalms, together with an edition of 5000 copies of the Diglott Gospel of Luke, in English and Tamil. These efforts were aided by a grant of 100 English Bibles, 500 Testaments, and 500 reams of paper.

But a measure of still more importance remains to be noticed. The Directors had been for some time impressed with the conviction, that it might be desirable to appoint some one to conduct the affairs of the Society in the more important stations in India, who should be able to devote his whole time to the work; and a correspondence had been opened with Calcutta and Madras on the subject. It was not that there were wanting, in the several Presidencies, those who were ready, with perfect goodwill, to serve the Society; it arose rather from the fact, that every one who had the promotion of the kingdom of God at heart, had his hands so full as not to be able to command the time, which the growing correspondence and concerns of the Society required.

The conviction intimated above, as to the desirableness of appointing some one at the more important stations, to attend exclusively to the work of the Society, was strengthened by the letters and communications which continued to be received from India; and at length the prospect was opened of the object being attained, in an unexpected and very satisfactory manner, so far as it related to the Bengal Presidency.

The Committee at Calcutta, encouraged to renewed exertion, by the assistance promised from this country, proceeded with much zeal to the adoption of several measures for the

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1838.

Appoint-
ment of
a resident
Agent for
the Society
in India.

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1838.

Rev. Mr.
Hæberlin
appointed.

extension of the work. Scarcely had they entered on these enlarged labours, before the Committee, though at first unwilling to entertain the proposal, felt the want above alluded to; scarcely had they felt this want, when their attention was drawn to one among themselves, as peculiarly qualified for this service, —the Rev. Mr. Hæberlin, a Missionary of the Church Missionary Society. This gentleman being about to come over to this country for a few months, was introduced to the Society by a very warm recommendation from its friends at Calcutta; and a communication having been opened with the Committee of the Church Missionary Society, they most kindly, promptly, and generously consented to a transfer of the services of Mr. Hæberlin, so that he might go back again to Calcutta as the accredited Agent of the Bible Society. So friendly and liberal an act on the part of the Church Missionary Society, as the relinquishment of a valued Missionary for the promotion of a common cause, was highly appreciated by the members of the Bible Society, as tending to cement more strongly the bond of union between the two Societies, and as affording a pleasing specimen of the spirit which should ever prevail among kindred Institutions.

Mr. (now Dr.) Hæberlin's return to India was delayed for a considerable time, owing to the state of his health.

Anxious to turn his prolonged residence in England to good account, he addressed a letter to the Committee, pointing out the desirableness of printing an edition of Archdeacon Robinson's Pentateuch, and an edition of the Bengalee New Testament with the English in opposite pages, the Bengalee being in the Roman type. Of both these works he became the editor. The great importance of the last-named measure was brought under their notice, not only by Dr. Hæberlin, but also by C. E. Trevelyan, Esq., formerly an active member of the Calcutta Auxiliary Bible Society. Archdeacon Robinson kindly afforded his assistance, in carrying the edition of his Persian Pentateuch through the press.

Return
of Dr.
Hæberlin
to India.

In 1839, Dr. Hæberlin, being much recruited in health, proceeded to the Continent, and thence overland to Bombay, for the purpose of conferring with the Society's friends in that Presidency; and he afterwards crossed the Peninsula, and

visited Madras for a similar purpose. He reached Calcutta towards the close of the year, and entered at once on his arduous duties; various important arrangements, with respect both to the printing and circulating of the Scriptures, awaiting his arrival. Scarcely, however, had he entered on the scene of his labours, when he was seized with a violent illness, which for two months entirely laid him aside: nevertheless, at the close of the year he was able to announce, that whereas, in 1839, the distribution had been about 6000, in 1840 it had amounted to 43,000—a number seven times as great as at any former period. There had also been ordered to be printed, and were then in hand, 78,000 volumes. For the carrying on of these works, a grant was made of 2000 reams of paper, in addition to 1000 reams sent out with Dr. Haerberlin, and £1000, which he took authority with him to draw for.

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1840.

Large in-
crease of
circulation.

The work of the Society was prosecuted during the following year, in British India, with a zeal that gave much satisfaction. This was more particularly the case at Calcutta, where, under the sanction of the Auxiliary Society, and by the extraordinary exertions of the Society's valuable Agent, Dr. Haerberlin, the number of copies of the Scriptures, in whole or in part, printed in the course of the year, was larger than in all the thirty years preceding; to which were to be added many thousands of copies printed by other Societies, also labouring to provide for the spiritual wants of India.

Of the works completed during the year, there were editions of the Scriptures, or integral portions of them, amounting in all to 147,700 copies, in Persian, Urdu-Roman, Urdu-Arabic, Hindui-Nagri, Bengali, Uriya. The works in hand consisted of 94,500 copies, in the same languages.

In the work of translation and revision, that most difficult department of biblical labour, encouraging progress was also made. A thorough revision of the Urdu New Testament was finished. For this improved version, the Society was indebted to the joint labours of Missionaries of the London and of the Church Missionary Societies, who had devoted all their spare time, for five years, to this important work. The Psalter in Urdu was completed during the year, and thus another por-

Revision of
the Urdu
New Tes-
tament.

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1842.

tion of the word of God was rendered accessible to the people speaking that language. Measures were likewise taken to revise all the portions of the Urdu Old Testament already translated, and to proceed with the whole in the order of the books as they stand. This work was committed to the Revs. Messrs. Schurman and Kennedy, Missionaries at Benares, assisted by the Rev. J. Wilson, of Allahabad: it afterwards passed under the revision of a Sub-Committee, specially appointed for this purpose at Calcutta.

The new version of the Uriya [Orissa] Old Testament, carried on by the Rev. A. Sutton, was advancing.

Hindui
New Tes-
tament
revised.

The revision of the Hindui New Testament, by that indefatigable friend of the Society, the Rev. W. Bowley, of Chunar, was also finished during the year, and the edition brought into course of distribution.

Towards carrying on the above important operations, in connection with the Calcutta Auxiliary, the Parent Society voted, in the course of the year, 5000 reams of paper, and a sum of £500. English Bibles and Testaments, with a few Hebrew and French, were also forwarded thither, to the extent of 6600 copies.

In addition to the above, the Committee, on the application of the Directors of the London Missionary Society, paid the expenses of printing, in this country, an edition of 5000 copies of the New Testament in Urdu, prepared by the Rev. Mr. Buyers and other Missionaries, at Benares.

Early in 1842, Dr. Hæberlin's health again gave way, in addition to which, he was attacked with cholera in one of its most violent forms. His strength, however, afterwards, was so far recruited, as to enable him, in the month of December, to undertake, under the sanction of the Committee, a lengthened journey.

Tour
undertaken
by Dr.
Hæberlin.

The principal object of this journey was to visit a number of important places, (between thirty and forty were named,) with the view of establishing dépôts, if not previously existing, and otherwise promoting plans for the distribution of the Sacred Scriptures; and, further, of instituting inquiries as to the languages and wants of the people, the versions current, and the means of procuring others; and, in general, as to the

means of more widely extending the work of the Society. He took with him from Calcutta a supply of 60,000 volumes of the Scriptures. The journey extended through the whole of 1843, and was not completed till January 1844.

The manner in which the books above referred to were disposed of, and other interesting incidents connected with this important journey from Calcutta to Simla, are related in Dr. Hæberlin's correspondence.*

While Dr. Hæberlin was absent, an important work was completed at Calcutta—the Urdu translation of the entire Scriptures. This work was first undertaken by the Society in 1819. In the course of its progress, the Rev. Henry Martyn, the Rev. Messrs. Corrie, Thomason, and others, took part in it. It was now brought to its conclusion, and revised by Messrs. Schurman and Kennedy, of Benares, assisted by the Rev. J. Wilson, of Allahabad, and J. A. F. Hawkins, Esq. The London Missionary Society received a grant of £1000, for time and services rendered by their Missionaries in carrying it on.

In the course of the year 1844, at the commencement of which Dr. Hæberlin returned from his long journey, his official connection with the Parent Society, as its Agent, ceased. His twofold character, as Agent of the Parent Society, and Secretary of the Auxiliary, had, from the date of his appointment, not proved wholly acceptable to the friends at Calcutta: the arrangement was not found to work well, and nothing remained but to give it up. Dr. Hæberlin continued to act as Secretary of the Auxiliary till the year 1846, when he removed from Calcutta, with the view of carrying on Missionary work in the Eastern districts of Bengal, where new Missions had been then recently established; but he was not permitted to pursue his labours there very long. After a few years, namely, in 1849, he was called to yield up a life, long, and usefully, and honourably spent in the service of God, and principally in the Missionary field.

Having thus glanced at the chief incidents in Dr. Hæberlin's Agency, which was chiefly exercised in relation to Bengal, we now return to notice the course of events connected with the

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The entire
Scriptures
in Urdu
completed.

Termina-
tion of Dr.
Hæberlin's
Agency.

His death.
1849.

Grants for
the wider
circulation
of the
Tamil
Scriptures.

* See Fortieth Report, Appendix.

ASIA. other Presidencies. Allusion has been made to plans adopted by the Madras Auxiliary, involving a contemplated expenditure of £5000 a year for three years, with a view to a very extensive distribution of integral portions of the Holy Scriptures, throughout the whole of the districts where the Tamil language is spoken. It has been also stated that the Parent Society cheerfully encouraged these plans, by immediate grants of paper and money. These grants were renewed from time to time, so that, in the course of a few years, namely, from 1838 to 1845, the sum of £5500 in money was transmitted, together with 10,500 reams of paper, besides large supplies of many thousand copies of English and other Scriptures sent from this country, thus fully realizing the proposed outlay.

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1845.

As illustrative of the working out of the above plans, it may be stated, that in 1840, the Auxiliary reported, that there had been issued during the year, in the Tamil language, 36,303 integral portions of the word of God.

Large dis-
tributions
around
Madras.

Of these, large numbers were placed at the disposal of the Missionaries engaged at Tinnevely, the southern part of Travancore, Cuddalore, Negapatam, Trichinopoly, Tanjore, Bangalore, Coimbatore, and Madras; but by far the largest number was entrusted to a respected and zealous friend of the Society, who volunteered to distribute them under his own eye, and in a judicious manner, in the towns and villages west and south of Madras, to a distance of about 100 miles, in the course of separate tours that he purposed to make.

The portions of Sacred Scriptures thus scattered over the surface of the country, amounted to nearly 20,000, being principally the four Gospels.

As to the effect of these distributions, we select one or two instances from incidents furnished by various Missionaries, as illustrative of the influence of the simple reading of the Holy Scriptures.

Instances
of good
results
from read-
ing the
Scriptures.

From the Rev. A. Sternberg, Arrah:—

“I am thankful to tell you of a Hindu, who, two months ago, was baptized by me, having been brought to a thorough conviction of the truth of our religion, *only by reading by himself a Persian New Testament, which he had got at Cuttack some months previously.* He was a Kaith, and was well acquainted with the common creed of Mahomedans and its

errors, before he became acquainted with Christianity. This acquaintance with our religion was commenced by tracts, which he got at several fairs; but which he, having perused, either threw away or gave to others, without, however, feeling himself impressed by what he read. Only one tract, as far as he remembers, left some conviction, viz. 'The Exposure of Hinduism,' by Dr. Wilson, translated by Mr. Mather. In the commencement of the present year he undertook a pilgrimage to Jagganath. On his return, he received a Persian New Testament from a Missionary preaching in a Bazaar chapel at Cuttack, but he did not touch it for fear. On his arrival at this place, he was obliged to stop on account of his wife's and child's illness. Now the time was come: he had leisure, and began to read his Persian Testament, and instantly he was struck with the truth of the word. He saw at once that ours is the true religion, and his a false one. Only one passage made him stop a little, the term 'Son of God.' With this question he came to me, 'In which sense was this to be understood?' I did what I could to help him away from the Mahomedan prejudices about the term. As soon as he felt satisfied, he applied for baptism, and I saw no reason to refuse or to delay it; and since the date of his baptism he has shown such deep knowledge of all the principal doctrines of our faith, as well as thorough change of sentiment, that he was, and is to me, who was very far sometimes from expecting to see a Hindu truly converted, a most seasonable evidence of the mighty power of the written word of God. He has had no teacher: the *reading* of the word alone has converted him."

The Rev. D. Poor, of Madura, writes:—

"There are not a few of the heathen, to whom parts of the Sacred Scriptures were given, who invariably make it a part of their duty every day to read some portions of the word of God. They have frequently visited the Mission House, to ascertain the meaning of those passages which, in the course of their reading, they did not understand. Several have committed verses to memory, and have repeated them to me and to others. Many heathen, from distant villages, and from the neighbourhood of Salem, have come to me for the express purpose of making further inquiries about the Sacred Scriptures, and the only way which they point out by which man's salvation is to be obtained. Their inquiries have proved very interesting to us, and are a stimulus to greater and renewed exertions in our Divine Master's cause."

And another Missionary, the Rev. I. Taylor, of Belgaum, mentions the case of an individual,

"who had been formerly a gentleman's servant; and who, attending on his master while the latter was travelling from one station to another, from Bangalore to Hyderabad, spied a small parcel at the foot of a tree, which had been dropped, perhaps, by some preceding traveller. The parcel contained, with some loose papers, a small portion of the Sacred Scriptures

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The Hindu
convert.

Daily
practice of
many to
read the
Scriptures.

A portion
of the
Scriptures
found, and
its perusal
blessed.

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in his own language. He was led to read that which he had there found : his attention was arrested ; and a desire was excited within him to obtain the remainder of the sacred book thus placed in his possession. This he was not long in finding. He read the word of Truth ; he felt the power thereof ; he believed, and gave himself to the Lord ; and then afterwards he entered upon the work of communicating the knowledge of Christ, and His salvation, to his countrymen. He was afterwards engaged as a Missionary."

Bombay.

Enlarged
operations.

The visit of Dr. Hæberlin to Bombay, which has been already mentioned as having taken place on his way out to Calcutta, in 1839, gave him an opportunity of offering suggestions which infused fresh vigour into the counsels of the friends of the Society, and encouraged them to enter upon enlarged operations. A very important Committee Meeting was held, at which the Bishop presided, when several measures were resolved upon, with a view to promote the greater efficiency and more extensive usefulness of the Society there. One result of this meeting was an application to the Parent Society for a large supply of Scriptures, amounting in the whole to 40,000 copies, partly in the English, Arabic, Hebrew, Turkish, Portuguese, Modern Armenian, and Persian, to be sent from this country, and partly consisting of a considerable number of portions of the Scriptures in Hindui, Urdu, and Romanized Urdu, to be sent from Calcutta : there was added a further request for paper, to enable them to print 500 copies of the New Testament, and 13,000 portions of the same, in the Mahratta language.

The above large request for books was complied with ; a grant was also made of 1000 reams of paper, and permission given to the Committee at Bombay to engage, partly at the expense of the Parent Society, a Depositary, to be in regular attendance to issue copies of the Scriptures, who was also to act as Assistant-Secretary.

Ceylon.

The printing of 2500 Singhalese Bibles, and 5000 Testaments, occupied the Colombo Bible Society several years. Towards this work, the Parent Society contributed its aid by large grants of paper. The Cotta version, by the Missionaries of the Church Missionary Society, was also gradually urged forwards.

The Jaffna Society, after it assumed the rank of an Aux-

liary, prosecuted its labours with very considerable activity. In three years from 1836, it had printed 70,000 copies of portions of the Scriptures: in the last of these years it issued 15,300 volumes; and in the two following years it sent forth from the press 50,000 copies more. The aid afforded to this Auxiliary, by large grants of paper, not being found sufficient to meet its growing exigencies, and its Committee being disappointed of the accustomed measure of pecuniary help from America, a grant of £800 was, in 1840, sent to it from the Parent Society. Two years afterwards, another grant was made of £300, together with 500 reams of paper; their printing operations being kept up with commendable vigour.

At this time the Jaffna Society was proceeding, in conjunction with the Madras Auxiliary, in a careful revision of the Tamil version, made by Rhenius. Some further account of their labours will be hereafter given.

In 1842, the Madras Auxiliary suffered a great loss by the death of the Rev. F. Spring, who had for many years usefully and honourably filled the office of Corresponding Secretary; to which, in the following year, was added another severe and affecting bereavement, in the loss of his unwearied successor, the Rev. John Smith, who is supposed to have perished at sea, on his return passage from Vizagapatam. The vessel in which he embarked was never heard of; and Mr. Smith, who had long been one of the Joint Secretaries of the Society, and, on the decease of Mr. Spring, had become Principal Secretary, in all probability found a watery grave.

The Auxiliary, about this time, engaged the services of a salaried Assistant Secretary, whose time was to be wholly devoted to the duties of his office; a measure suggested by the Parent Society, when pressed to send an Agent to Madras, and towards which it has continued to contribute the sum of £100 per annum.

The printing operations of the Madras Auxiliary, assisted, as we have seen, by large grants of money and paper from England, were prosecuted with much energy. Numerous editions of the Tamil, and portions of the Telugu and Canarese, were brought out and circulated. The Reports of this Auxiliary abound with intelligence derived from Missio-

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1845.Operations
of the
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Auxiliary.Death of
valued
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naries.Grants
from the
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Results
of Bible
distribu-
tion.

naries and others, as to the benefits attending the extensive distributions now effected. Several testimonies to this effect have been already given. The following is selected from the correspondence of 1844, and is from the Rev. G. U. Pope, one of the Missionaries of the Society for Propagating the Gospel:—

“I think I can safely say, that I have not parted with a single copy of the Scriptures, of the benefit of which I have not had good evidence. All those who have received portions of Scriptures from me are required to attend the adult Sunday School in their villages, or, if not resident at a Catechist's station, to present themselves for examination whenever I visit the neighbourhood. Wherever I go in my visitations of the villages in my district, I find those who have obtained copies of the Scriptures, the most regular in their attendance, and every way the most satisfactory in their conduct. In their houses I find they generally keep a separate box, made of palmyra leaves, and which is suspended from the rafters, for the Testament, which is often their only book. Many very respectable and comparatively wealthy men, among the converts in this district, may be seen with the New Testament under their arms, wrapped in a cloth, wherever they go, whether to the talook, to the market, or the church.

“Truly pleasing it is, indeed, to see, in the little village churches, the headmen of the village—frequently the only ones who can read—with their Testament and Psalter, following the minister in the service. My adult Sunday School, in Varyagaram alone, contains the headmen of thirteen villages, whom your Society has supplied with Testaments and copies of the Psalms, (the whole Bible you will not permit me to give them,) besides many others, the inhabitants of three villages.

“Who can estimate the amount of benefit conferred upon these people by the Bible Society?

“One of the most respectable of the converts in this district, on his first visit to me, produced a Testament which he had received more than ten years before his conversion, and with the contents of which he was tolerably well acquainted. I examined the volume; it had evidently been well read, but also well taken care of, and it bore your Society's name.”

The Rev. W. B. Addis gives the following facts, to show that the Scriptures were read and valued:—

“That our Scriptures are valued and preserved, the following will show:—A great number of single Gospels and Epistles have, from time to time, been requested by the Mahomedan portion of the population, also by sepoys of various creeds; and it has been very pleasing to see with what attention they have read them; but as we had not a sufficient supply to furnish all with a complete copy of the New Testament, it was suggested, that those who were neighbours, &c., should each receive a different part,

and exchange them with each other when read. In some instances this was acceded to; but others candidly acknowledged that they valued those portions they had before received and read, so much, that they could not possibly part with them in exchange for others; for by studying them, they, in some measure, understood their contents. One Mahomedan, of very respectable rank, and who came upwards of forty-five miles, most earnestly requested to be supplied with a whole Bible; but his request could not be complied with, as we have never yet received a sufficient number of those bound in one volume, even for the use of the professing Christians here. Another person of the same faith, in a government situation, (tasildar of a large talook,) sent his servants upwards of thirty miles for a whole Bible, but we could only send him a portion. What makes the Mahomedans so desirous to possess the Bible, is not clearly apparent; but this class evince a far better spirit than I ever before knew, and are much more cordial in all respects than formerly, when they disdained to accept or read any of our books."

An occurrence of some interest, as connected with the Society's operations in India, took place in 1845; this was the formation of a new Auxiliary at Agra, for the North-Western Provinces, entitled, the North-India Bible Society.

This important step was adopted with the full concurrence of the Calcutta Bible Society, and also of an Auxiliary Society formed in the preceding year at Benares, which then became amalgamated with the new Institution. The field of labour contemplated by the North-India Bible Society is very large, and one of growing interest: it includes the region comprehended in the Agra Presidency and surrounding districts, and, stretching onwards, comprises those provinces which had lately been the scene of military operations; thus rising into existence at the very moment when fresh fields were thrown open for culture. Among the promoters of the new Society, it was pleasing to observe names familiar to the friends of the Bible Society, and greatly endeared to it: John Thornton, Esq., son of the valued Treasurer of the Parent Society, was elected its President; and the Hon. J. Thomason, eldest son of the late Rev. Mr. Thomason, of Calcutta, became the Patron. It was thought right to encourage this new Institution by a grant of 300 reams of printing paper, and a promise of pecuniary aid when its plans should have become more matured. Some works were immediately put to press.

At Calcutta, the new version of the Uriya Old Testament,

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1844.Auxiliary
at Agra,
for North
India.
1845.

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British
India.SECT. II.
1830-54.—
1846.

prepared by the Rev. A. Sutton, of Cuttack, at the expense of the Society, was now completed, and put into circulation in that stronghold of infidelity.

A circular letter was issued at this period, by the Calcutta Auxiliary, to the various Missionaries in Bengal, on the subject of procuring a new Bengali version, the existing versions not being thought fully to answer the wants of the country. Some correspondence likewise took place with the Baptist Missionaries on the subject. Dr. Hæberlin, also, presented to the Auxiliary Society a new version of the entire New Testament, prepared by himself. Some editions, both of Dr. Hæberlin's and of the Baptist versions, were ordered to press; but it does not appear that further steps were taken towards obtaining another version.

Summary
of opera-
tions by the
Calcutta
Associa-
tion.

The Calcutta Bible Association, which had been in existence twenty-three years, was now prosecuting its labours with much zeal. Since its commencement it had distributed, in whole or in part, in the languages of Europe, to the sojourning brethren of the West, and in almost all the vernaculars of India to the children of the soil, nearly 90,000 volumes of the Sacred Scriptures. It had raised and paid into the treasury of the Auxiliary Society many thousands of rupees. It embraced, in the sphere of its labours, a circle of nineteen miles in and around Calcutta, and all the village stations in that circle. It included in the objects of its benevolence, Christians of all sects, —Romanists, Jews, Heathens, and Mussulmans. It had supplied the wants of ministers and people, and sailors and soldiers, Sabbath and other schools, jails and hospitals. To the Missionaries in Calcutta and its neighbourhood, it had afforded large grants of Scriptures for distribution, in connection with their labours of faith and love.

Scriptures
for emi-
grant
Coolies.

It was at this time, that the attention of the Society was drawn to the subject of supplying the Coolies, who were emigrating to the West Indies, there to be employed as labourers. At the suggestion of the Madras Auxiliary, 500 copies of the Tamil and Telugu Scriptures were appropriated to their use, which formed the commencement of numerous grants made in succeeding years for the same object.

The Madras Auxiliary continued to supply the Coolies pro-

ceeding to the West Indies. Among 4364, who sailed from Madras in 1846, 1294 portions in the native languages were distributed to those able to read; 1433 were transmitted to Agents of the Bible Society in Demerara and Trinidad; and 3506 to the Parent Society, to be sent by them to the West Indies: nor was this object lost sight of in after years.

This year, the Bombay Auxiliary transmitted to this country manuscript copies of the Four Gospels in Persic, from Henry Martyn's translation, written in Hebrew characters, for the Jews in Persia and elsewhere, who can only read the Scriptures in this form. This work was to have been printed in Calcutta under the care of the Rev. Dr. Yates, had not his lamented death interfered. The Society, after consulting with the Rev. Dr. Wilson, of Bombay, on the subject, engaged to carry an edition of 2000 copies through the press.

A similar work—namely, portions of the Arabic New Testament, in Hebrew characters, also strongly recommended by the Rev. Dr. Wilson, was prepared for publication, for the use of the many thousand Jews who are found in Yemen, Egypt, Syria, and Mesopotamia, to whom the Arabic is vernacular, but who seldom either read or write except in the Hebrew character. Thus additional facilities were given for reaching the minds of God's ancient people, and conveying to them the truth as it is in Jesus.

Reference has been made to the efforts of the Jaffna Auxiliary Society in Ceylon, in obtaining a revision of the Tamil Scriptures. A Sub-Committee was appointed for this purpose, but as three out of the four originally engaged were now removed from the field, it appeared to the Jaffna Society very desirable that the remaining fourth, the Rev. Mr. Percival, a Wesleyan Missionary, whose qualifications for the work were generally acknowledged, should be wholly devoted to it; and by an arrangement with the Wesleyan Missionary Society at home, the entire services of Mr. Percival, for a limited period of three or four years, were placed at the disposal of the Auxiliary. In pursuance of the above object, Mr. Percival, after a time, visited Madras, where a similar work was carrying on, and terms of mutual co-operation were agreed and acted upon. To this revision we shall have occasion again to refer.

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1846.

Judaeo-
Persic edi-
tion of
Scriptures.Judaeo-
Arabic.New Re-
vision of
the Tamil
Scriptures.

ASIA.

—
British
India.SECT. II.
1830-54.—
1846.English
Scriptures
for edu-
cated na-
tives.Versions
for the Hill
tribes of
India.Difference
in the
Singhalese
versions.

One of the chief points to which the attention of the Calcutta Auxiliary was now directed, was the spiritual condition of the educated natives, among whom a knowledge of the English language was becoming prevalent. Many of them had been supplied with the English Scriptures; and, for their special benefit, a grant of 5000 English Testaments was applied for, and received from the Parent Society.

In the course of the year 1846, two of the most important of the Hill tribes of India, the Kassias and the Lepchas, were, for the first time, enabled to read in their own tongue the wonderful works of God. 1000 copies of the Gospel of St. Matthew, in each language, the one translated by the Rev. T. Jones, a Welsh Calvinistic Missionary, the other by the Rev. W. Start, were carried through the press at Calcutta, and transmitted for distribution.

It has been intimated, that, in Ceylon, two Singhalese versions were in use; the one brought out by the Colombo Auxiliary, and principally prepared by the Wesleyan Missionaries; the other, known as the Cotta version, prepared by the Church Missionaries.* The difference between the two, consisted chiefly in the use of certain honorific pronouns; but so strong were the opposite convictions entertained by the two bodies on this point, and so important did the view adopted by each appear to them, that it was found impossible to reconcile either to the use of the other's version. Under these circumstances, the Parent Society had thought it right, after a careful consideration of the subject, to assist both.

In 1847, however, proceedings were taken, with the concurrence of both parties, with a view to the obtaining one uniform Singhalese version. Discussions and correspondence took place, both on the spot and also in this country; but no plan could be devised of adjusting the difference, and the respective parties continued to circulate and use their own version, the Parent Society assisting both. Thus matters remained for several years; but towards the close of the period comprised in this history, fresh measures were adopted, which led to a more gratifying result.

* The first revised edition of the whole Bible, in one volume, was finished in 1830. This was the work of the Colombo Auxiliary.

In 1848, the Bible in the Mahratta language was finished and brought out under the sanction of the Bombay Auxiliary. A similar work had been completed many years before, by the Serampore Missionaries: the present translation was chiefly accomplished by the American Missionaries. Above thirty years had elapsed since they had printed the gospel by Matthew. The first edition of the entire New Testament, translated by them, was published in 1826, and a revised edition of the same in 1830. At length, in 1848, the whole Bible, as then prepared, was rendered accessible in the Mahratta language. In this latter part of the work, the Rev. J. H. Dixon, of the Church Missionary Society, had a considerable share.

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British
India.
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—
1848.

The entire
Bible in
Mahratta.

No sooner, however, had the work appeared, than it was subjected to the process of a new revision; for in this, as in many other cases, it was found, that owing to the increased proficiency obtained by thirty years' study of the language, the version, though most carefully prepared, was susceptible of much improvement.

It must by no means be supposed, that the rapid glance which we have been taking of the work of the Society in the East, is sufficient to give a full idea of the amount and multiplicity of operations carried on there by the Society's invaluable Auxiliaries. In order to this, not only would the information in each Annual Report need to be transcribed, but each separate Report of each separate Auxiliary would require to be collated, and even then the result would be incomplete. The years now more immediately passing under review, (1846 to 1850,) like those which had preceded, supply their full amount of interesting detail,—of revisions, distributions, and correspondence—of works completed, grants received—in some instances of valued labourers called away from the field, and of others, however, raised up and qualified to enter into their labours; and, on the whole, these years exhibit a gratifying measure of success, indicating that the blessing from on High was not withheld.

Extent of
the opera-
tions car-
ried on in
India.

Still it was felt by the friends of India and the Bible, that the wants and claims of the uninstructed myriads of those regions were by no means adequately met, and that the encouragement found in the work, should only stimulate to

Yet these
mournfully
inade-
quate.

ASIA.

CHAP. I.
British
India.SECT. II.
1830-54.—
1848.Proposi-
tion to give
every
family in
India a
portion of
the Scrip-
tures.Corre-
spondence
on the
subject.Opinion of
Calcutta
Committee.Mission-
aries the
fittest
agents of
distri-
bution ;but their
number
small.

fresh efforts. Hence thoughtful Christian minds were casting about, in order to discover some further plan or mode of extending the Society's usefulness, in that important portion of the British possessions.

At the Anniversary Meeting of the Society, in May 1848, the Rev. W. Arthur, formerly Wesleyan Missionary in the Madras Presidency, in the course of an address delivered by him on that occasion, threw out the idea of giving to "every family in India a portion of God's word." This suggestion was, at the request of the Committee, made the subject of a direct communication addressed to them, in which the author explained his views more at length, and offered some hints as to the mode in which, as it appeared to him, the proposition might be carried out. After full consideration, the Committee thought it right to open a correspondence on the subject with the Auxiliary at Madras, and with the friends at Calcutta, with the intention, eventually, of placing it also before those at Bombay. Very interesting communications were received in reply, both from Calcutta and Madras, the substance of which will be found embodied in the following extracts from the Reports of the two above-named Auxiliaries ; from which it will be seen, that though the proposal was not deemed practicable at the time, to its full extent, yet that the most willing and earnest desire existed, to carry out the benevolent design as far as circumstances would admit.

The first extract is from the Calcutta Report for 1849. It expresses the views entertained on the subject by the Committee of that Auxiliary :—

"Your Committee were desirous to enter into the spirit of the proposal ; but when they considered the small proportion of the reading population, the vastness of the districts through which they were scattered, the comparatively small number of Missionary agents available for the enterprise, the inability of this Society to support agents enough to accomplish it, and the very doubtful expediency of this Society employing any independent agents of its own in a country like this, where Missions are regularly organized, and Missionary agents periodically travel,—they hesitated to entertain Mr. Arthur's plan. They hope, however, that much substantial good may be effected, on an extended scale, by the system which has been already mentioned, of aiding and encouraging Missionaries in journeys to distribute the Scriptures. It is very probable that there are parts of India—the district of Tinnevely or that of Tanjore,

for example—in which the plan might be satisfactorily adopted; but in this Presidency, it does not appear feasible. We need, rather, in Bengal and Behar, an increase of Missions, whereby an augmented number of Christian agents—European and Native—may be employed in the great work of spreading the Gospel; and we need not only distributors of the Scriptures, but instructors also, who will teach the young and the ignorant to read them. As Christian Missions multiply, the work of this Society will be more and more extended; the demand for Scriptures will be increased; more agents will be co-operating with this Society, and so onward the work may advance, till new Bible Societies are required to assist us in our extensive undertaking.”

The conclusions and recommendations of the Madras Committee, on the same subject, are given in the following extract:—

“Availing themselves of communications from various quarters, and of their own experience, the Committee are of opinion that a field is open for a greatly increased dissemination of the word of God in various districts of this Presidency, both among professed Christians and Heathens, and more especially among the Tamil and Telugu population.

“With regard to the population professing Christianity, they feel thankful that the Committee has been able for some years past, to grant (on special application) the entire Tamil Bible at one rupee, and the entire Tamil Testament and other Scripture portions gratuitously, to Missionaries and other Christian friends requiring them; and they hope their friends will avail themselves of this facility for Scripture distribution to a yet greater extent.

“They believe that there are wide and populous districts and numerous villages in this Presidency, where some portions of the word of God, (say the Gospel according to Luke, and in some cases the Acts of the Apostles) could be appropriately and effectually distributed among the unevangelized population, Hindu, Mahomedan, and Roman Catholic.

“They recommend the employment of suitable Christian agents, acquainted with the vernacular languages, to distribute the Scriptures among the unreached masses; the agents to be under the supervision of some Christian friend or friends in the district, and to furnish a quarterly report of their labours to the Committee.

“Judging that cases may arise of Missionaries refraining from tours on account of the expense, the Committee propose to meet the expenses incurred by such Missionaries as may be willing, at certain seasons of the year, to undertake tours, for the express purpose of distributing the word of God in hitherto unvisited districts, on application from them to that effect. It should be required, as a general rule, that no Scriptures should be given, except to persons who first give evidence that they can read fairly; and that, before entering into any engagement, a statement should be submitted of the field proposed to be visited, and the probable outlay.

ASIA.

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CHAP. I.
British
India.—
SECT. II.
1830-54.—
1848.Opinion of
Madras
Committee.Recom-
mend the
employ-
ment of
Christian
agents;especially
Mission-
aries.

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British
India.
—
SECT. II.
1830-54.
—
1848.

"The Committee recommend the printing of 20,000 copies of Luke's Gospel in Tamil, 10,000 in Telugu, and 5000 in Hindustani; and 10,000 copies of the Acts of the Apostles in Tamil, for immediate distribution among the heathen.

"Finally, They recommend an application to be made to the Parent Society, for permission to draw upon them for a sum not exceeding £1500, to be judiciously laid out during the next two or three years, as God may speed the undertaking.

"The Committee remind their friends, that this endeavour to quicken the circulation of the Scriptures is not the first of the kind made by them. At a meeting held on the 2d November 1838, (in consequence of suggestions from the Parent Society for a more extensive distribution of the word of God, especially among the people speaking the Tamil language,) it was resolved to print for general distribution 50,000 copies of New Testament portions, and also to appropriate 7000 copies of the entire New Testament, to be given, or sold at a reduced price, to persons likely to make a proper use of them. The result of this more general diffusion of Divine Truth was (judging from the Report of the following year) highly favourable."

Grants for
the partial
carrying
out of these
sugges-
tions.

It is scarcely necessary to add, that the Society at home had much pleasure in complying with the application of their friends at Madras, by voting £1500 for the purposes above mentioned; and a still larger sum was engaged to be advanced to the Calcutta Auxiliary for the carrying on of works, if not in immediate pursuance of Mr. Arthur's plan, yet, as it would seem, encouraged and fostered by the agitation of the subject. The works referred to consisted of extensive editions of the Hindui-Kaithi Scriptures, as explained in the annexed letter of the Secretary:—

Extensive
editions
of the
Hindui-
Kaithi
Scriptures;

"We have again taken up the subject of printing in Hindui-Kaithi; and, after full consideration, we have concluded, that as now we can have the services of so experienced and able a Missionary as Mr. Sternberg, formerly of Arrah and Chupra, and now of Mozufferpore, in Tirhoot, in carrying the works through the press (services of which death might deprive us, and then we might not easily get equally efficient aid in this language); as Behar now forms a very large part of our whole sphere of labour (the north-western provinces being within the sphere of the Agra Society); and as we have established a dépôt for Scriptures at Monghyr, a central station in Behar, and are willing to contribute to the expense of journeys undertaken to promote the circulation of the Scriptures, and thus may greatly increase their circulation; we ought to provide at once a large stock of Hindui-Kaithi Scriptures in the new types, instead of printing a comparatively small edition, which will soon require to be renewed.

The particulars of the editions which it was wished to publish, were then given. They comprised ten editions of separate portions, amounting in the whole to 72,000 copies.*

Behar was the immediate field of operation for which these books were designed, of which the following account is given:—

“Behar is a province of 8,000,000 of people. It is the chief seat of opium cultivation in this Presidency. Its sugar factories and indigo factories in Tirhoot are numerous; the great stream of the Ganges runs through it by the side of Patna, Dinapore, Bhagulpore, Monghyr, and other places of well-known name. The language used by the people is Hindee or Hindui—at least by the Hindus—Urdu or Hindustani being the general language of the Mussulmans. The character in which Hindui is written in Behar is called Kaithi; in the upper provinces it is written in Dev-Nagri, the sacred character, in which the ancient Sanskrit appears. The Agra Society provided Nagri Scriptures, whilst the Kaithi were left to the Calcutta Auxiliary. The stock of Kaithi Scriptures is likely soon to be exhausted. Meanwhile, Missions are at work in Behar. The Rev. Mr. Start took out to that country seven or more Missionaries; there are also some Baptist Missionaries from England; and there is good hope of the Church Missionary Society establishing a Mission at Bhagulpore.”

It was for help in this emergency, that appeal was made to the Parent Society, and it was cheerfully responded to, by a grant of 1000 reams of paper, and authority to draw for £2400 in two years.

Allusion is more than once found, in the above extracts, to the system of aiding and encouraging Missionaries, in making journeys to distribute the Holy Scriptures, by which it was hoped much substantial good might be effected: the system was carried out to a considerable extent, the Parent Society having expressed their approval of it, and their willingness when necessary to assist in giving effect to it by grants both of Scriptures and money. Of the benefits resulting from this measure, many interesting examples were given in the journals of the various Missionaries who took part in these distributions.

The attention of the new Society at Agra, the North-India Auxiliary, was early directed to the establishment of dépôts for the sale of the Scriptures.

The Central or General Depository was kept at Agra, from which other smaller ones were supplied. Smaller dépôts were

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CHAP. I.
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India

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1848.

designed
for the
province of
Behar.

Scriptures
supplied to
Missionaries in
their itin-
erancies.

Agra.

Dépôts
established.

* Some modification of this plan took place in the following year, but the substance of it was carried out.

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1850.

also established at nearly all the leading stations in the North-western Provinces, viz. at Goruckpore, Ghazeepore, Benares, Mirzapore, Allahabad, Cawnpore, Futtelghurh, Mynpoory, Bareilly, Meerut, Saharunpore, Umbala, Lodianah, Sabathu, &c. These were in the hands of Missionaries, or other persons, who were found willing to take this trouble on account of the Bible cause. At all these smaller dépôts were kept such supplies of Bibles, in English and other dialects, as, in the judgment of the persons having charge of them, were adequate to meet the current demands of the districts.

In the third year of its labours, this Auxiliary issued 17,900 copies of the Scriptures, in whole or part; and it was engaged in printing editions in Hindui and Punjabee, towards which it was assisted by large grants of paper from the Parent Society.

Madras.
Accession
of Bishop
Dealtry's
influence.

The Rev. Dr. Dealtry, for many years Secretary of the Calcutta Auxiliary, had now become Bishop of Madras, and President of the Madras Bible Society: his sanction and personal assistance, freely tendered, could not fail to give fresh encouragement to those who were so labouring in the cause of the Bible. Revisions in the several languages of the Presidency were still going forward; the Union version of the Tamil version made pleasing progress; the printing and distributing of the Scriptures were also being diligently promoted.

A review taken of the results of Bible efforts in Southern India, up to this time, by the Madras Auxiliary, is not without interest.

Results
already
attained in
translations;

“In estimating the result of Bible efforts in India (especially Southern India), let it not be forgotten how much precious time has been spent, how many minds have been employed, in the important work of translating and revising the Sacred Scriptures. We are now in possession of intelligible and faithful versions (in whole or in part) of the Scriptures in Tamil, Canarese, Telugu, and Malayalim, though the work of revision is by no means completed. Lest we should undervalue this department of labour, let it be remembered how long it was before Great Britain was put in possession of that precious treasure, the authorized English Version. Two hundred and thirty-one years elapsed from the publication of Wickliffe's version of the Scriptures, in 1380, to the publication, in 1611, of the version now in use. Three whole years of prayerful toil were bestowed upon the last revision of this version, by forty-seven of the ripest scholars which our country could produce. Let us, then, be thankful for what God has wrought through the instrumentality of His servants, in giving us the

Bible in the difficult languages of India, so that its ignorant millions may read in their own tongue the wonderful works of God.

“Not now to speak of the labours of similar Societies in Calcutta, Bombay, Agra, and Jaffna, this single Auxiliary has been privileged in distributing, during the past year, upwards of 50,000 copies of the Scriptures, and, since its formation in 1820, upwards of 600,000 copies. Granted that much of the seed has been sown by the wayside, upon stony places, and among thorns; some at least has fallen on good ground, and is yielding fruit. The result of Bible labours in Southern India may be seen to great advantage, in the numerous Christian schools throughout the Presidency. Some thousand youths of both sexes are receiving a Bible education. They are daily instructed in the Scriptures, which are able to make them wise unto salvation; ‘the word of the Lord is unto them line upon line, precept upon precept;’ the word of life is nigh them, ‘in their mouth and in their heart;’ it is the subject of daily discourse, meditation, and prayer; it is, to a very great extent, understood, apprehended, and remembered; and when the Spirit of God, according to His own promise, shall quicken these seeds of incorruptible truth, and when they shall break through the soil which covers them, and yield ‘fruit after their kind,’ then will the friends of the Bible ‘rejoice before God according to the joy of harvest, and as men rejoice when they divide the spoil.’”

ASIA.

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CHAP. I.
British
India.—
SECT. II.
1830-54.—
1850.and in the
gradual
spread of
Scripture
knowledge
in India.

In 1850, the North-India Auxiliary at Agra received a grant of 850 reams of paper, for the printing of 5000 copies of the New Testament in the Urdu dialect and Arabic character, and 3000 copies of the whole Bible in the Urdu dialect and Roman character. It may be here remarked, that this was not the first time that the Urdu Scriptures had been published in the form last mentioned. Indeed, several editions of the New Testament, or portions of the Scriptures, had been published in three different characters, the Persian, the Arabic, and the Roman,* adapted for different classes of readers. The Roman character was much required for the North-west Provinces, being used in almost all the Mission schools; by a large and growing class of native Christians; by native youths in the Government schools; by a large class of drummers and others connected with native regiments in the Company’s army; and by many among the European and East-Indian population, acquainted with the English language.

At one time it was thought that much might be effected by

Grant for
Urdu New
Testament.

* See “Biblical Translation in India,” as above, pp. 64, 65.

ASIA. printing the Bengali Scriptures also in Roman characters.* It
 — has been already stated, that an edition in that form, prepared
 CHAP. I. British and printed in this country by Dr. Hæberlin, was taken out by
 India. him when he returned to India as Agent of the Society. The
 SECT. II. plan does not, however, appear to have been pursued further
 1830-54. in Bengal.

— 1850. The Auxiliary Society at Madras, having received a
 Madras. grant of £1500 from the Parent Society for printing and
 distributing the Scriptures in Tamil, Telugu, and Hin-
 dustani, in pursuance of the plan already alluded to, pro-
 ceeded to write to various Branch Societies and influential
 friends, stating the objects contemplated, and inquiring for
 suitable Agents, at the same time laying down rules for the
 direction of such Agents. The work was actively commenced
 at fourteen Missionary Stations, at eight of which Colporteurs
 were employed, and at six, Catechists, Readers, and Teachers,
 who gave a part of their time to such distribution.

The vernacular Colporteurs employed were East Indians, or
 natives, principally the latter. They set about their work
 with industry and zeal. The Madras native Colporteur distri-
 buted, in nine months, 2238 Bibles and portions of Scripture.

Progressive versions of the Tamil Scriptures. The version of the Bible in Tamil, called the "Union version,"
 from its being accomplished under the auspices of the Parent
 Society, by the Madras and Jaffna Auxiliaries, was now hap-
 pily completed and published; and the congratulations and
 thanks of the Madras Auxiliary were formally presented to the
 Rev. P. Percival, the reviser, who had been fourteen years
 engaged in the work, and the Rev. Messrs. Spaulding, Wins-
 low, and Brotherton, members of the Revision Committee at
 Madras, for their labours in connection with the undertaking.
 Yet, so slow is the progress towards perfection of works of this
 nature, this edition had no sooner left the press, than measures
 were adopted towards securing an effectual revision of it, with
 a view to a future enlarged issue, more fully adapted than this
 was thought to be, for general circulation among the native
 Christian population.

* See, in Appendix to Thirty-fifth Report, a Letter of Sir C. E. Trevel-
 yan, who, at his own expense, had printed the Gospel of St. Matthew
 in this character.

Still a great and important work had been accomplished; in proof of which may be adduced the testimony of the Rev. D. Poor, of Manepy, who thus reviews the progress of translating and printing the Tamil Bible:—

“About twenty-five years ago, while in charge of our Mission Seminary at Batticotta, I had the pleasure to receive a box of Tamil Scriptures from Madras, in which the Old Testament was firmly bound up in four volumes quarto. These we offered for sale at the reduced price of three shillings per volume, or twelve shillings for a complete copy of the Old Testament. The receipt of this box of Old Testaments, and the immediate use of them as class-books, formed a new era in the history of the Seminary. We had previously had in use the New Testament, in two volumes octavo, valued at about two shillings a volume. The full price, therefore, of an entire copy of the Bible, in six volumes, was sixteen shillings sterling, being the full amount of two months’ wages for an ordinary labourer. It was for years, I well remember, a disheartening theme for thought, that the Tamil language itself, and the expensiveness of the press in India, should be thus unfriendly to any fair prospect of furnishing Tamil converts with copies of the Bible, in a form and at a price within their reach.

“Another auspicious era in the history of Tamil Bibles, was the printing of the entire Scriptures at Madras, in 1839, in one volume octavo, comprising 1490 pages small print. This volume was an object of delightful interest. There was, however, a threefold drawback to the pleasure of seeing the Sacred Volume thus compactly printed, and furnished at comparatively a low price. For, (1.) the Old Testament being of the former translations, we did not always feel the needed assurance, that in reading to our people the poetical and prophetic books especially, we were giving the mind of the Spirit by whom all Scripture is given. (2.) It was printed in small type—a circumstance of considerable importance in a country where spectacles are rare. (3.) The references, such as they were in former editions, being combined with the text at the close of the verse, presented a positive obstacle to the uninitiated reader. Previously to my leaving the island in the year 1848, satisfactory arrangements had been made by the adoption of special measures for bringing to a completion, as speedily as possible, and in a uniform style of translating, orthography, &c. &c., the revision of the whole Bible, which had been upwards of thirty years in hand—even from the early days of the Rev. C. T. E. Rhenius. During my absence, I had the pleasure of hearing, from time to time, of the rapid progress of the work of revision; but it was as when one dreameth, so unlike, in point of despatch, every thing of the kind we had known in India, that on my return in 1851, I was presented with a copy of the newly-revised, newly-printed Tamil Bible, that had already been several months from the press; and such a Bible, too!—a royal octavo of but 1253 pages, of a new and beautifully-formed type, of comparatively large size, in a style of translation that had been extensively

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A Missionary's
grateful
review.Former
size and
price of
the Tamil
Bible, in
six volumes.Subsequent
edition in one
bulky volume.Its now
compact
form, and
cheapness.

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India.
—
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—
1850.

High ex-
cellence of
the version.

acknowledged to be more idiomatic, more true to the original and to the English, and consequently more intelligible and far less bulky, than previous translations; and, finally, accompanied with a set of references in full, the same which are used by the British and Foreign Bible Society in their English editions. I was much pleased with what, to me, was a new arrangement of the references, throwing them into the margin at the foot of the page, and without disfiguring the text with asterisks.

“The publication of this splendid volume, now on sale at three shillings per copy, (being the price of one of the six volumes of olden times,) forms the third, and by no means the least, but probably the last era in my day, in the history of the Tamil Scriptures. Not that I account the present version a perfect one: I could wish that some scores of words might be changed for others more generally known in Jaffna, though perhaps not so strictly classical, and that the many inadvertencies necessarily attending the almost incredible despatch with which the work was finally completed, may be corrected.”

The Madras Auxiliary was also engaged, at this time, in carrying forward the translation or revision of the Canarese Scriptures, under the supervision of the Rev. G. H. Weigle, who was assisted by the Parent Society to devote his entire time to the work.

Colportage
extensively
carried
forward.

The employment of Colporteurs had now assumed considerable importance. It appears that 7803 portions of Scriptures were issued to Colporteurs at Madras, and put into circulation, while a total of 12,784 portions were forwarded to Colporteurs in the interior. Three Occasional Papers were issued upon this subject, under the hope that the particulars contained in them would cause an additional interest. In one of these it is stated—

“As regards the agency of the various Colporteurs, it may be stated, in a summary way, that there has been one Colporteur employed for the circulation of English Scriptures, at various places; five Vernacular Colporteurs at Madras and its neighbourhood; one at Nellore; one, and recently two, at Cuddapah; two at Manargoody; one at Madura; one at Dindigul; and one at Kadatchapuram, in Tinnevely. In each case the Colporteur visits the villages surrounding the station, and occupies more or less time in each village, in reading portions of the Scriptures, conversing with the people, answering inquiries, or objections.”

From various Missionaries in the different districts in which the Colporteurs had laboured, very satisfactory notices were received. One or two are subjoined.

The Rev. J. Little, of Manargoody, writes:—

"I may state my satisfaction in superintending the labours of the Colporteurs, who, through the liberality of your Committee, are employed in this station. They proceed in their work with ability and zeal. Many towns and villages have been visited by them, that would otherwise have long remained without our notice. This is an extension of evangelistic operation in which we cannot but rejoice. By it hundreds have for the first time seen the Sacred Scriptures, and have for the first time listened to the message of salvation which those Scriptures proclaim.

"The Colporteurs have had to contend with numerous obstacles from Romanism, and from the Brahminical priesthood, who are ever jealous of any inroad on their almost supreme power in these parts. These shrink from, and dread, the influence of truth. Nor has, on the other hand, the extreme ignorance of very many, to whom the visits of the Colporteur were made, rendered the difficulties in his way less formidable. In some few villages our messenger found a book to be an object of wonder, the people never having seen one till in his hands. Amongst them, as may be expected, there prevailed the utmost ignorance on all spiritual subjects.

"On the whole, as far as the distribution of the word of God has been proceeded with, we do not hesitate to pronounce the plan most estimable, and we are stimulated to proceed in it, conscious that we employ a means of good, the full successful effect of which, coming years only shall develop."

The Rev. J. Dewasagayam, of Kadatchapuram, writes:—

"My letter of November last will give you some information of the labours of my Colporteur Joseph. He has since visited the large district of Dohnavoor, and distributed a good number of copies of the Gospel of St. Luke and the Acts. Several learned Brahmins and Vellalars have also received the copies with pleasure. On the whole, he was well received, and listened to by many Heathens and Mahomedans."

The Madras Auxiliary, though entering with much zeal upon fresh efforts, in pursuance of Mr. Arthur's suggestion, were compelled, after a short time to admit that the difficulty they foresaw at the outset—that of obtaining the requisite instrumentality—rendered the full, or, at least, the speedy attainment of their proposal, hopeless. Their experience is thus given:—

"From the first," they say, "they thought the proposal, in any comprehensive sense, an impracticable one; still they judged that much more might be done in the way of Bible circulation, in that part of India; and availing themselves of the generous offer of the Home Society, to furnish them with £1500 in the space of three years, they made a fresh effort to compass the difficult task proposed to them. Glad would they have been

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1850.

Result of
experi-
ment by
the Madras
Auxiliary.

Deep-felt
want of
adequate
Agency.

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—
1851.

to tell their friends that their effort had been crowned with greater success. By the agency of fourteen Colporteurs, upwards of 20,000 Scripture Portions, including a few entire copies of the Bible and New Testament, were put in circulation. But what," they add, "were these among so many? It is, alas! painfully evident, that we are unequal to the work, at least for the present. The country, in its vast extent, is still a desert; the masses of India are still sitting in darkness and the region of the shadow of death. In those districts where the light of truth has effected an entrance, it is for the most part true, that the 'light shineth in darkness, and the darkness comprehendeth it not.' The Christian Agency at work in India is too feeble, the labourers are too few. We are but entering on our work, and are, from year to year, learning how great and difficult a work it is."

The same subject is again adverted to in the following year, when some statistical details are given in illustration of the extent of the task set before them.

Extent of
the fields
of labour;

and few-
ness of the
labourers.

"The Collectorate of Rajahmundry, containing an area of 6050 square miles, and a population of 887,260 souls, is at present occupied by three Missionaries. Guntoor, containing an area of 4960 square miles, and a population of 432,811, has four Missionaries. Nellore, with an area of 7030 square miles, and a population of 421,822, has three Missionaries. Cuddapah, containing an area of 12,970 square miles, and a population of 1,228,546, has one Missionary. These are some of the most destitute of the Telugu districts. There are districts in the Tamil country equally destitute, *e.g.* the district of Arcot, North and South, comprising an area of 13,400 square miles, and a population of 1,497,642, with only two Missionaries; the Collectorate of Salem, comprising 8200 square miles, and a population of 946,181, with only one Missionary; and, not to mention any more, the Collectorate of Coimbatore, comprising 8280 square miles, and a population of 821,986, and only one Missionary. It is evident that the Agency at work must be greatly increased, before the Bible can be circulated and made known to any great extent.

"The field of labour allotted to the Madras Society, it is added, is not all alike barren: there are some portions reclaimed from the desert, on which much pains have been bestowed, and in which a good measure of success has been realized.

Exception
of the Tin-
nevely
district.

"The district of Tinnevely, with a population of 1,065,423, numbers 35,801 Native Christians. The province of Travancore, only indirectly under British rule, has a Native Christian population of 20,601, out of 1,011,824. Here is a large staff of Missionaries and Catechists, and a moral machinery at work, similar to that employed in Christian lands. The seed of truth is freely sown, it is carefully watched, and protected in its growth from injurious influences, and, as in other lands, it yields fruit, to reward the toils of the husbandman.

"In order to facilitate the labours of the Society, there is needed for

each of the twenty-one Collectorates under the Madras Government, and for the Native States of Cochin and Mysore, a Christian Agency resembling that now in operation in the district of Tinnevely and in the kingdom of Travancore. This enlarged Agency would prepare the barren soil of India for the incorruptible seed of Divine Truth, lessen the labour of the sower, and give him a fair promise of success. Until this Agency is originated, the work of Bible distribution, simple though it seems, will be greatly hindered; and it can scarcely be expected that the word of the Lord will run and be glorified. The harvest is great and the labourers few: we must pray the Lord of the harvest to thrust forth labourers into the harvest."

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It is gratifying to observe, as we advance towards the close of this history, that the work of the Society in India is found to be increasing, rather than diminishing. The issues of the Scriptures by the Calcutta Auxiliary during 1852, were larger than in any former year of its history. To many districts that had never before been visited by Missionaries, the word of life was carried; and the total distribution in that Presidency exceeded the issues from the Depository, even in the most remarkable of those years when the North-western Provinces, as well as Bengal and Behar, were within the sphere of its operations.

The Scrip-
tures cir-
culated
beyond
the bounds
of Missio-
nary
labour.

The attention of the Auxiliary at Calcutta having been called to the wants of that large portion of the Mussulmans in Bengal, who, while they read the Bengali character, speak a dialect of the Bengali language which is largely mingled with Persian and other foreign terms, it was found necessary to prepare for their special use an edition of one of the Gospels; and 2000 copies of the Gospel of St. Luke in the Mussulman-Bengali, edited by the Rev. J. Paterson, were put to press.

The printing also of portions of the New Testament in the Nepalee and Khassia languages, as translated and prepared by the Rev. Mr. Start and the Rev. W. Lewis respectively, was continued.

The works completed at press this year amounted to 82,500 copies. The issues of the year amounted to 55,819; making an aggregate, from the establishment of the Auxiliary, of 730,473 copies.

Circulation
by the
Calcutta
Auxiliary.

Much of the increase which now took place in the issues of this Auxiliary, was to be attributed to the plan of encouraging

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Missionary itinerancies. A scheme, for instance, was drawn out this year for several journeys, which it was thought desirable should be undertaken in the cold season. Some interesting facts, as the result of these journeys, were afterwards given in the report for the year. They are here alluded to, as an instance of the pains taken in mapping out the plan of such operations, and the wide field embraced by them.

Result of
Missionary
itineran-
cies.

Nine routes were planned and allotted to various Missionaries, and the result was, that the demand for Bengali Scriptures was greatly augmented; so that in the year, it amounted to 24,191 copies, of which 903 were for the Calcutta Association, leaving 23,288 for circulation in the country districts. This distribution was irrespective of the number issued by the Calcutta Baptist Missionaries, from their own stores, to their various Societies and Agents.

The following is a brief summary of the translations effected for the benefit of India, by Protestant Missionaries and others, since the time when the apostolic Ziegenbalg, the first Protestant Missionary, entered that field of labour.

Summary
of transla-
tions
effected in
India.

“At that time, the Bible had not been translated into any language of India, and many years passed before the Tamil Bible of Fabricius, and the Teloo goo Bible of Schultze, were published. Then followed Dr. Carey’s Bengali Bible, his Mahratta Bible, and his Uriya Bible; Hunter’s Hindustani, and Colebrooke’s Persian Gospels; Henry Martyn’s Hindustani, and Persian New Testament; the other versions from Serampore, including the Sanskrit Bible; the labours of Dr. Buchanan and Professor Lee, with the Syriac Scriptures; Mr. Thomason’s commencement of the Hindustani Bible; Mr. Bowley’s Hindui Bible; Archdeacon Robinson’s Persian Pentateuch; the Malayalim Bible; the Teloo goo Scriptures prepared at Vizagapatam; the labours of Rhenius with the Tamil version; the Bombay translations of the Bible into Mahratta, and Gujerattee; the Canarese Bible completed at Bellary; the publication of the entire Hindustani Old Testament by Mr. Schurman and Mr. Hawkins; the labours of Dr. Yates and Mr. Wenger in a new version of the Sanskrit and of the Bengali Bible; Dr. Glen’s Persian Bible; the Punjabee Scriptures, and the Burmese Scriptures, prepared by the American

Missionaries; Dr. Sutton's Uriya Bible; and all the various labours of other Missionaries in preparing new editions of some of these works; and the translation of separate portions for minor tribes or nations, as the Nepalec, Lepcha, Khassia, Sindhi, and Cutchee.*

The following testimony in regard to the circulation of the Scriptures is interesting, as coming from one of the most experienced Missionaries in the North-west, the Rev. J. R. Campbell, of the American Mission at Saharunpore. After referring to a distribution of the Sacred Scriptures, made at the Hardwár fair, where some thousands of portions of them in Hindui, Urdú, Persian, and Punjabee, were given away to pilgrims who could read them, and who expressed a desire to carry them to their homes in different and distant parts of India, he says:—

"The Bible is a book which is becoming well known to many of the heathen in this land, and it seems now to be sought for, not so much as an object of curiosity, as in former years, but from a desire to find in it a more particular account of the truths which have been heard from Missionaries, or through the reports given by those who have heard of the truths of the Gospel in some way or other. Every year's experience convinces us more thoroughly, that the word of God is not bound, but spreading rapidly among the masses of the community. We find now but few men of common intelligence who do not know something of the leading facts contained in the Christian Scriptures; and as but few have had an opportunity of hearing the living preachers of the Gospel, whence could this arise but by the general and extensive circulation of the word of God, or of the important facts that have been learned from it? Although we may not be able to find out at present all the good results that are thus produced in individual cases, we surely have every encouragement to go on in the good work of distributing the precious seed."

The issues of the Madras Auxiliary in 1852, amounted to 67,418 copies: its aggregate issues, since it entered on the work of circulation in 1820, to 795,365 copies; consisting, however, chiefly of single portions. The sphere of the Auxiliary's operations extends over the whole of Southern India, comprising an area of 195,526 square miles, and a population of

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1852.

Testimony
regarding
the silent
spread of
divine
truth.

Total of
issues by
the Madras
Auxiliary.

* See "Bible in India," a valuable document, originally appended to the Forty-eighth Report of the Calcutta Auxiliary, and afterwards published in a separate form in this country, containing a carefully prepared and deeply-interesting collection of facts, in proof that Bible Societies were greatly needed, and have been greatly blessed in India.

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Madras.

Distribu-
tion by Col-
porteurs.

21,050,656 souls. To leaven this great mass with the word of God, in the Tamil, Teloo goo, Canarese, Malayalin, and Hindustani languages, has been, and still is, the sustained and arduous endeavour of this active and valuable Auxiliary.

The Madras Auxiliary continued to pay much attention to the system of Colportage. About fifteen or sixteen of these Colporteurs had ceased from their work, but the same number was still engaged. The following may be taken as a specimen of their labours: the extract is from a report of the operations of Colporteurs under the superintendence of the Rev. T. Brotherton, of Madras:—

“ I will give a slight sketch of Mr. Lincoln’s labours in this part of the suburbs of Madras in 1851-52, under my superintendence. Mr. Lincoln speaks and reads Tamil, Teloo goo, and English; and is able to give a plain, simple statement of Gospel truths in those languages. He has visited every street, and every house, and made an offer of a copy of the Gospel of St. Luke and the Acts, to at least one member of every family in St. Thomé, Luz, Royapettah, Adyar, Tennampettah, Nungambakum, the southern part of the Mount Road, Kistuampettah, and other villages in the southern and eastern villages of Madras suburbs. Messrs. Deonies, an East Indian, and Nganapragasam, a Native Christian, have visited, from July 1851 to December 1852, about 365 villages and towns, some large, and some very small, and near each other, in the large district forming a triangle, having Madras for its northern apex, the Palar River for its southern base, the road from Madras to Wallajapett, its western side, and the sea on its eastern side. In this district are the large town of St. Thomas’s Mount, Palaveram, Chingleput, and Sadras. They have visited every street, and every house in these places; and have offered a copy of the Gospel, either in Tamil, Teloo goo, or Hindustani, to one member of every family, who was able and willing to profit by the offer. These men are, neither of them, highly educated, but I believe them, on the whole, consistent Christian men, moderately well informed, able to meet the common arguments advanced against the Gospel, by Heathens, Romanists, and Mohamedans. Although the number of places supplied with a copy of the Gospel appears to be great, yet the absence of this portion from the mass would scarcely be noticed, were the immense portion which still remains untouched taken into consideration. As far as I am able to learn, with the exception of a few of the towns and villages on the main southern roads, not a single place of that extensive district, stretching from the Palar to the Colleroon rivers, comprising a large part of the Central Carnatic, Baromahal and Salem provinces (perhaps Salem and its vicinity may be left out), has been supplied with the Gospel.”

The distributions of the Colporteurs, during the year,

amounted to 17,111 copies. This department of labour, it is acknowledged by the Auxiliary, admits of considerable improvement and enlargement. The main difficulty to be contended with, is the want of suitable and sufficient agents. The aim is, to employ none other than Christian men, and there are few of these, possessing the necessary qualifications, who are found at liberty to undertake the work.

The Bombay Auxiliary was now engaged in carrying through the press two editions of the New Testament in Gujaratee, and an edition of the whole Bible in Mahratta, to assist in which, further grants of paper were made by the Parent Society.

Intelligence was this year communicated from Ceylon, of the interesting and gratifying fact, that the difference of opinion so long subsisting on the subject of certain honorific terms to be used in the translation of the Singhalese Scriptures, and which had led to the employment of two separate versions, was now happily adjusted, by which harmonious action, for a long time suspended, was likely again to be restored. This circumstance gave great joy to the Committee at home, and they could not but congratulate both parties, who had thus been enabled to come together in a spirit of cordiality, and kindly concession and good-will. After repeated and lengthened conferences, the principles of a translation were agreed upon, which it was confidently hoped would be acceptable to all Protestants using the Singhalese language; and, in the following year, the Parent Society had the pleasure of receiving and complying with a pressing request from the Colombo Auxiliary, to assist them in printing 14,000 copies of a version thus prepared. The sum of £350 annually for three consecutive years, which it was calculated would be required to complete the work, was promised, together with 1100 reams of paper, and binding materials.

We have now arrived at the last year comprised within this history—the year of Jubilee.

Among the various objects, to the furtherance of which it was proposed that the fund raised on occasion of the Society's year of Jubilee should be appropriated, was "special efforts in India, Australia, and other British Colonies." In pursuance

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1852.New edi-
tion in the
Gujarattee
and Mah-
ratta.Varying
opinions
of Singha-
lese Trans-
lators con-
ciliated.Jubilee
year.

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—
1853.Appropriation from
Jubilee
Fund for
India.

of the above object, a correspondence was opened with the several Presidencies in India, with a view to some more extended efforts for the benefit of those countries, and offers were made of special grants from the Jubilee Fund, to promote a wider extension of the Scriptures in connection with the year of Jubilee. At the same time, attention was drawn to the suggestion of Dr. Duff, made at the great Jubilee Meeting in London, to the effect that every child in the Mission schools, capable of reading, should be supplied with a copy of the New Testament, and every Christian family with a whole Bible.

Replies were in due course received from the several Auxiliaries, communicating their sentiments and proposals on the subject.

The Calcutta Committee thought they could chiefly avail themselves of the proffered aid, in extending and multiplying the journeys of Missionaries for Bible distribution. Their views and wishes are thus expressed in a letter from the Secretary:—

“With reference to the suggestion made by Dr. Duff, the Committee think it is not necessary to take any measures, because every Mission School, and every Mission, is already as fully supplied as the Missionaries desire with the Scriptures, and the cases must be very rare indeed in which pupils in schools or native families are not supplied with suitable Scriptures. I have, on several occasions, given grants for Dr. Duff's own Branch Schools, for instance, and as to them, I am persuaded there is no lack of Scriptures. Our real deficiency here in Bengal, as I have often had occasion to mention to you, is, not in our spheres of Missionary labour, but in those vast outlying fields of heathenism which as yet have scarcely been traversed. The problem we have to solve is hard,—with our present most inadequate staff of Missionary agents to supply all parts of the land. Our plan of stimulating the practice of making Missionary itinerancies, arose from the deep sense of our duty of doing all we could in this matter; and I am sorry to say that no other means occur to us. I hope, indeed, that gradually, by reiterated appeals to the Churches of Great Britain, and Germany, and America, we shall secure something like adequate attention to Bengal, and that we shall have a great many more labourers sent to us; but at present we must make the most of our small and scattered forces. We would ask you for a specific grant, to be expended in paying the expenses of a large number of special journeys in this Jubilee year, if we had not still in hand, out of your last grant for this purpose, the sum of £180; but we think that you will allow us to come in nevertheless for a share of your Jubilee Fund to

the extent of £500, to be appropriated to this object as opportunities arise, next year and the years succeeding.

"If, with this explanation, your Committee will kindly make us this grant of £500, to be expended, as opportunities may arise, in promoting the system of making Missionary journeys, in which the wide distribution of the Scriptures in destitute districts is a principal object, we shall be very thankful."

A grant of £500 was cheerfully made in response to the above request; to which a second sum of £500 was afterwards added, for the same object.

The Agra Auxiliary declined any special grant from the Jubilee Fund, for reasons assigned in the following letter:—

"We do not know of any means of extending the circulation of the Scriptures in these provinces, beyond those ordinarily employed at present.

"This Society has already determined to assist the various Missionaries in the country to send out native Colporteurs to sell and distribute Scriptures; but there seem to be so many obstacles at present in the way of the extensive employment of this kind of agency, that we do not think it likely we shall need aid from the Parent Society in this particular thing. The obstacles referred to are mostly those arising from the fact that all the native Christians, who are fit to be entrusted with such a business, are busily employed as readers, catechists, teachers, printers, &c. The Missionaries who have charge of them, cannot usually send them out without inconvenience to themselves, on account of the interruption of their usual labours.

"As to Dr. Duff's proposal, to present every child in the Mission schools, who is capable of reading, with the New Testament, and every Mission family with the entire Bible, it is our impression that this is done already in these provinces, whenever it is considered desirable; and that if any thing in this respect be lacking, the deficiency can easily be made up, without any special draught on the Jubilee Fund."

The Madras Auxiliary, in compliance with the request to be informed as to the best mode of promoting a wider circulation of the Scriptures, by a grant from the Jubilee Fund, issued a circular to the Missionaries generally in Southern India, in reply to which, returns were made of Christian families requiring the entire Scriptures, and of boys and girls in Mission schools requiring the New Testament, in the vernacular or in English. The result was, a demand of 1844 copies in English, 7894 in Tamil, 1046 in Teloo goo, and 77 in Canarese, Malay-alim, &c.; in all, 10,861.

To meet this demand, a large grant was made of English

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1853.

Grants in
aid of Mis-
sionary
journeys.

ASIA. Scriptures; and two Jubilee editions, one in Tamil, and one in
 — Teloo goo, were ordered to press, and a suitable supply of paper
 CHAP. I. furnished out of the Jubilee Fund.
 British
 India.

— The Jubilee year was celebrated by the Madras Auxiliary,
 SECT. II. and its Branches and Associations, by appropriate services,
 1830-54. which were held in almost all the principal stations in Southern
 — India: a lively interest was awakened, and collections raised.
 1853. The Bishop of Madras rendered very efficient help on the
 Madras. occasion.
 Celebration of the So-
 ciety's
 Jubilee.

The total amount realized in the Madras Presidency, in aid of
 the Jubilee Fund, amounted to £1016. This sum was reserved
 by the Auxiliary for special appropriation, subject to the
 approval of the Parent Society. One object contemplated in
 the disposal of the money, was the support of Colporteurs,
 including an Agency to the Mauritius, for supplying the
 emigrant Coolies in that island with the word of God, of whom
 there were thought to be nearly 30,000, speaking the Tamil
 language. Measures were, in due course, adopted in pur-
 suance of the above design.

Bombay. At Bombay, as well as at the other Presidencies, the cele-
 Special contribu-
 tions. bration of the Society's Jubilee excited considerable interest.
 A public meeting was held, at which the Bishop preached, and
 special contributions were raised, amounting to upwards of
 £400.

Grants for
 larger edi-
 tions of
 different
 versions. The offer of a grant from the Jubilee Fund, for the purpose
 of a wider dissemination of the Scriptures in India, was hailed
 by the Bombay Auxiliary with much satisfaction; and in
 pursuance of their suggestion, and on their recommendation,
 200 copies of the Scriptures, in superior bindings, were placed
 at their disposal, to be presented as a Jubilee gift to the princi-
 pal native noblemen and functionaries in the Honourable
 Company's service; and they were authorized to print, for
 special distribution, a Jubilee edition of 3000 copies of the
 Gujerattee New Testament, and of 5000 copies of the Mahratta
 New Testament; for which works, 1000 reams of paper, and
 binding materials were voted. The expenses of the above,
 calculated at about £3400, were defrayed by the Jubilee
 Fund.

Ceylon. The Colombo Auxiliary requested such a grant from the

Jubilee Fund, as would enable them to publish 5000 copies of the New Testament, and 3000 copies of the entire Bible, in Singhalese, with the view of carrying out the suggestion of Dr. Duff in the Singhalese districts of the island.

It must not, however, be supposed that the friends of this Auxiliary contented themselves with simply asking for aid: active measures were taken by them for the celebration of the Society's Jubilee. Numerous sermons were preached in the Singhalese district of the island, by ministers of different denominations, and a General Meeting of a most encouraging nature was held at Colombo, His Excellency the Governor presiding; and the result was a remittance of £100, as a first instalment, to the Jubilee fund.

From a review of its history taken at this time, it appears that this Auxiliary had printed and distributed, from the beginning, as nearly as could be ascertained, 32,700 copies, of which 6500 were complete Bibles, and 14,500 Testaments. The number of the Cotta version was not known; but the total number of both versions could not be less than 40,000.

The Jubilee of the Society was celebrated at Jaffna, as elsewhere, by the holding of several meetings.

The Mission schools and families in this part of the island appearing to be well supplied with the Holy Scriptures, the Jaffna Auxiliary contented itself with applying to the Jubilee Fund for 600 English Bibles with marginal references, to be distributed from the different Missionary stations among the educated young men of the province. These were cheerfully granted.

Taking occasion from the year of Jubilee, the Jaffna Auxiliary furnished a brief, yet compendious, sketch of its operations for the dissemination of the Sacred Scriptures in the northern parts of Ceylon. The rise and progress of the Auxiliary was carefully traced, and various interesting details given of its active labours in preparing and printing the Scriptures, chiefly in the Tamil language. The following are given as some of the general results calling for grateful praise:—

“If we look at the state of the people now, and compare them with what they were thirty years ago, the change which has come over them is great indeed. Then they gloried in their shame, and boasted of the

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1853.

Ceylon.

Jubilee
meeting,
and contri-
butions at
Colombo,and at
Jaffna.Retrospect,
and results
in Ceylon.

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India.
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1854.

evil deeds of their supposed deities : now they do not like them to be mentioned. And whence the change in the morality of the people, except from the Bible, which has been preached and taught there continually ? Further, it must be remembered that it is only by means of the Bible Society, that our schools are continually supplied with the pages of Holy Writ. From 8000 to 10,000 children are continually under instruction in the various Mission Schools ; and the foundation of all the instruction they receive is the Bible, so that no small portion of the adult and rising generation of both sexes have, at different periods, been under a course of Bible instruction in our schools.

“ The truths of the Divine revelation have not only been taught in our schools ; they have been preached on the Sabbath in our churches, and, during the week, from house to house, and in bungalow meetings, by European and American Missionaries, and the native helpers trained in our seminaries ; so that between the schools and this continued course of preaching, all classes are reached, and the Bible made known in all its fulness and purity to this benighted people.

“ But the result to which prominence must be given, is the fact, that upwards of one thousand souls have been admitted to Church-fellowship on a credible profession of their faith in Christ, and these are almost all from the chief grades or castes in the province, a feature of some peculiarity in the Mission field of North Ceylon.

Calcutta.

As evidence of the active and useful manner in which the Auxiliaries were engaged, up to the period when this history closes, it may be interesting to give an extract from the Report of the Calcutta Auxiliary for 1853.

Progress of
versions
and edi-
tions.

“ The Committee mentioned in their last Report, that they had received the Kishnaghur version of the Gospel of John, and of the Epistle to the Galatians, in Bengali. As soon as they were printed, they were sent, with copies of the new edition of the New Testament from Mr. Wenger’s revision of Dr. Yates’ version, to all Protestant Missionaries in Bengal, and to other Bengali scholars ; but the Committee are not yet able to report the estimate of their respective merits.

“ The edition of 2000 copies of the Gospel of Luke in Muselman-Bengali, which was mentioned in last year’s Report as having been ordered, was increased to 10,000 copies, on the recommendation of the Rev. A. F. Lacroix and others, who had observed, in the eastern parts of Bengal, the necessity, among a very large portion of the people, for Scriptures in this peculiar dialect. And the Committee are thankful to be able to add, that the Rev. J. S. Hill, (now of Berhampore,)

has undertaken to prepare the Gospel of John, and the Rev. R. Bion, the Gospel of Mark.

“In Hindui-Kaithi, the Committee have ordered to press, a new edition of 10,000 copies of Genesis, with the first twenty chapters of Exodus.

“In Bengali, there have been ordered 10,000 copies of the Psalms, and 10,000 copies of the Proverbs, from Mr. Wenger’s revision of Dr. Yates’ version.

“The new edition of 2500 copies of the New Testament, from the version of Dr. Yates and Mr. Wenger, in Bengali, has been carried through the press by the Rev. Professor Banerjea, and received into the Depository.

“The attention of the Committee having been called to the large number of Uriyas in Calcutta, an edition of 2000 copies of the Gospel of Luke, from Dr. Sutton’s Uriya version, has been ordered to press at Cuttack; and, Mr. Lacroix having pointed out the alterations desired by the Committee in the terms relating to baptism, Dr. Sutton himself kindly consented to correct the proofs and superintend the printing, no member of the Committee being sufficiently well acquainted with the Uriya language to undertake the task.

“The Rev. S. Hasell, of Kishnaghur, represented to the Committee, in the course of the year, the desirableness of providing some editions of the Scriptures for the Pundits of Bengal; and the Committee, feeling the importance of the suggestion, resolved to print a volume containing Luke, John, the Acts, and Romans, in the Sanskrit language and the Bengali character, from the version by Dr. Yates and Mr. Wenger. But as Mr. Wenger is desirous of revising that translation before it is again printed, the Committee are compelled to postpone this undertaking. Mr. Wenger and the Calcutta Baptist Missionaries, however, have consented to the use of their version when it is ready.”

The last Report of the Madras Auxiliary, comprised within the limits of this history, shows the vast field which yet remained to be occupied, and adverts, in impressive language, to the difficulties which still were found to attach to the circulation of the Scriptures in so large a district as Southern India, containing twenty-five millions of inhabitants.

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India.—
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1854.Review of
operations
by various
Auxilia-
ries.

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India.—
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1854.

Madras.

“The sphere is vast, and the hindrances in the path are many. This should be considered in order to form a correct estimate of what has been done. It may at first sight appear a simple work, to prepare and print the Scriptures, and then to circulate them by thousands and hundreds of thousands through the country. The work is far more difficult than it appears to be. To say nothing of the immense labour and skill, required for the faithful rendering of the word of God into the difficult languages of the East, and of the great length of time which such a work demands; the judicious circulation of the Sacred Scriptures, among a people so unwilling and so ill-prepared to receive them, is no easy matter. They may be scattered or squandered without much difficulty; but the object contemplated by this, and similar Societies, is not a mere scattering of the sacred Book, but the distribution of it in such a way, that it shall be made known, read, understood, believed, and obeyed.

Extent of
the field of
labour.

“Let it be remembered, that the labours of the Committee are extended over four large countries, in which different languages are spoken, viz. the Tamil country, the Teloo-goo, the Canarese, and the Malayalim. They are also attempting to do something for the Mahomedans, most of whom speak the Hindustani language, and who are mingled in different proportions with the Hindu population. Amongst this widely-spread people, the Committee have been privileged to circulate 858,784 copies of the Scriptures in different languages. Had their labours been limited during the past thirty-three years to a single Collectorate, they might have occupied it with the seed of the kingdom; but when it is recollected that there are twenty-one Collectorates in the Madras Presidency, besides the adjacent dominions of Travancore and Hyderabad, it will cease to be wondered at, that, with means so disproportionate, so little comparatively has been accomplished.

Great need
of Chris-
tian
agency.

“It must also be borne in mind, that, in order to carry out the great purpose of Bible distribution, there is needed a suitable and efficient Christian agency, distributed all over the country. Were each one of the districts provided with an agency similar to that in Tinnevely, the work of your Society would be greatly facilitated. But so long as there exist large

districts, each covering an area of from 5000 to 6000 miles, and containing a million of immortal souls, with only two or three Missionaries, and a small band of native helpers, to make known the good news of salvation, it were vain to expect much in the way of progress."

The same subject is also enlarged upon, and very forcibly presented, in the Report of the Calcutta Auxiliary for the same year (1853-4), already referred to. An extract from the pages of this valuable document may very suitably close our account of India.

"The encouragements that are met with are great, and, considering the inadequacy of the means that have been employed, are wonderful. But when such facts are remembered, as have been stated already in this Report, that, in nine years only 35,000 Bengali Scriptures were issued by this Society for all the twenty millions who use the Bengali language; when it is calmly considered that, till recently, large towns in the district of Hooghly, that adjoin Calcutta, had never been visited; and that in the next district to that, Midnapore, with one million and a half of people, there is not a single Missionary; and that in a long series of districts in the north of Bengal—Purneah, Malda, Rajshye, Pubna, Bogorah, Rungpore, and Mymensing, with a joint population, probably, of six millions of people, there is the same total spiritual destitution—not one Missionary in any one of these districts; when thus it seems that so little is attempted, can it be a marvel that little, after all that has been said, has been really done? In the work already accomplished, there is much to animate the most desponding; and the Bible Society may well reflect with thankfulness on the extent to which their object has been attained, on the distant regions to which the Scriptures have been carried, the increase of the number of the people who can now read them, and the eager desire for them that is manifested everywhere. But when the sphere of this Society's operations is considered, (without extending the view beyond,) how painful is the comparison between the work accomplished and the work undone—between the thousands to whom the Scriptures have been carried, and the millions who are still unsupplied!"

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India.

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1854.

Calcutta.

Much
achieved,
compared
with the
means em-
ployed;

yet, com-
pared with
the popu-
lation, so
little
accom-
plished!

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British
India.—
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1854.Hope must
be fixed
alone on
the Divine
promise.

“The Committee, however, will not dwell on this subject. The experience of past years combines with the truth of God’s testimony to assure them that their labour shall not be in vain; while their patience is sustained by the many proofs they have discovered, that seed, destined to bring forth much fruit, may long lie buried and forgotten. Perhaps the day is not distant, when all remaining fears and unbelief will be rebuked, by a vastly larger harvest from the good seed of the word, than the most sanguine have expected to behold, and when ‘a nation shall be born in a day.’ Already the progress of the Gospel has been so wide and so rapid, that the founders of this Society, could they now view the aspect of Christian Missions, would, ‘like men that dream,’ doubt the reality of the vision. And all around there are signs, that soon there may be ‘greater things than these.’ Even beyond the confines of India, light is piercing through the gloom, and the providence of God is enforcing His command to ‘go forward.’ The record of divine love, in the message of reconciliation, proclaims that ‘all things are ready;’ and the sins and woes of deluded millions declare their need of a Redeemer.”

ASIA.

CHAPTER II.

CHINA,

AND

THE CHINESE ARCHIPELAGO.

1804—1854.

Attention of the Society early drawn to China.—Manuscript of Chinese New Testament found in the British Museum, 1804.—Its publication ultimately declined.—Version of New Testament completed by Dr. Marshman, 1810.—Version of the entire Scriptures by Dr. Morrison, 1814.—First distribution of Scriptures in China.—Auxiliary in Java.—Malay Scriptures for Native Christians in the Moluccas.—Death of Dr. Milne.—Agent solicited for the Malayan Archipelago.—Visit of Messrs. Gutzlaff and Tomlin to Siam.—Siamese New Testament completed.—Travels of Mr. Gutzlaff in Northern China.—Effect of the publication of his Journal.—Death of Dr. Morrison.—Mr. Lay's Agency.—Interruption caused by the war with China.—Measures for more complete revision of the Chinese Scriptures.—Version of New Testament for the Dajaks of Borneo.—Differences regarding translation of words for the names of the Deity, in Chinese.—Results of Scripture circulation in Borneo.—Revision of the Bible in Chinese completed.—Rebellion in China, and its partial and ambiguous alliance with the name of Christianity.—Interest excited by this widely spreading movement.—Resolution for a million copies of New Testament for China.—Version in Colloquial Mandarin.—Jubilee celebration and contribution at Shanghai.—Summary of operations in China.

ASIA.

It has been already mentioned, that at a very early period of its history, the attention of the Society was drawn to China. This was chiefly in consequence of a Chinese manuscript of a

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China, &c.

1804-54.

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 1804.
 Chinese
 manuscript
 of New
 Testament
 discovered
 in the
 British
 Museum.

Chinese
 scholars
 consulted
 respecting
 it.

large portion of the New Testament, deposited in the British Museum, being first brought to light in 1804, and afterward urged on the notice of the newly-instituted Society, by Dr. Antonio Montucci, who offered his services as editor, in case of its being thought expedient to print the manuscript, and earnestly recommended the publication of it, "for the benefit of 300 millions of people." A short time previously, the Rev. W. Mosely had circulated a memoir on the state of religion in China, and urged the importance and practicability of a serious attempt to propagate Christianity through that vast, but neglected empire. With this memoir most of the active members of the Committee were sufficiently acquainted; and their minds were therefore, to a certain degree, prepared for such a proposition as that which Dr. Montucci had made. It was also ascertained that Sir George Staunton, whose knowledge of the Chinese language had gained him so high reputation, was at that time in London, and on the point of embarkation for China. Much, it was thought, might be derived from his present advice, and still more from his future inquiries, to guide the Committee through the labyrinth of a question not less intricate than important. The concurrence of these and other favourable circumstances determined the Committee to open a correspondence not only with Dr. Montucci, the Rev. Mr. Mosely, and Sir George Staunton; but also with Dr. Hagar, at that time in Paris, and S. Hollingsworth, Esq.; the former of whom was well known to the public in connection with no light attainments in Chinese literature; and the latter to certain members of the Committee, as a gentleman who, in consequence of having visited China four several times, was deemed very conversant with the state of that country.

Much information was elicited through this correspondence, not only on the nature and qualities of the manuscript, but also on the religious condition of China, and the practicability of introducing Christianity into it, by translating and printing the Scriptures for the use of the natives.

The reply of Sir George Staunton, who was at the pains of going to the Museum to examine the manuscript himself, was, on the whole, favourable to the design, which he expressed his readiness to promote.

The sentiments expressed by Mr. Hollingsworth, were also in favour of the proposed attempt.

At length the testimony of Mr. Chaumont (an accomplished Chinese scholar) to the character of the manuscript, having been collated with that of Sir George Staunton and Dr. Montucci, and every thing having been done which prudence could suggest and research contribute, to ascertain its intrinsic value, an estimate was obtained of the probable expense of printing 1000 copies; and it was computed, that each copy bound would cost the Society about two guineas. On this calculation, therefore, united with an apprehension of the uncertain issue of the experiment, it was deemed expedient to decline, at least for the time, any further prosecution of the matter. This resolution was not come to, without much reluctance, nor without a recorded determination to keep it in mind, under the hope of being able, at some future period, to resume it with a better prospect of success. That period, in due time, arrived; and it seems to have been wisely permitted, that the undertaking should fail in London, in order that it might be accomplished, by aid derived from the same source, in the more advantageous situations of Serampore and Canton.

To the Baptist Missionaries at Serampore, belongs the honour of the first successful attempt made by Protestants to prepare the Christian Scriptures, in the vernacular tongue, for the inhabitants of the populous and benighted empire of China. Soon after the above correspondence in this country, if not, indeed, at the very time, they were found engaged upon this work, in conjunction with eight or nine other Oriental translations, which they had undertaken, and in part accomplished. It was to Mr. (afterwards Dr.) Marshman, that this department of their labours was more particularly entrusted; much assistance being rendered, at least in the earlier stages of the work, by Mr. Lassar, Professor of Chinese in the College of Fort William. It appears that in March 1805, the Book of Genesis and the Gospel of St. Matthew were in the course of translation, and some chapters of each had already been printed. The translation of the New Testament was completed about 1810, and afterwards put to press.

The assistance rendered to this version by the British and

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1810.

Its publication declined.

Chinese version of New Testament by Dr. Marshman, 1810.

ASIA. Foreign Bible Society was included, partly in grants made to the Corresponding Committee, and afterwards to the Calcutta Auxiliary, and partly in the direct grants made to the Serampore Missionaries for purposes of translation. Their Chinese New Testament is in the list of those which received the grant of £500 as a new translation.

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1812.
Grant by
the Society.

After being occupied some years in the prosecution of their work, the Serampore Missionaries (about the year 1812 or 1813) had recourse to printing with moveable metal type. This mode they strongly advocated, and continued to employ. It did not, however, so fully commend itself, at least for a time, to other Missionary translators; and even now, in China itself, though a large part of the printing is by metal types, the casting of which has been much improved, yet both forms—that of wooden blocks, as well as that of moveable metal type—continue to be employed. As the comparative advantages of the two modes of printing have been differently viewed by those actively engaged in the work, the Society has not interposed, but has left the matter to be determined and acted upon, according to the views and experience of the respective parties.

While the above work was being gradually, perseveringly, and successfully carried on at Serampore, it pleased Divine Providence so to order it, that a similar undertaking—a translation of the entire Bible into the Chinese language—should be commenced, prosecuted, and completed, within the boundaries of the Chinese empire itself. Of this important work, and of the movements connected with and resulting from it, we now proceed to give some account.

In the month of May 1807, the Rev. Robert, (afterwards Dr.) Morrison, having studied in England the rudiments of the Chinese language, proceeded to Canton, under the patronage and at the expense of the London Missionary Society, in order to qualify himself for translating the Scriptures into the language of China. Mr. Morrison pursued his studies at Canton with such success, and conducted himself with so much judgment, as to gain the confidence of the English Factory in that Settlement, and to be employed, during the absence of Sir George Staunton, and with that learned Baronet's

entire approbation, as the medium of intercourse with the natives.

In the year 1812, the Committee of the British and Foreign Bible Society first became acquainted with Mr. Morrison's design of translating the Scriptures into the Chinese; and although, at that time, contributing to a similar work by Dr. Marshman, at Serampore, yet, desirous of encouraging all exertions to cultivate a field in which the harvest is so great, and the labourers are so few, and perfectly satisfied with the testimonials to Mr. Morrison's competence and proficiency in the language, they voted the sum of £500 in aid of his undertaking. This vote they renewed in the ensuing year, on the receipt of a copy of the Gospel of St. Luke, the first-fruits of Mr. Morrison's labours. The further sum of £1000 was granted, upon information that the translation of the entire New Testament was completed, and that 2000 copies had passed through the press in the month of January 1814.

It is a remarkable fact, and may supply matter for serious and delightful reflection, that two individuals, eminently gifted of God for the important task, should go forth from different sections of the Christian Church, and, far distant from each other, should, almost simultaneously, produce the first complete translations ever made of the Christian Scriptures into a language spoken by more than 300 millions of people, living, and likely, but for such enterprises, still to have lived, in utter ignorance of the only true God, and Jesus Christ, whom He has sent.

And now came the time for seeking to bring these Scriptures into the hands of the people, for whom they had been thus carefully and anxiously prepared. The first considerable and direct effort of this nature was made by the Rev. Mr. (afterwards Dr.) Milne, who had now become the coadjutor of Morrison, both in the Missionary field and in the work of translation.

In the spring of 1814, the printing of the Chinese Testament at Canton having been brought to a close, Mr. Milne undertook to commence the work of distribution. With that view, he proceeded to Java, Malacca, and Penang; in which places, the number of Chinese settlers was said to amount to 200,000.

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1804-54.

1814.

Version of
New Tes-
tament by
Dr. Mor-
rison, 1814.

First dis-
tribution of
Chinese
Scriptures.

ASIA. In the vessel which conveyed him to the first of these stations were 456 Chinese emigrants, among whom he distributed
 CHAP. II. twenty-five complete copies of the Chinese New Testament, and
 China, &c. had the pleasure to see those Pagans reading in their own
 1804-54. tongue the wonderful works of God. "Perhaps," says Mr.
 1814. Milne, "these were the first twenty-five complete Chinese Testaments that ever were distributed." Other opportunities occurred in the course of the voyage, particularly on touching at the island of Banca, where the Chinese were landed, and where the Sub-Lieutenant-Governor, partaking of the spirit which has so honourably characterized the principal Public Authorities in the East, extended to these measures the benefit of his protection and personal aid. But it was at Batavia, that Mr. Milne found the first considerable opening for the delivery of that treasure with which he was entrusted, to those for whose use it was designed. Fortified by the patronage of his Excellency Governor Raffles, he distributed, within little more than a month after his arrival, 300 complete Chinese New Testaments, and a number of copies of the first chapter of Genesis, among the Chinese inhabiting that settlement. In performing this service, the distributor appears to have acted with great wisdom and discrimination. He supplied several Chinese schools with Testaments, for the schoolmasters, and for the most advanced of their scholars; and, after inducing the principal Chinese captains and most of the inferior officers to receive each a copy, he deposited three in a heathen temple for the use of the priests.

Visit of
 Dr. Milne
 to Batavia.

First im-
 pressions
 of the
 Scriptures
 on the
 Chinese
 mind.

In the following year, the impression made by the circulation of the Chinese Testament of Mr. Morrison, appears to have been considerably extended among the Chinese inhabitants of Java, and of the islands in the Indian Seas. Further interesting facts were reported by the Rev. Mr. Supper, as having fallen under his own observation, or been conveyed to him through authentic channels; from which the most encouraging conclusions might be drawn, with regard to the effect of that light which seemed to have dawned on the minds of the Chinese, through their acquaintance with the truths of Divine revelation. "I have read" (said a wealthy Chinese) "Mr. Morrison's New Testament with pleasure: it is very

fine, and it would be well if every one led such a life as Jesus Christ has taught them to lead." Similar testimonies were given by various Chinese, on perusing the Christian Scriptures; and the sincerity of their conviction was confirmed by their committing the objects of their idolatry to the flames, or expelling them from their houses.

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1814.

In Malacca, where Dr. Morrison directed an edition of the Chinese Testaments, with certain portions of the Pentateuch, to be printed, not considering it prudent to print them at Canton, Mr. Milne found many openings for putting the Chinese Scriptures into circulation. By the communication it maintains with those places in the Archipelago, where the Chinese reside, with various parts of Cochin-China and Siam, where multitudes of Chinese are settled, and even with these provinces of China itself, opportunities occurred, of which Mr. Milne diligently availed himself. To forward an object of such magnitude and interest, the Society made an additional grant of £1000.

Portions of
the Penta-
teuch
printed.

The year afterwards Mr. Milne wrote:—

"By the good hand of God, and by the aid of your excellent Society, we have been enabled to send the Sacred Volume to various parts of China, and to almost every place where any considerable number of Chinese are settled; from Penang, through the Malay Archipelago, to the Molluccas and Celebes, on the one hand; and from Kiddah, round the Peninsula, through the Gulf of Siam, and along the coast of Cochin-China, on the other. Still the supply is very inadequate. Many millions of these pagans have not yet so much as heard of the word of God."

It must indeed be acknowledged, that, partly from the rigorous jealousy of the Chinese Government, and still more from the paucity of those that were engaged in the work, little, comparatively, was, after all, done at that time towards a general dissemination of the Scriptures in China: that little, however, was not to be despised. These beginnings were certainly auspicious; and connecting them with the simultaneous production of two translations of the Bible in different parts of the East, permitted the hope that they might be the precursors of Scriptural light to the many millions of China, to whom the

ASIA. Bible, and the great truths it reveals, were equally unknown.

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1804-54. In Penang, the number of Chinese settlers was estimated at 8000, all of whom appeared willing to receive the Scriptures.

1814.

But we must here pause, to notice other movements of an interesting kind, connected with the introduction and spread of the Christian Scriptures in that far-off portion of the globe.

Auxiliary
formed
at Batavia.

In 1814, (June 4,) an Auxiliary Bible Society was established at Batavia, in the Island of Java, under the sanction of the Hon. Lieut.-Governor Sir T. Stamford Raffles. The first efforts of this Society were directed to the printing of the Scriptures in the Low Malay dialect, into which they had not then been translated. The contributions at Batavia were liberal, and, to assist in the operations of the Auxiliary, the Parent Society made a grant of £500.

The restoration of Batavia to its old possessors, the Dutch, caused the transfer (in 1817) of the Java Bible Society to the Parent Institution in the mother country—the Netherlands Bible Society. The friendly disposition of the Dutch Governor, Baron Van du Capellan, and the diligent labours of the Secretary, the Rev. Mr. Supper, gave promise of the Auxiliary being no loser by the alteration of its circumstances. The labours of Mr. Supper were, however, brought to an unexpected termination by his death, which took place shortly after.

Auxiliary
at Amboyna.

In 1815, the Bible Societies of the East obtained a valuable accession to their number and effective strength, by the formation of the Amboyna Bible Society, under the presidency of the Company's Resident, W. B. Martin, Esq., who exercised the supreme local authority at the Moluccas, and whose exertions in behalf of a Malay edition of the Scriptures had been already very strenuous and successful. The following statement will show the value attached to this new Auxiliary, whose first contribution amounted to nearly £350, and, in the course of the year, to nearly £1000.

“To enable you to appreciate the peculiar importance and utility of a Bible Society in this remote quarter of the globe, it will be sufficient to observe, that, independently of the heathen tribes, whose conversion to the faith will, under cer-

tain limitations, fall within the sphere of our labours, the Christian population of the Moluccas alone is computed to amount to about twenty thousand souls; who, however desirous they may be of improving their moral character, are entirely destitute of the necessary means; and are in general extremely ignorant of the doctrines and duties appertaining to Christianity. They have, however, always entertained a just reverence for the religion in which they have been educated; and we trust, with the promised assistance of the Divine blessing, this Institution, which is calculated, by facilitating the means of access to the Scriptures, to invigorate and expand their understandings, will proportionably operate to correct, enlarge, and purify their hearts."

The Amboyna Auxiliary was not suffered by the Calcutta Society to remain long without a provisional supply. A thousand copies of the Malay Testament, in the Roman character, were transmitted to these Islanders; "among whom" (to use the simple language of the Rev. Mr. Kam, their Minister), "the precious word of God was very scarce." Of this scarcity a judgment may be formed, from the fact, that, at a sale in the island, in November 1816, a single copy of the Malay Bible fetched forty-six dollars (£10 sterling). And a year or two afterwards, Mr. Kam states, that among 10,000 Native Christians, whom he visited on his journey to the Saugor Islands, he did not find more than two complete copies of the Bible, and only a few Testaments.

In addition to what had been printed of the Malay New Testament in Roman character, the Society, at the request of the Amboyna Auxiliary, proceeded to print an edition of 5000 whole Bibles, and 5000 additional New Testaments. And for the use of numerous Malays in the Archipelago, not settled among Europeans, an edition in the Arabic character was undertaken by the Netherlands Bible Society; to encourage which important work, the British Bible Society offered to take 5000 copies of the whole Bible, and the like number of additional Testaments.

Branch Bible Societies were at this time formed at Malacca, and Penang, (or Prince of Wales's Island,) in connection with the Calcutta Auxiliary Society; and, in the year 1818, a new

ASIA.
—
CHAP. II.
China, &c.
—
1804-54.
—
1816.

Malay
Scriptures
for the
Christian
population
of the
Moluccas.

Auxilia-
ries at
Malacca,
Penang,
and Suma-
tra.

ASIA. Auxiliary was formed in the Island of Sumatra, designated
 CHAP. II. the Sumatran Bible Society, of which Sir Thomas Stamford
 China, &c. Raffles was President.

1804-54. The Societies at Malacca and Penang, as well as one after-
 1819. wards formed at Singapore, became naturally associated with
 the general efforts made in connection with China, and for
 the benefit of the Chinese. The Sumatra and Amboyna So-
 cieties, after a few years, were transferred to the Netherlands
 Bible Society, as the Java Bible Society had been before, and
 for the same reason; all these Dutch colonies being, by treaty,
 given up to the parent country. A friendly communication
 however, was kept up, both on their part, and on the part of
 the British Society, which had the pleasure of ministering
 from time to time, by grants of Malay and other Scriptures,
 to the usefulness of these Institutions. On one of these occa-
 sions, after a considerable grant of Malay Scriptures had been
 made, the Rev. Mr. Kam, then Vice-President of the Am-
 boyna Society, writes:—

Auxiliaries
 transferred
 to the
 Nether-
 lands Bible
 Society.

Testimony
 to the in-
 fluence of
 the Scrip-
 tures.

“The work of the Lord still prospers in this remarkable
 part of the world. The large supply of the New Testament
 in the Malay language has already proved the instrument, in
 the hand of God, of bringing many benighted sinners from the
 greatest darkness to the marvellous light of the truth as it is in
 Jesus. A cheering proof of this I had lately, in travelling
 along the southern coast of the Island of Seram, inhabited by
 a people called Alvoer. A man pointed out to me a place by
 the sea-shore, where he had burnt a great number of idols in
 the presence of many witnesses.

“This event gave me much pleasure, as it afforded addi-
 tional proof of the power of the word of God. I had supplied
 this district, in 1819, with New Testaments.

“A similar instance took place in a neighbouring island,
 where a woman had concealed her idols for a considerable
 time, but had no rest in her conscience until she had publicly
 destroyed them. As often as I look at a New Testament, I
 remember your labour of love, (continues Mr. Kam,) but I
 trust we shall soon be supplied with the Old Testament also.
 The latter will be particularly acceptable to the Mahomedans
 in this colony. I hope they will find Christ in it as we do.”

In 1820, the translation of the entire Bible, under the superintendence of the Rev. Drs. Morrison and Milne, was reported as complete, and ready for printing. It was thought well, however, by the two translators, that it should undergo a careful revision, to which work they immediately and diligently addressed themselves.

In the meanwhile the Rev. Dr. Marshman, at Serampore, had laboured with equal success on the same object. He, too, was employing himself in carefully revising, both the parts in manuscript, and also those which had been printed. Referring to the length of time which it required to bring our English version to its present maturity, no less than seventy years, from Tindal to King James, Dr. Marshman very justly and candidly observes, that, “in a language so extensive in its circulation as the Chinese, two versions, perfectly independent of each other, do not appear to us a waste of labour, though each were to employ the whole of the life of many individuals.”

The Society was so convinced of the truth of this remark, and so well satisfied with the abilities and fidelity of the conductors of the two translations, that, as we have seen, they granted them severally, from time to time, such assistance as their circumstances appeared respectively to require.

The translators at Canton and Malacca, assisted and encouraged by the grants of the Society, proceeded with the work of printing, and, so far as opportunity allowed, with that of distribution also; though, in China Proper, this part of the work could be carried on only to a very limited extent. In December 1820, Dr. Morrison writes:—“During the past year I have not been able to distribute any part of the Scriptures in China.” It is remarkable, however, that just at that time he should be able to add, “The Emperor Kea-King, under whose reign the Christian religion was, by an express decree, declared illegal, has been suddenly removed to another world.”

The successful progress of the translators at Canton and Malacca sustained a sudden interruption, in 1822, by the death of Dr. Milne, who had proved so valuable a coadjutor to Dr. Morrison. In reference to this melancholy event, Dr. Morrison writes:—

ASIA.
—
CHAP. II.
China, &c.
—
1804-54.
—
1820.

Progressive
revision of the
Chinese
Scriptures.

Lamented
death of
Dr. Milne.

ASIA. "Great is the loss to this Mission, which the early removal of that faithful, devoted, and successful Chinese Missionary has occasioned. His attainments in the difficult language of this great empire were eminent. His whole soul was in his work. Few have made so rapid a progress as he did in the language, and in a comprehension of the opinions of the Chinese, which he studied assiduously, for the purpose of conveying the truths of the Gospel to their understandings and their hearts."

—
CHAP. II.
China, &c.
—
1804-54.
—
1822.

Dr. Morrison was now left alone to carry the work through the press. To his abilities, and competence for the task undertaken by him, a very important testimony was borne by Lord Amherst, to whose Embassy, Dr. Morrison was attached as interpreter, on occasion of his Lordship's appointment as Ambassador to the Court of Peking.

In 1822, 1000 copies of Chinese New Testaments were sent to Singapore by Dr. Morrison, where a Missionary Settlement had been formed in 1819. Singapore became, after a few years, the seat and centre of considerable Scripture distribution.

Chinese
Bible pre-
sented,
by Mr. J.
Marsh-
man, May
1823 ;

At the Anniversary Meeting of the Parent Society in May 1823, Mr. John Marshman, the eldest son of the Rev. Dr. Marshman, of Serampore, was introduced, and presented, on behalf of his father, a complete copy of the Old and New Testament in Chinese, printed at Serampore, with moveable metallic characters, the labour of sixteen years.

by Dr.
Morrison,
May 1824.

And at the following Anniversary, the Rev. Dr. Morrison himself presented a copy of the entire Bible in Chinese, the results of his labours carried on at Canton during a period of seventeen years, with the assistance of the Rev. Dr. Milne, of Malacca, then deceased. The sight of this important version, the second in a language spoken by upwards of three hundred millions of people, (a copy of which had been most graciously received by His Majesty George IV.,) was hailed with demonstrations of the most lively satisfaction by the members and friends of the Society present.

Special
Agency so-
licited for
the Ma-
layan Ar-
chipelago.

Dr. Morrison, when in this country, communicated the gratifying fact, that all the Chinese living in the islands of the Malayan archipelago, were capable of receiving the Sacred Scriptures without difficulty, as far as the governments were concerned. Their probable number was computed at from 200,000 to 300,000, and as it was hoped, that through

these individuals the Scriptures might, and would find their way into China itself, Dr. Morrison earnestly requested that a special Agent might be employed in promoting the objects of the Society in that quarter. It was determined that inquiries should be set on foot for a person properly qualified for so extensive and important an undertaking.

Sir Thomas Stamford Raffles, on his return from the Governorship of Sumatra, among other interesting communications, expressed his cordial concurrence in the plan of a direct and extended Agency.

"I take this opportunity," observes Sir Thomas, "to offer my entire concurrence and unreserved testimony in support of the suggestions of Dr. Morrison, and to state, that, situated as we are now on the threshold of China, and surrounded perhaps by half a million of that people, who have emigrated and settled around us in the adjacent countries, with almost constant intercourse and means of communication, even with the heart of China itself, Loo Choo, and Japan, I consider this the most favourable opportunity that could be embraced for furthering the objects of the Society in that quarter. I might also add, that Siam and Cochin-China are now, for the first time, open to our commerce; and that, whatever may be the result of the present contest in the Burman country, a field seems to be opening in that quarter, from which we shall no longer be debarred entrance."

The Missionaries at Malacca also, strongly supported the measure, and, on their recommendation, an individual resident there was actually engaged for this service. Very shortly after, however, he declined entering upon it, and, no one else offering, the subject stood over for several years.

On his return to Canton, Dr. Morrison addressed to the Society the following letter, interesting on account of the light it sheds on the character and progress of the work carried on by him and his colleagues in China, as well as on the true value to be attached, even to the imperfect efforts of new translations:—

"The distribution of the Scriptures has been carried on at the Anglo-Chinese College in Malacca, where also the printing of them has been superintended during my absence. And in

ASIA.

CHAP. II.
China, &c.

1804-54.

1824.

Earnest
recom-
mendation
of Sir T. S.
Raffles.Return of
Dr. Mor-
rison to
Canton.

His letter.

ASIA.
 —
 CHAP. II.
 China, &c.
 —
 1804-54.
 —
 1827.

pursuance of the discretion you were pleased to vest in me, I have recommended a tour to Borneo, Siam, &c., for the purpose of circulating the Holy Scriptures, to be performed by the Rev. Mr. Medhurst, whom I saw in Java, as I passed the Straits of Sunda, and who is well qualified for this work, by his knowledge of the Chinese and Malayan languages, and his experience among the natives. The tour is to be performed during the year 1827. To supply him with Bibles and Testaments, I have sent down to the College paper and printing materials to Messrs. Humphreys and Collie, to have a sufficient number printed.

“I make it my daily study to find out and correct errors in the Chinese version of the Scriptures; and my brethren of the Ultra-Ganges Mission are requested to note down whatever may occur to them, as an error or imperfection in the translation. These are sent to the College and preserved, or immediately employed, as may appear best.

“The Society will not, I hope, be discouraged in their labours, by the common objections made to translations into Pagan languages. To a Pagan, unacquainted with Jewish antiquities, European ancient history, and Christian doctrine, and who casually reads a page or two of Holy Scripture, there must be much to such a reader, that he cannot understand. But I have evidence, that, to such a reader, there is much in Holy Scripture that he can understand. When I left China, I presented to the Superior of a large Buddhu temple, containing 200 priests, a copy of the Bible, and a Chinese version of the English Prayers for morning and evening worship. I have seen him since my return. He has read these books, and praised them to me. A native Christian, converted to the faith by the late Dr. Milne, has shown the sacred writings to many persons; among others, to some learned graduates: these, when they have read awhile, have said, ‘There is in that book much that is easy to understand; there are also inverted phrases, and there are parts in which we do not understand the subject treated of.’ The native Christian says the same; but he has read the whole several times, and finds that the Old and New Testaments, by reason of their connection, reciprocally elucidate each other. The careless, profligate, and proud, in every land,

Chinese
 version im-
 perfect;
 yet, in the
 main, in-
 telligible
 to natives.

will despise the Bible. But the inquiring mind and the anxious spirit, the young convert and the aged Christian, will esteem it as ‘a pearl of great price.’”

Singapore had now become an important settlement. A Committee was formed there in 1827, for the purpose of extending the benefits of education and the knowledge of Christianity in Singapore and the neighbourhood, and having for one of its special objects the distribution of the Scriptures, in which work they made an offer of their services to the Society. In a letter communicating their plans, the writer observes:—

“The present and daily increasing importance of Singapore, as a commercial station, is readily seen, and will, when more particularly alluded to, point out its value as a *dépôt* for the Scriptures. In the island and town of Singapore are, perhaps, 20,000 souls, comprising Chinese, Malays, Bugis, Malabar or Khug people (of which class are the troops), Bengalese, Portuguese (descendants of), Armenians, and Britons. We are, besides, visited by vessels from every part of the world, the best of which are, of course, but ill supplied with, and the vast majority utterly destitute of, the Scriptures. Thus, there are Chinese junks from China Proper, from Cochin China, from Siam, from Java, probably about 100 annually, Bugis prahns and Bornese as many.—There is no translation in the language of these persons yet, but one is contemplated by the Rev. Mr. Thomsen: they, however, use the Malay. Javanese and European vessels, Arab and Malay prahns, come from all the neighbourhood, with many British and other European, and sometimes South American, vessels. To these latter, of course, would only be given a supply sufficient for the ship’s company; while to the others, on suitable occasions, might be given some for carrying along with them on their return. Of the propriety of this measure we have had proof among the Chinese, who, having received books on former occasions, carried them away, and left them with their friends at home, and on their return inquired for more. You will perceive from this sketch, which is but a rough one, that our field is very extensive, and, in many respects, that this place forms one of the most important stations in the East.”

In the following year, the Missionaries, Messrs. Humphries

ASIA.

CHAP. II.
China, &c.

1804-54.

1827.

General
dépôt for
Scriptures
at Singa-
pore.

ASIA. and Kidd report, that the Sacred Scriptures were more than
 CHAP. II. ever sought after by the Chinese. The Rev. Mr. Gutzlaff,
 China, &c. (whose name is now first mentioned as a Dutch Missionary
 1804-54. at Rhio,) and the Rev. Mr. Tomlin, his companion, were
 1828. employed in distributing portions of the Scriptures in Rhio,
 Singapore, and among the junks in Singapore harbour. They
 were everywhere cordially received. They visited no fewer
 than twenty-six junks, six of which were direct from China;
 and in all, their visit proved acceptable, and the books were
 eagerly sought after. There were about 3000 Chinese emi-
 grants at Singapore, when they went round the town, and they
 found many portions of the Scriptures formerly distributed,
 which bore evident marks of having been carefully read.

Distribu-
 tion by
 Missio-
 naries
 amongst
 the Chi-
 nese.

Visit of
 Messrs.
 Tomlin and
 Gutzlaff
 to Siam.

Mr. Tomlin and Mr. Gutzlaff also made a visit to Siam, of
 which they gave a gratifying account, showing the encou-
 ragement for hope, which at that time was presented. They
 left Singapore in the beginning of August 1828. Their
 enterprise was new, and by some considered as hazardous;
 but, commending themselves to the Divine mercy, they set
 out. They met with a welcome reception from the chief
 authorities, and at the first, there was not the shadow of oppo-
 sition. They had with them twenty-seven boxes filled with
 the Chinese Scriptures. On the second day they commenced
 their operations, going from house to house: their reception
 was almost everywhere frank and hearty, and the books met
 with a ready and ample demand. Opposition was, however, ex-
 cited, but it proved ineffectual: new attempts were made to
 arrest their progress, but every fresh effort seemed to be
 accompanied by a corresponding reaction among the people.
 The knowledge of medicine possessed by Mr. Gutzlaff, gave
 them a most favourable introduction; but many came to them,
 whose sole errand was to obtain books. Many anxiously
 sought after complete sets of the Old and New Testaments.
 Three out of the twenty-seven cases had been sent by the
 Rev. Mr. Medhurst previously, and when their own store
 was drawing to a close, they went to look for these, which
 had been deposited in a Chinese temple, and were not a
 little surprised when told by the priest, that crowds of China-
 men had been and taken away every book. "We were thus

Reception
 of Chinese
 Scriptures.

suddenly," they say, "brought into straits, and we fear we shall be sorely besieged in our little garrison, before fresh supplies can arrive from Malacca."

The number of Chinese resident in Siam was found to be very considerable. There were also about a thousand Cochinese in the city, who use a dialect so closely allied to that of China, that the Scriptures require no alteration to become intelligible to them; for the Siamese themselves nothing could at that time be effected.

After the above visit, Messrs. Tomlin and Gutzlaff set themselves to make a translation of the New Testament into Siamese, which when completed was sent to Singapore. The Gospels of Luke and John were printed as an experiment, but the openings in Siam were not found to be such as to encourage the further prosecution of the work.

At Singapore and Malacca prospects gradually brightened. In the latter, the circulation of the Scriptures in Chinese, Malay, Tamil, Arabic, and Indo-Portuguese, proceeded in a satisfactory manner. In a letter dated December 1831, the Missionaries, after referring to the pleasant reception they had met with, when distributing the Scriptures in the town and neighbourhood of Malacca, add—

"We cannot close this letter without giving you a little more cheering news. Since writing the above, during the last five or six days, we have had a great many visitors at the college, anxiously inquiring for Malay Testaments. These are chiefly Malays and Arabs, who have lately come in prows from Java and Palembang (a considerable settlement on the Sumatran coast): several, resident in Malacca, have also been stirred up. Amongst our foreign visitors, however, there is a pleasing and grateful spirit manifest: many of these are respectable and intelligent persons, of Arab extraction, who read both the Arabic and Malay, and usually wish for the Scriptures in both languages. Besides supplying their own wants, they commonly request a few more to disperse amongst their friends at home. We can truly say, we never witnessed such a frank, cheerful spirit in this people before; and such an eager desire for the books seems to indicate a real hungering for the bread of life."

At Singapore, editions of the Malay Scriptures, both in the Arabic and Roman character, were undertaken. The intelligence from Amboyna, and also from Penang, where two devoted Missionaries, Messrs. Beighton and Dyer, were

ASIA.
—
CHAP. II.
China, &c.
—
1804-54.
—
1830.

Siamese
New Test-
ament.

Distribu-
tion at
Singapore,
&c.

ASIA. stationed, was encouraging; and the printing of the Chinese Bible at Malacca was brought to a close about this time.

CHAP. II.
China, &c.

1804-54.

1831.

Letter of
Leang Afa,
the first
Chinese
convert.

An interesting letter, as coming from the first Chinese convert to Christianity, was transmitted by Dr. Morrison in 1830. It is from Leang Afa, whose name will afterwards occur in the history of this Mission. We give the following extract:—

“Previously to conversion I was as deaf and blind; but having obtained the Holy Book to read, and having to be thankful for the instructions of the two venerable teachers, Milne and Morrison, I became acquainted with the great grace of God in compassionately sending the Saviour, and with the worth of the soul; and so was led to repentance, reformation, and faith and trust in our Lord and Saviour, looking up for the salvation of my soul. If left without the Holy Book, how should I have known the grace of God and the immense worth of the soul? Hence the work of the Society for distributing the Holy Book, and of the other Societies to assist, is indeed a great benefit to the people of all nations in the world. I apprehend that it will not be possible, during the days we remain in this world, that we shall ever meet and see each other: we can only hope that, by a reliance on the merits of our Saviour, we shall meet in the world to come in the heavenly mansions, and enjoy everlasting bliss, exulting and together praising the love and grace of God to infinite ages.”

Visit of
Mr. Gutz-
laff to
Northern
China.

In 1831 and 1832, Mr. Gutzlaff made a visit to the north of China, taking with him a large quantity of the Scriptures; some of the results of which journey are thus given by him:—

“During the greater part of the last year, I visited, in a junk, the maritime provinces of the Chinese empire; viz. Canton, Fuhkeen, Shantung in Pih che le, and Manchow Tartary, and made a beginning with the distribution of the word of life. I entered afterwards into the service of the Honourable East-India Company, and revisited Canton, Fuhkeen, and Shantung; saw Che Keang and Keang Nan; went over to Corea, and imparted the word of eternal life also to some Japanese, whom we met at Loo-Choo, in the harbour of Napa Keang. It will be gratifying to you, when you hear that our Bibles and tracts have created a great sensation in the Chinese empire. Wei, the deputy-governor of Fuhkeen and Che Keang, sent a copy of the Scripture lessons and our principal tracts to the emperor, and recommended him very earnestly to have the doctrines duly examined.”

In 1832, the vast field of Chinese labour and usefulness was entered into by labourers from America. The Rev. Messrs. Bridgman and Abeel were the first Christian Missionaries from the New World. The Rev. Mr. Stevens, also,

was sent from the same country, with a special view to seamen. Mr. Bridgman and Dr. Morrison immediately entered into friendly consultation about printing an edition of the Chinese Scriptures, for the use of the new-comers, and, as was their wish, at the charge of American Christians.

In consequence of letters received from the Rev. Mr. Gutzlaff, relative to the opening for the introduction of the Scriptures into China, the Parent Committee authorized the friends at Malacca, to take immediate measures for printing and circulating successive editions of the Chinese Testament, to the extent of 5000 copies.

At the same time, also, another letter was received from Leang Afa, now become an Evangelist, in which, after speaking of a little band of Christian converts who were accustomed to assemble in his house, he thus prefers his modest request:—

“I cannot venture to crave assistance to print the Holy Scriptures complete to give away : I only crave, Mr. Brandram, that you will avail yourself of this season of tranquillity, and I will thank you to consult with the believers who belong to the Bible Society, that they may cheerfully assist to print single books,—the Psalms, St. Matthew’s Gospel, the Acts, the Epistles to the Philippians, the Thessalonians, and the Romans, in the simple text. They are calculated to open with ease the hearts and minds of men. A thousand copies may be printed, and I go everywhere to distribute them ; so those afar off and near at hand, will hear the glad tidings of the Holy Book, and know the grace of the Saviour who made atonement for our sins.”

The above proposal of Leang Afa having been duly considered, he was authorized to print 1000 copies of each of the portions mentioned in his letter ; which grant, in consequence of further intelligence of the encouraging openings in China, was increased to 5000 each ; while the Missionaries at Malacca were also authorized to print 5000 additional Testaments, if necessary, without waiting for further instructions from home.

The publication of the journals of Mr. Gutzlaff, and the general circumstances of China, having excited an unusual interest on behalf of that country, the Committee, after attentively considering whether there were any particular points of duty in relation to China, to the performance of which the Society was called at the existing crisis, proceeded to pass a series of resolutions, in which they assure Dr. Morrison of

ASIA.

CHAP. II.
China, &c.

1804-54.

1834.

Grant for
new edi-
tions of
Chinese
Scriptures.Applica-
tion from
Leang Afa.Publication
of Gutz-
laff’s Jour-
nal.

ASIA.
—
CHAP. II.
China, &c.

1804-54.

1835.

Deeper
interest
awakened
in favour
of China.

Loss sus-
tained by
the death
of Dr.
Morrison.

their continued readiness to afford further help in the work, offering cheerfully to defray the expense of any additional literary aid in the revision of his translation, should that appear to him desirable; encouraging him, also, to engage, if practicable, at their expense, the services of one or more individuals, in making voyages for the purpose of distributing Chinese Scriptures, and at the same time, empowering the Missionaries at Malacca to print a further edition of 5000 copies, (making together 15,000 copies,) without waiting for further instructions, should Dr. Morrison, in conferences or correspondence with the various Missionaries, think it necessary.

But the bright prospects opening upon China were to be partially clouded, and the contemplated measures, at least for a period, postponed by the removal of that honoured individual, who had been chiefly employed in preparing the way for the manifestation of the glory of the Lord in that vast wilderness. The sentiments of the Parent Committee, on receiving the intelligence of Dr. Morrison's death, were embodied in the following Memorial:—

Memorial.

“Scarcely have the Committee of the British and Foreign Bible Society paid their tribute to the memory of one highly-valued and distinguished fellow-labourer in the East, before they are called to mourn the loss of another. To the name of Carey, they have now to add that of Morrison—names, both of them, which will ever hold a high rank among Oriental and Biblical scholars. The talents of Carey were employed on a variety of languages; the energies of Morrison were concentrated on one—but that one was the Chinese. Carey lived to a good old age, and came to his grave, like as a shock of corn cometh in in his season; Morrison was cut off in the vigour of life, when years of further service might have been, not unreasonably, anticipated. Both, however, had finished the work appointed them to do; and for both is doubtless reserved the applauding sentence—‘Well done, good and faithful servant! enter thou into the joy of thy Lord.’

“Twenty-seven years ago, when Dr. Morrison, then a young man, embarked for China, no Protestant Missionary had trodden that vast and neglected field; and, for sacred purposes, there was but one Protestant European who had attempted to master the difficulties of its most difficult language. Dr. Marshman was at that time laudably engaged, in a distant province of India, in effecting a translation of the Sacred Scriptures into Chinese, which, after a few years, passed through the press at Serampore: but Dr. Morrison was the first to make the attempt in China itself; and this gigantic work (aided in part by the late lamented Dr. Milne) he lived

to accomplish: thus unfolding the volume of inspired truth to above three hundred millions of the human race.

"The talents, the zeal, the devotedness, the perseverance requisite for such an undertaking as this, may be more easily conceived than described. Yet this was not the only task which Dr. Morrison imposed upon himself: his Chinese Dictionary, printed at the expense of the Hon. East-India Company, would alone have been a noble monument of his industry and learning. He also published, in Chinese, many smaller works: among which, as illustrative of his Catholic spirit, may be mentioned his translation of the Liturgy of the Church of England.

"In order duly to estimate his fervent and unwearied zeal, it should be borne in mind, that he entered on the labours of the Chinese Mission single-handed; that he had to encounter innumerable discouragements; that years elapsed before he was permitted to see any direct fruit of his Missionary exertions; and that at no time was it his privilege to hail a numerous accession of Christian converts. To him it was appointed, almost exclusively, to prepare the precious seed, and to scatter a few handfuls of it: to others it is reserved to gather in that harvest, for which the fields appear already white.

"And here, while the Committee must needs deplore their loss, they cannot but adore the goodness of God, who spared His servant long enough to lay the foundation of such a work in China; and who, in the meanwhile, was providing a succession of Christian men to carry it forward—Dyer, Medhurst, Gutzlaff, and, among others, one bearing the name of Morrison, and destined, we may hope, to emulate his worthy father's example—these still survive, and stand girded for action. We have, therefore, encouragement to believe that the temple of Christianity shall yet, and ere long, be built upon the ruins of Chinese superstition; and that, throughout that vast empire, myriads shall soon be heard to sing the praises of Him whose name is above every other name, and at whose name every knee shall bow.

"In concluding this tribute to the memory of their friend, the Committee cannot but advert to the modesty with which he was accustomed to speak of his own labours; as also to the promptness with which he uniformly ascribed all his attainments and all his success to the grace of God. It is instructive and consolatory to know, that this grace, having supported him through life, still soothed and upheld him on the approach of death; and that a portion of his last Sabbath was employed in singing, together with a few Christian friends, in the Chinese language, the praises of that Redeemer by whose love he was stimulated, and on whose merits he had long reposed; whose kingdom on earth he had laboured to extend; and in the contemplation of whose unveiled glory he now finds the heaven which he desired."

On the death of Dr. Morrison, Mr. Medhurst, of Batavia, was sent by the London Missionary Society on a visit to China, for the purpose of ascertaining what further openings existed

ASIA.

CHAP. II.
China, &c.

1804-54.

1835.

ASIA. for the introduction of Missionaries, and also of conferring with
 — Mr. Dyer, Mr. Gutzlaff, and Mr. John Morrison, who, with
 CHAP. II. himself, were engaged in preparing a revision of the Chinese
 China, &c. Scriptures. Through their joint labours the work was now
 — 1804-54. advancing.
 — 1836.

Persecu-
 tion of
 native con-
 verts.

At this time, Leang Afa, the zealous Evangelist, to whom the Society had given authority to print largely portions of the Scriptures for distribution, was stopped in his work, and the little band of native Christians, who had laboured with him, broken up by persecution. Leang Afa and his family took refuge in Malacca, where he was employed in connection with the Anglo-Chinese College.

The Rev. Mr. Evans, of Malacca, in allusion to the above trying occurrence, wrote—

“ I have no doubt this circumstance will be overruled for the general benefit of the Chinese. The people have since become more earnest in their solicitations for Christian books; and it is our intention at once to put as many copies of the New Testament into their hands as we possibly can. During the late persecution, the native Christians behaved with great constancy and firmness; some were beaten; others imprisoned, and their goods confiscated; part made their escape, but were obliged to wander about, seeking obscure retreats, destitute of the necessities of life, and almost of clothing. But the great Head of the Church interfered speedily for the liberation and relief of his persecuted, afflicted children. Leang Afa, the Chinese Evangelist, fled to Malacca, to take refuge with me. Since his arrival, we have persevered, in spite of every obstacle; and find, in all our movements, that our God is with us; that He is a wall of fire round about us, shielding us from danger.”

As a proof that he and his brethren were not discouraged by the above circumstance, Mr. Evans immediately adds—

The in-
 ference of
 Christian
 faith under
 trial.

“ I trust you will forward to me another resolution as early as possible, authorizing me to print an additional supply to the 10,000 already granted, as I feel persuaded that, long before its arrival here, we shall be quite destitute. There seems to be a wide and effectual door opening in China, so that thousands and millions of the New Testament will, ere long, be wanted. Indeed, at the present time we could easily dispose of 50,000, yes, 100,000, if we had them to distribute. It is an evident proof that the gross darkness, which has so long covered the vast empire of China, and the minds of the many millions of Chinese in this vast Archipelago, is fast being superseded by the glorious light of everlasting truth. Were it not so, Satan would not have been stirred up to cause the late persecution; but notwithstanding all the armies of the aliens, Truth shall prevail, and the

everlasting Gospel will, ere long, spread through China, in the length of it and in the breadth of it : and I feel convinced that the Lord will carry on His work till He shall call even the millions of China to praise Him. The harvest truly is great, but the labourers are few, very few—twelve labourers to 300,000,000 of human beings. Oh, pray to the Lord of the harvest, that He would send more labourers into His harvest !”

ASIA.
—
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China, &c.
—
1804-54.
—
1836.

On the receipt of this letter, the Missionaries at Malacca, who had previously received instructions for a further supply of 5000 copies, were authorized to print successive editions of the New Testament, to the extent of 10,000 more.

We will now advert to other important measures, which the Society at this time adopted with reference to China. After much deliberation, it was determined to send out as an Agent, Mr. Lay, a gentleman recommended as well qualified for the service. Mr. Lay had already visited the Chinese Archipelago, in the capacity of a naturalist, on board His Majesty's ship “Blossom”: his various scientific acquirements, it was thought, might be rendered subservient to the introduction, among the people of China, of that science, of which alone it can be said, that it is “eternal life.”

Appoint-
ment of
special
Agent for
the Chinese
Archipe-
lago.

To this step the Society were led, not by any very definite prospect of immediate and great success, but from the desire of seizing every opportunity, and making every effort, to let in the light of heavenly truth on three hundred and sixty millions of the human race, over whom the darkness of error so thickly and fearfully brooded. Mr. Lay sailed a few weeks after, on his perilous and important enterprise.

After the above appointment was made, the following gratifying intelligence was received of the result of an exploratory voyage along the coasts of China, which had been recently accomplished by the Rev. Mr. Medhurst, in company with the Rev. Mr. Stevens. This measure originated in the suggestions which were offered by the Society to the late Dr. Morrison, and was carried into effect chiefly at the Society's expense.

Explora-
tory voyage
of Messrs.
Medhurst
and
Stevens.

“You will doubtless rejoice to hear,” writes Mr. Medhurst, “that I have just returned in safety from my voyage up the coast, during which I have been graciously preserved from every harm, and have been privileged to circulate many portions of the word of Truth, without hindrance or molestation. I sailed on the 26th of August in the American brig ‘Huron,’

ASIA. chartered for the purpose, accompanied by the Rev. E. Stevens, an American clergyman, who has been some time resident in Canton, as
 — American clergyman, who has been some time resident in Canton, as
 CHAP. II. Seaman's Chaplain, but who is now desirous of entering the service of the
 China, &c. American Board, as Missionary to the Chinese. We arrived in sixteen
 — days at a harbour on the north side of Shan-tung promontory, and com-
 1804-54. menced our operations on shore. At our very first landing we were met
 — by the Mandarins, who positively forbid our proceeding a step further,
 1837. and required us to go on board one of the junks to a conference with a superior officer, who there awaited us. Had we listened to their prohibitions, we might have returned without effecting any thing; but as we were not to be put off so quietly, we persisted in walking through the fields and distributing tracts, which the people were so eager to receive, that it was out of the power of the Mandarins to prevent their being circulated, in a few minutes, through the crowd. The next day we went through the villages and walked over fifteen miles of country, spreading our books everywhere, without meeting a single officer of Government, or being in the least interrupted or frowned upon. Thus we continued to operate, as circumstances permitted, almost daily, and spent more than a fortnight in sowing the good seed of the kingdom in various parts of the province of Shan-tung. From thence we proceeded to Shang-hai, in Keang-soo province, where we found the people still more eager for books, even getting the Mandarins to assist us in the distribution, in order to prevent any disturbance that might arise from the uncommon anxiety of the people to procure books; an anxiety not arising from any desire to be enlightened in the doctrines of Divine truth, but resulting merely from a wish to procure something new and singular from foreign lands. We hope, however, that the Father of Lights will bless the publications, when once in their hands, to the enlightening and evangelizing of the receivers. From Shang-hai we proceeded to the province of Che-keang, where we stopped at various places; and finally to Fokeen, invariably finding that the farther we proceeded north, the more open-hearted and friendly the people became. In no instance have we been insulted or injured; the officers of Government have invariably treated us with civility, only displaying a great anxiety to get us away as soon as possible. On the whole, we may conclude that the coast of China is easily accessible for a cursory visit, and that books may be distributed to any extent along the shores of the maritime provinces; but the attempt to penetrate far into the interior, or to effect a residence in any place, except Canton, would doubtless fail. We have distributed in this expedition about 6000 volumes of different parts of the Scriptures, and 12,000 tracts."

Distribu-
 tion of
 Scriptures
 along the
 coast of
 China.

Such were the encouragements held out to prosecute the work.

Mr. Lay, the Agent appointed to China, reached Macao in safety, towards the close of 1836, and was cordially welcomed by Dr. Morrison's son, Mr. Gutzlaff, and other Missionary

brethren. He shortly after proceeded to make arrangements for an extensive cruise in company with Mr. Stevens, the American Missionary who travelled with Mr. Medhurst. A vessel was chartered for this purpose by the Messrs. Oliphant, King, and Co., Merchants of New York, whose Christian zeal for the spiritual welfare of this part of the world, led them to make this noble and costly experiment. They were to embark for the Straits of Macao, touching at Hainan, and other places on the mainland, as far as time and prudence would permit; thence proceed to those parts of Borneo, not occupied by the Dutch; and, after taking in Mr. Gutzlaff, and a stock of Chinese Scriptures, thence to cruise along the eastern coast of Africa, and wind up by going to Japan. Such was the plan laid down; and if the execution of it did not realize all the very sanguine expectations which, in some quarters, had been cherished respecting that portion of the globe, this is not to be attributed to any want of generous arrangement on the part of the noble-minded owners of the vessel, or any want of zeal on the part of Mr. Lay, but to numerous and formidable difficulties, even more than had been anticipated, which interfered with their successful progress.

Mr. Lay left Macao, accompanied by Mr. Stevens and Leang Afa, the Chinese Evangelist. They proceeded to Singapore, where the captain fell sick of a fever. Mr. Stevens was also attacked with the same insidious disease, and died, after a few days, tranquilly and full of hope. While the captain was recovering, Mr. Lay went to Malacca, where he experienced much kindness from the Missionaries and other friends, and received Bibles, Testaments, and single Gospels, (9928 volumes,) being part of the Chinese Scriptures printed there, expressly for the purposes of this Mission.

The vessel sailed from Singapore, having on board, along with Mr. Lay, the Rev. Mr. Dickinson, an American Missionary (in the room of Mr. Stevens), and the Rev. Mr. Wolfe, a young European Missionary out of health. Passing along the southern coast of Borneo, they proceeded to the Celebes, and effected a landing at Macassar, the principal town in the island, where they stayed for some time; Mr. Lay seizing such opportunities as were afforded him of circulating portions

ASIA.
—
CHAP. II.
China, &c.
—
1804-54.
—
1838.
Cruise of
Messrs.
Lay and
Stevens.

Death of
Mr. Ste-
vens at
Singapore.

ASIA. of the Holy Scriptures, and dispensing such relief as was in
 CHAP. II. his power to the sick and diseased, who, from day to day,
 China, &c. crowded around him. Leaving Macassar, they touched at the
 1804-54. beautiful island of Ternate, one of the Moluccas; then at Sau-
 1839. boangan, on the western coast of Mindanao, where they
 deposited the remains of Mr. Wolfe, who had died a few days
 before, on the voyage. They then made their way round to
 the city of Borneo, towards the north of the large island of
 that name, where, however, little was accomplished in the
 direct circulation of books. From Borneo they returned to
 Singapore, after an absence of about five months.

At Singapore, Mr. Lay succeeded in establishing an Aux-
 iliary Bible Society, with a Ladies' Association connected
 with it.

A supply of the Scriptures, in fifteen or sixteen different
 languages, was forwarded to this new and promising Society;
 a branch to which was afterwards established at Penang.

Mr. Lay was to have proceeded from Singapore on a coast-
 ing voyage along the northern shores of China, and his own
 health, which had now become seriously debilitated, would
 have led him gladly to embrace such a means of recruiting it;
 but the dreadful trade in opium prevented his doing so, as he
 could meet with no vessel not occupied, more or less, with this
 fearful traffic, with which he had been strictly enjoined to
 keep himself carefully disconnected.

Return of
 Mr. Lay.

The opportunities being thus lost to him, of effecting any
 thing at all commensurate with the unavoidably great expense
 of his Mission, the Society deemed it right to recall him, or
 rather not to extend the original engagement made with him
 for three years. At the end of that period, Mr. Lay returned
 home, bringing with him a considerable amount of informa-
 tion which he had accumulated on the subject of versions,
 and on other matters relating to the Society's work. He
 sent home a small volume, containing the Gospel of St. John
 in the Japanese language, translated by Mr. Gutzlaff, who
 had acquired a slight knowledge of the language from some
 shipwrecked mariners. A version, however, prepared under
 such circumstances, was not fitted to be made much use of.

In the mean time, an Auxiliary Society was formed at

Malacca, and the printing of the Chinese Scriptures there, by Messrs. Evans and Dyer, was going on. During the year 1837, 18,164 volumes of the Scriptures, put up according to the Chinese mode, were issued from the depository under the charge of the Missionaries, who thus wrote respecting their distribution :—

ASIA.
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CHAP. II.
China, &c.
—
1804-54.
—
1840.

“ As to the printing and distributing of the word of God, a new feature has presented itself in the aspect of our stations. Six native Christians have, during the last three months, been itinerating in different parts of the peninsula, visiting the Chinese colonies, preaching the everlasting Gospel, and dispensing the bread of life to their countrymen. These devoted Chinese Missionaries, for such they are, have travelled many miles into the interior, exposed to the sun, and rains, and jungles, which Europeans could not well endure without risking their lives. They have gone laden with Bibles and tracts, dispersing them far and wide over the face of the country ; and have returned, after several days’ journey, with empty baskets for fresh supplies. Three weeks ago they left us for the purpose of visiting a very distant part, never before blessed with the Gospel. They took with them about 7000 volumes of the Scriptures and tracts to distribute : they intended to preach the Gospel as opportunity afforded, and explain the contents and meaning of the books. These six men, having received their instruction at the college, possess a good knowledge of the doctrines of Christianity, have a considerable acquaintance with the word of God, and are quite competent for the work in which they are now engaged.”

Chinese
Colpor-
teurs.

The disturbed state of the political and commercial affairs of China, and the war of three years’ continuance, which was the result, necessarily occasioned much interruption to the Society’s work in that quarter. During the years 1840, 1841, and 1842, little more was accomplished at Malacca than a very limited distribution, and the printing was carried on feebly. Owing to the death of Mr. Evans, and the visit, during that period, of Mr. Dyer to this country, the Auxiliary established at Singapore did indeed use its best efforts to give circulation to the Scriptures in Chinese, Malay, Javanese, Tamil, and other languages, the number amounting in the whole to several thousand volumes ; but as to China itself, the extensive armament moving along its shores, and the military operations connected with it, necessarily put a stop, for a time, to the peaceful labours of the Bible distributor and the Missionary.

War with
China.

Suspension
of Missio-
nary ope-
rations.

ASIA. It was gratifying, however, to learn that a number of New
 CHAP. II. Testaments in Chinese (500) were entrusted to benevolent
 China, &c. and pious individuals, who accompanied the warlike expedition
 1804-54. to China.

1842. As soon as the war was closed, the Society was again
 on the alert for the benefit of the "Celestial Empire;" and
 the Directors of the London Missionary Society were in-
 formed, by express resolution, that their Missionaries were at
 liberty to draw upon the dépôts belonging to the Society in
 Canton or Malacca, for such copies of the Chinese Scriptures
 as they might require, and also to print such further editions
 of Dr. Morrison's translation of the Chinese Bible, as, after
 due consideration, they might deem expedient.

Special contributions were now offered by many friends of
 the Society, for the benefit of China.

While the Society was thus engaged in contemplating new
 measures for China, an unexpected impediment met them in
 their path, owing to the necessity, which was judged to exist,
 for a thorough revision of the Chinese version, before it should
 be extensively circulated. There seemed, indeed, no room
 to question the admirable fidelity of the translation of Drs.
 Morrison and Milne; but since this great work had been
 finished, and especially since parts of it had been completed,
 the knowledge of the difficult language of China had been
 matured, freer intercourse with the natives had been obtained,
 and Dr. Morrison himself had contemplated a revision, and,
 had his life been spared, would doubtless have executed it. So
 strongly was the necessity for a revision felt by the Missionaries
 then in the field—the parties who were chiefly to be employed
 in effecting a distribution of the Scriptures in China—that they
 declined to take any very active part in the work, till this
 previous object had been accomplished. On this point their
 energies were concentrated. The Missionaries from Europe
 and from America, formed themselves into a body for a careful
 and thorough revision of existing Chinese versions; in the
 expenses of which preparatory work, the Society engaged,
 under certain regulations, to take its share.

In the mean time, the Society resolved on an experiment
 with the version which they already possessed. They had

Measures
 taken for a
 revision of
 the Chinese
 Scriptures.

printed in this country, for the purpose of being sent out to Hong Kong, a few thousand copies of Luke and Acts, in a new and beautiful type, in a small pocket volume, bound and embellished after European fashion; in hope that its novelty might prove some attraction, and gain for the little book some acceptance among a people, who now stood towards this country in such a new and interesting relation. This step, however, did not find much favour with the Missionaries, nor does it appear that its circulation led to much result. The London Missionary Society received 1000 copies; the Church Missionary, 500; and the Madras, 500; and numerous smaller grants were made.

With these projects before them, the Society could not but feel and lament the loss by death, at this time, of three valuable friends, on whose services they had calculated, and to whose judgment they would gladly have deferred—the Rev. S. Kidd, Professor of Chinese in the London University College, and formerly Principal of the Chinese College at Malacca; the Rev. S. Dyer, many years Missionary at Penang; and the Hon. John Robert Morrison, son of the late Dr. Morrison, inheriting much of his father's excellent spirit, and possessing, on account of his early advantages, perhaps more than his father, a knowledge of the Chinese language and literature. He was to have taken part in the revision of the Bible at Hong Kong, but God suddenly called him to other and even higher employ.*

The revision of the Chinese Scriptures having thus, after much deliberation, been determined upon, the Society spared no pains to urge it forward with promptitude and efficiency. Repeated communications and interviews were held with the Directors of the London Missionary Society, whose Missionaries were to take a large share in the important undertaking. With the view of encouraging these willing friends, and of urging on the work as fast as prudence would allow, the following Resolutions were adopted, and transmitted to them:—

* For an honourable testimony to the character and services of Mr. J. Morrison, by His Excellency Sir Henry Pottinger, President of Her Majesty's Council at Hong Kong, see Fortieth Report, p. cxii.

ASIA.
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CHAP. II.
China, &c.
—
1804-54.
—
1843.

Death of
several
Chinese
Mission-
aries and
Scholars.

ASIA.

CHAP. II.
China, &c.

1804-54.

1846.

Resolu-
tions of the
Society, to
defray the
entire ex-
pense of
Chinese
revision.

"1. That an urgent request be addressed to the Directors of the London Missionary Society, to call the attention of their Missionaries to the importance of proceeding with the revision of the Chinese New Testament, on the principles laid down in the circular received from Hong Kong, with as little delay as practicable, and to authorize them to consider this, if not their exclusive, at least their primary work.

"2. That the Directors of the London Missionary Society be informed, that the Committee of the British and Foreign Bible Society are quite prepared to contribute a large share of the expenses that will be incurred by the adoption of the view above given, and, indeed, to take upon themselves the whole expenses of the Missionaries, if their whole time is devoted to the work.

"3. That it be further pressed upon the Directors of the London Missionary Society, to urge their Missionaries to print portions of the New Testament as they are prepared; and to assure them of the readiness of this Society, to pay the expenses of printing such editions, or to assist by sending out a printer, whose whole expenses shall be defrayed, if his time be exclusively devoted to the printing of the Scriptures, or in such proportion as he may give up his time and labour to the work.

"4. That this Committee, having received in conference, as well as from former communications with the Directors of the London Missionary Society, and from the Directors of the Missionary Societies in America, sufficient information as to the competency of the parties now engaged in the revision, can cheerfully leave it to the united judgment of the Missionaries, to determine when the revision of any parts of the Chinese New Testament may be considered sufficiently perfected to justify their being printed.

"5. That as it seems highly advisable that the Missionaries should have an opportunity of conferring together at an early period in Hong Kong, or such other place as may be deemed most convenient; and that, as the distances at which they reside from each other will involve considerable expense in attending the conference, such expense be borne by this Society."

It was gratifying to learn, soon after the above Resolutions were adopted, that some of the suggestions in them had been anticipated. From communications received by letter from Dr. Medhurst, and personally from Dr. Legge, who had just returned from the field of labour, it appeared that the work had been commenced with vigour, and considerable progress made, and that the whole of the New Testament, it was hoped, would be ready for press by the end of the then current year. This hope was not, indeed, realized; but at the time it was not unreasonable.

A circumstance now took place of considerable importance,

from which great benefits were naturally expected to result, and which did, in fact, to some extent, operate favourably. This was a proclamation by the Chinese authorities, with the Emperor's sanction attached, granting liberty to teach, receive, and profess the Christian religion. Certain limits were indeed, in the first instance, assigned to it, and efforts were made by members of the Roman Catholic communion to get the privilege restricted to themselves; but this only led to a second proclamation, confirmatory of the former, and securing its benefits, within the limits prescribed, to all forms of Christianity. Must we not admire the good providence of God, which thus disposed one of the largest and most despotic Governments of the earth, to set an unlooked-for example of wisdom and tolerance, and one calculated to animate and encourage to the greatest possible effort the friends of Scriptural truth?

ASIA.
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CHAP. II.
China, &c.
—
1804-54.
—
1847.

Toleration
proclaimed
in China.

Gratifying reports were received of the progress of the work of revision. By the beginning of 1847, the larger part of the New Testament was completed, most of the stations having furnished their quota according to agreement; and the brethren were looking forwards to an early meeting of the delegates at Shanghai, for the final revision of the whole. In the mean time, the Epistle to the Romans was printed, and 2000 copies of the Acts of the Apostles, in an experimental edition, subject to the approval of the delegates, was going forward at Shanghai.

Revision
of New
Testament
completed.

Information was also now received, of further encouraging openings for the spread of Divine truth. Instances had occurred, both at Amoy and Shanghai, of Missionaries being allowed, by the native authorities, to travel a considerable distance into the interior. The jealousy and suspicion of foreigners, which used so remarkably to distinguish them, was rapidly yielding to the influence of the new relations to other lands, into which their country had been brought.

On receiving the above communications, another conference was held with the Directors of the London Missionary Society, which led eventually to the following Resolution—"That the sum of £1000 be granted to the London Missionary Society, for the purpose of enabling them to forward to Shanghai a cylinder

ASIA. printing-press, and an additional quantity of Chinese type;
 — and also to defray the expenses connected with sending assist-
 CHAP. II. China, &c. ance from this country for printing the Chinese Scriptures.”

1804-54. We turn aside from China, for a moment, to notice an effort
 — which was being made for the benefit of the aboriginal inha-
 1847. bitants of the large island of Borneo, by the translating and
 * printing of the New Testament into their language, called the
 Dajak. Intelligence respecting this work was received, in
 1847, from Mr. T. J. Bourne, one of the Society's Domestic
 Agents, then on a visit to the colony of the Cape of Good
 Hope, who thus wrote:—

Version of “ My attention has been called to the case of the Rev. Mr. Hardeland,
 New Testa- who has been deputed by his brethren, Rhenish Missionaries, to revise
 ment for and print here an edition of 1500 copies of the Testament in the language
 Borneo. of the Dajaks, or original inhabitants of the island of Borneo. He being
 here for the recovery of his health, has thus employed his time. The
 work is completed as far as Galatians, and the total expense will be about
 £300. The language is spoken by nearly 100,000 people, 14,000 of whom
 are in the town in which Mr. Hardeland resides and labours. It is the
 first translation of the Scriptures in that tongue, and has been made and
 revised by the Missionaries of the Rhenish Mission conjointly ; and, with
 the exception of three little books—two printed by the Missionaries, and
 another by Mr. Medhurst for them—there is not another book in the lan-
 guage. There seems to be a great desire among the people to possess the
 Scriptures, and they are quite prepared for the immediate employment of
 this edition.”

Grant to The Directors of the Rhenish Missionary Society having
 the Rhen- been applied to, supported the appeal of their Missionaries,
 ish Mis- whom they represented as well qualified, from their knowledge
 sionaries. of the language, for the work they had undertaken. The sum
 of £300 required was cheerfully allowed, and in due time the
 whole of the New Testament was printed and brought into
 circulation.

The following interesting account was afterwards received,
 of the distribution and acceptableness of the Dajak New Tes-
 tament:—

Distribu- “ Immediately after the opening of the chests, we had the pleasure to
 tion of distribute more than 200 copies among our scholars, and other persons
 Scriptures who formerly frequented our schools. At present we have brought into
 among the circulation about 450 copies. The Dajaks, or (as they call themselves)
 Dajaks. Olo Ngadju, having no literature or schools of their own, wherein to learn

to read, cannot therefore use any book before they have received instruction at our schools; for which reason the written word of our Lord can only be brought into the hands of our present or former scholars, who have received their lessons out of the New Testament, and who, in general, have also obtained a tolerable knowledge of the Evangelical doctrines, together with an understanding of the useful and profitable reading of the Bible.

“It seems, by the help of God, our schools will enlarge and multiply; therefore we hope the copies of the New Testament will be given away in a few years. At present we have about 400 scholars under our direction. Of this number, about fifty receive their instruction from Native Teachers, who are sent by us to distant places: the remainder receive lessons from ourselves.

“The translation of the Dajak New Testament is made with much carefulness and accuracy. The people understand it very well, because the brethren who have translated, have not learned the language out of books, but by intercourse with the nation. One of the translators, the dear Brother Becker, died, to our great grief, in September last. Brother Hardeland, who has been labouring four years at the Cape of Good Hope, probably returns to Borneo this year.

“The dialect of Poelopetak is spoken by nearly 50,000 persons. The district of Poelopetak itself is peopled only by 10,000; but the tribes of Patei, Dusson, Kapuas, Kahaian, Sampit, &c., who have their own languages, speak also, and understand, the Poelopetak language very well. This has arisen from the commercial intercourse existing between the inhabitants of Poelopetak and the other tribes. Therefore we praise the Lord, that He directed the steps of our brethren, who first established the Mission at Poelopetak, to choose this place, the language of which is spread almost over the whole south side of Borneo.”

To return to China:—We regret to state that the revised translation of the Chinese Scriptures, carrying on under the conjoint superintendence, and by the personal aid of the Protestant Missionaries resident in China, met with serious interruption, owing to the difference of opinion which had shown itself as to the proper rendering in Chinese of the first and greatest term in theology—the name of God. It is not easy to explain, in few words, the nature and magnitude of the difficulty—a difficulty, it would seem, found to be greater in the Chinese, than in almost any other language. The difficulty does not arise in regard to the proper, or incommunicable name of the true God—Jehovah; this all parties agree to express by certain Chinese characters, corresponding in sound to Jehovah; but in regard to the right rendering of the Hebrew *Elohim*, and the Greek *Theos*; and

ASIA.
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CHAP. II.
China, &c.
—
1804-54.
—
1848.

Differences
regarding
the Chinese
rendering
for the
name of
the Deity.

ASIA. the point was, to obtain a generic term, which, like the original, and like the English word *God*, should be capable of being used in the plural as well as the singular, and thus be made to include false gods—the gods of the Heathen, as well as the one true God. Various terms, in the course of the controversy, have been suggested; but the question lies principally between *Shin* and *Shangti*. The former was originally employed by Dr. Morrison, but those who came after him, including even his own son, strongly inclined to *Shangti*. On the other hand, some of the American Missionaries, it would seem, first used *Shangti*, and afterwards exchanged it for *Shin*. Both parties appear to have acted under a deep sense of responsibility, and to have taken great pains to arrive at a sound conclusion.

Much and anxious attention was bestowed upon the subject by the Right Rev. Dr. Boone, American Missionary, and the Rev. Dr. Medhurst, who deemed it right to print at large their respective views and statements upon the controversy. Copies of their works were transmitted to England, and, at their request, brought under the notice of the Editorial Committee of the Society, who, after taking counsel with several friends of the London Missionary Society, felt that they could not go beyond the expression of an opinion, and that with some diffidence, on the unfitness of one of the proposed terms, *Shin*. They did not take upon themselves to decide upon the fitness of the other. It was some satisfaction to them to find, that in what may be termed their “negative” opinion, they had the concurrence of so respected an authority as Sir George Staunton, Bart., M.P., who had written on the subject.

Grants for
circulation
of the
Chinese
Scriptures.

In the mean time, to show their willingness to embrace every available means of spreading the Scriptures in China, the Society, at the earnest recommendation of Dr. Barth, of Calw, granted the sum of £100 to the China Union, working under the auspices of the Rev. Dr. Gutzlaff.

This Union was represented as composed of converted Natives, a considerable number of whom traversed the interior parts of China, introducing the word of God into those portions of the country to which no Missionary had access. The Society received a detailed account of the manner in which the £100

had been appropriated ; from which it appeared, that it had been found sufficient to provide for the printing of 4000 copies of the Chinese New Testament, 300 in parts, 100 Old Testaments, and 600 copies of the Psalms, besides some little assistance rendered to two other editions.

Whilst the revision of the New Testament was advancing at Shanghai, the Missionaries there printed, at the expense of the Society, for present use, from the former edition, 17,000 copies of separate Gospels and Epistles, and a native Colporteur was employed to distribute them widely. Perceiving the encouragement he met with, the Society placed a sum of £300 at the disposal of the Directors of the London Missionary Society, for promoting also the circulation of such portions of the revised Chinese Testament as had passed through the press.

The Chinese Christian Union received several further grants of £100 each, for the purchase and distribution of Testaments, as revised by Dr. Gutzlaff ; and 200 copies of the Mongolian and Manchoo Scriptures were placed at their disposal. A small sum, also, was granted Dr. Gutzlaff towards the printing of portions of the New Testament in the Japanese, as a pioneer translation, undertaken with the view of testing the character of the version.

The Society subsequently made another grant of £250 to Dr. Gutzlaff, in conjunction with the Rev. Messrs. Hamberg and Lechler, Missionaries of the Basle Missionary Society in China, for the purchase of copies of the Chinese New Testament, according to the version revised by Dr. Gutzlaff. In continuing this countenance to the version of Dr. Gutzlaff, after the revision at Shanghai had been brought so nearly to a close, the Society had no intention to disparage the latter, on which so much labour had been employed by the united and honoured Missionaries there assembled ; but the testimony they had received from various quarters—the opinion of learned men, both in this country and on the continent of Europe—left on their minds the impression, that this version of Dr. Gutzlaff, especially after all the revisions and alterations it had undergone, was not undeserving of that measure of support which they proposed for the time to give to it. Acknowledging the

ASIA.
—
CHAP. II.
China, &c.
—
1804-54.
—
1849.

Distribu-
tion by
Chinese
Colpor-
teurs.

ASIA. general undesirableness of circulating two or more versions of
 — the same language in the same country, (a practice, however,
 CHAP. II. to which the Society has often been compelled to yield,) they
 China, &c. nevertheless felt that the immense extent of territory over
 — 1804-54. which the Chinese language is spoken, and the myriads there
 — 1850. needing, if not thirsting for the word of life, would not simply
 justify such a measure, but demanded that no opportunity
 should be foregone, of meeting the overwhelming want, and
 of transmitting, as rapidly and widely as possible, even though
 it might be fragmentarily and somewhat imperfectly, the re-
 velations of Infinite Love.

One circumstance connected with the Chinese Scriptures
 deserves to be noticed here. Such had now become the
 facilities for producing books in China, that both the
 Missionaries of the London Missionary Society, and Dr.
 Gutzlaff, were able to publish the whole of the New Testament
 at the cost of about $3\frac{1}{2}d.$ or $4d.$ *

The revised
 translation
 of New
 Testament
 completed.

In July 1850, the revised translation of the New Testament
 into the Chinese language, on which so much time and labour
 had been bestowed by the representatives of different bodies,
 was substantially brought to a close. The joy which this
 event occasioned would have been greatly increased, had it
 been found that the sentiments of the Missionary Brethren, on
 the controverted terms for “God” and “Spirit,” would have
 admitted of united action in the printing and circulating of this
 important portion of the Holy Scriptures. This, however, was
 not the case: the controversy still continued, and the zeal and
 ability with which it was conducted on both sides, showed in
 how much difficulty and perplexity the subject was involved.

The Committee of the Bible Society, not feeling themselves
 competent to decide on the question, deemed it right to listen
 to overtures for aid in printing this version from different
 quarters, throwing on the respective parties the responsibility
 of filling up the blanks left by the revisers, according to one
 or other of the terms proposed. In this they followed the
 example of the body of revisers at Shanghai, who, after many

* A singular contrast to the estimated cost of printing the imperfect
 manuscript discovered in the British Museum. The expense of each copy,
 it will be remembered, was estimated at two guineas.

ineffectual attempts to come to an agreement on the points at issue, resolved to give up the version, as prepared by them, for the use of different Bible and Missionary Societies, on a similar understanding.

To the Directors of the London Missionary Society a grant was made of £250, towards printing an edition of 5000 copies of the new version at Hong Kong, the blanks for "God" and "Spirit" being filled up by the native terms, "Shangti" and "Shin."

The Corresponding Committee acting for the Society at Shanghai, also appropriated the sum of £250 placed at their disposal, towards printing similar editions at Shanghai, to consist of 5000 Gospels and Acts of a large size, and 5000 of the entire Testament in smaller type.

To the Church Missionary Society a tender was also made of £250, towards printing an edition of the same work, on the application of some of its Missionaries in China, who proposed to employ the native terms "Shin" and "Ling" for "God" and "Spirit." The Committee of that Society, however, declined accepting the grant, in the desire and hope that something might be accomplished in adjusting the differences existing in regard to the controverted terms, and of thus avoiding the very undesirable necessity of printing duplicate editions of the same version.

With this view, a meeting was held at the Church Missionary House, consisting of representatives of that Society, of the London Missionary Society, and, also, of the Bible Society; from which emanated a proposal for a united plan of action, which was submitted to the respective Missionaries in China, but did not lead to any result.

About this time, intelligence was received that the Board of Managers of the American Bible Society, after a full and careful investigation, by some of the most learned of their body, of the controversy which had been carried on in China, on the terms to be used for "God" in the Chinese language, had come to a unanimous resolution to recommend the use of "Shin" for "God," with the transfer of the term "Ia-ho" for "Jehovah."

How far this decision may affect the proceedings of the

ASIA.
—
Chap. II.
China, &c.

—
1804-54.

—
1851.

- ASIA. American Missionaries in China, does not yet fully appear;
 CHAP. II. but it is a further confirmation of the perplexing difficulties,
 China, &c. with which the subject may be presumed to be surrounded.
 1804-54. Those of the delegates belonging to the London Missionary
 1851. Society, and who, with some of their brethren, were chiefly
 engaged in printing for the British Bible Society, adopted
 "Shangti." This term being employed also in Gutzlaff's
 version, and being at the same time acquiesced in by the
 Bishop of Victoria, and most of the Missionaries of the Church
 Missionary Society, its use seems likely to become predomi-
 nant.

Zealous co-
 operation
 of the
 Bishop of
 Victoria.

Having adverted to the name of the Bishop of Victoria, it is but justice to add, that, from the period of his appointment to Hong Kong, in 1850, he has shown much interest in the cause of the Bible Society, and also in the controversy which he found agitating the breasts of the different Missionaries, on the subject of the proper word for "God." Great, but, alas! ineffectual pains were taken by the Bishop, and several suggestions were proposed by him, with the view of bringing the parties together. When the plan of printing a million copies of the New Testament was taken, to which we shall again have to refer, his Lordship was found among the foremost, and most active, to forward the object, as already stated in the account which has been given of the Jubilee proceedings. His Lordship took upon himself the responsibility of getting printed, at different Missionary Stations under his directions, 85,000 copies of the first quarter of the million copies which had to be provided.

Editions of
 the New
 Testament
 in Chinese.

The revision of the New Testament having been completed, editions of it were printed by the Missionaries of the London Missionary Society, at Hong Kong and Shanghai, with the aid of grants placed for the purpose at the disposal of the Directors of that Society.

Edition in
 Manchoo
 and Chi-
 nese.

A Corresponding Committee, which had been established at Shanghai, to take the general superintendence of the Society's affairs in China, was encouraged to print, by way of experiment, a small edition of portions of the New Testament in Manchoo and Chinese, in parallel columns; and for this purpose, the Society's fount of Manchoo type was forwarded

to them from this country. Dr. Medhurst, in his letter to the Committee, urged the desirableness of such a work; adding that there were many Chinese and Tartars partially acquainted with both languages, who would be very glad to obtain books printed in this manner, when otherwise they might not give attention to them.

Along with the types, the Committee forwarded to Shanghai 200 copies of the Manchoo New Testament, printed for the Society, some years back, at St. Petersburg.

On the application of the Directors of the London Missionary Society, the Committee had much pleasure in placing at their disposal, for the use of their Missionaries in the north of China, 100 Bibles and 200 New Testaments in the Mongolian; it being stated, that they possessed frequent opportunities of promoting their circulation among the northern population of China, by whom that language is understood.

In 1852, a work, long in progress at Singapore, and towards which the Society had contributed £200 and 200 reams of paper,—the version of the Malay New Testament in Roman characters,—was completed by the Rev. B. P. Keasberry; and applications for it soon began to be received from Batavia, Banjermassin, Bencoolen, Sarawak, besides the sister settlements of the Straits.

Interesting intelligence was also received this year from the important island of Borneo, where the thick darkness seemed at length yielding to the penetrating beams of heavenly truth. It came chiefly from the Agents of the Netherlands Missionary Society, who had been assisted to print the Dajak New Testament at the expense of the Society. One of the Missionaries, who had previously made some report of distributions effected, writes:—

“As regards the distribution of the copies of the Dajak New Testament, I shall in future not have much to report to you; for, thanks be to God! and, I may also add, alas! we shall not have many left to distribute. Barely 200 copies now remain on hand. Above 1200 copies have been distributed. Even though we were in possession of some few thousand copies more, the stock would soon be exhausted. When, some thirteen years back, we, in the name of the Lord God, first planted the banner of the cross in this place, not one single Dajak was able to read, and for several years no one evinced the least desire of learning. They

ASIA.
—
CHAP. II.
China, &c.
—
1804-58.
—
1852.

Results of
Scripture
circulation
in Borneo.

Previous
condition
of the
Dajaks.

ASIA. lived on in the most stupid, brutish indifference. The way of peace they
 — neither knew, nor desired to know. It was then a time for hoping against
 CHAP. II. hope in Him, who is called, and is, the Amen, and who did not disappoint
 China, &c. the hopes of His servants.—Much still remains to be wished for, to
 — be prayed for. Even the eighty-two who have been baptized by
 1804-54. us are still but tender saplings: they, indeed, possess and adhere
 — to the historical faith; but much is wanting to indicate that the en-
 1852. lightenment of the heart and mind has been a real growth in the Lord
 Borneo. whom they profess. Nevertheless, if we look back upon our labours for
 the first few years, we have abundant cause to bless the Lord, and to be
 of good courage, persuaded that He, who began the good work, will carry
 it on to a final and full triumph. Many hundreds have learned to read
 fluently, and are provided with New Testaments; and we now reckon at
 our two stations in Pulo petak alone—we have besides these three stations
 in other parts of the country—at least 1000 scholars. Added to this, our
 services continue to be well attended, and the desire for baptism is on the
 increase.

“From the above, it may be gathered, what report we have to make,
 respecting the distribution of Dajak New Testaments, and of particular
 instances of the blessings produced thereby. The desire after books is
 very great; and what they especially inquire after, is, the *Dabar Maha-*
tara—the word of God—as they call the New Testament. We must of
 necessity husband the copies still remaining on hand. We only give
 them to those, respecting whom we may have some good ground for
 hoping, that something more than a mere outward curiosity is at the
 bottom of the request. Many applications we are sorry to have to refuse.
 The books are well taken care of, and are diligently used. They read
 much, and with great willingness. More especially when passing in the
 evening the little villages, which are all situated along the banks of the
 river, one hears in all directions the voice of the reader, and usually in so
 loud a tone, that it resounds to the other side of the river, a breadth of
 some 1500 feet. I should mention that the Dajaks invariably read aloud,
 and in a recitative tone of voice. Their houses are large, and of great
 length, some 50 to 100 individuals residing in each; and should it
 happen that there is but one reader in a house, all the inmates, through
 him, hear the word of God; which is of great importance, especially as
 regards the females, who as yet neither come to school nor to church.
 But even they are latterly becoming more accessible to us in their own
 houses.”

During the year 1852, China received much of the Society's
 attention. Though the actual distributions were not all that
 could have been wished, yet something was accomplished, and
 various measures were adopted to make that distribution larger.

The version of the whole of the Old Testament in Chinese
 was now finished, and the Society had the pleasure, on the

application of the Directors of the London Missionary Society, of voting to them the sum of £800 towards expenses incurred by their Missionaries, in making this revised version, and also a further sum of £500 towards printing an edition of the same work.

ASIA.
 —
 CHAP. II.
 China, &c.
 —
 1804-54.
 —
 1853.

Much correspondence took place during the year on the merits of the above version, both of the Old Testament and of the New; nor had the controversy on the terms to be employed for “God” and “Spirit” wholly ceased. The Committee did not feel that they could take upon themselves, authoritatively and finally, to decide on several of the questions thus brought before them: hence, in making the above grant towards the Old Testament, the Directors of the London Missionary Society were informed, that the Society did not wish to be considered as pronouncing a judgment on certain disputed points, touching this version, or as adopting it to the exclusion of any other which might hereafter be completed; but that, under the present urgent circumstances of China, they cheerfully availed themselves of a revised version of the Old Testament in Chinese, coming to them with the recommendation of the Directors and their Missionaries, and for which so large opportunities of distribution were found at once to be open.

But while thus abstaining from finally committing themselves to the version in question, the Committee were much pleased to receive, from several independent sources, very favourable testimonies to its high character, and to the great care and ability bestowed upon it. That it should have failed to secure the suffrages of all parties, need, under all the circumstances of the case, excite no surprise.

We come now to the last year, included within the period of this history—the Society’s year of Jubilee, and one of the most important connected with the Society’s work in China. The revolutionary political movement, which had been for some time going on in some of the populous provinces of China, and which was now making rapid progress, could not but engage the fixed and earnest attention of all thoughtful observers, whether on the spot, or far off.

Insurrec-
 tion in
 China.

Homage
 professed
 to the
 Scriptures.

ASIA. The singular admixture of a religious element in this movement, and especially the homage paid by certain leaders of the insurgents to such portions of the holy volume of the Scriptures as had come into their possession, could not fail to awaken anxious and even hopeful anticipations as to the result. One thing was evident, at least, to all true friends of the Bible, that it was their duty to seize every opportunity which passing events might offer, to introduce and circulate most widely the blessed and much needed book, which even the voice of insurrection itself, not unaccompanied, perhaps, with a wild fanaticism, was urging upon the attention of the Chinese people.

CHAP. II.
China, &c.

1804-54.

Interest
awakened,
as to the
ultimate
tendency of
this move-
ment.

Resolution,
for a mil-
lion Testa-
ments for
China.

It was such a feeling as this, that prompted that extraordinary movement in favour of China, commenced in this country, and which kindled a sympathy throughout the globe,—that movement, already more largely detailed in another place, which led to the rapid and spontaneous raising of a fund for printing a million copies of the Chinese New Testament—a fund indeed large enough for double that number, at the low price at which the original calculation was made.

Large
edition of
New Testa-
ments at
Shanghai.

Apart, however, from this munificent aid, and before the project was announced, the Society was making steady advance in the prosecution of its one great object. The revised version of the Old Testament, towards the preparing and printing of which the Society had made, in the previous year, a grant of £1300, was now drawing towards its completion. The Corresponding Committee at Shanghai furnished a full account of the appropriation of the £400, placed at their disposal for printing the Scriptures. It appears that for this sum they were enabled to bring out four editions of the whole, or part, of the New Testament, amounting altogether to 23,000 volumes, the greater number of which were, without loss of time, sent to different parties, not in China only, but in Calcutta, Australia, and California—places in which Chinamen were found to congregate and dwell.

A further sum of £500 having been voted to the Shanghai Corresponding Committee, with encouragement to prosecute the work with vigour, it was resolved by them in conference, the Bishop of Victoria being present and concurring, that

£250 should be appropriated to the printing of 5000 copies of the New Testament in large type, according to the last corrected edition of the Delegates' version, and £250 to the printing of an edition of 5000 copies in "Colloquial Mandarin," as better adapted to the wants of the less educated classes, and at the same time intelligible to the population of every province. This latter mode of bringing out the Scriptures, which was understood not to affect the character of the version, but only the form of it, found great favour with the Missionaries of different Societies, both American and European, and from various quarters was urged as very desirable, and indeed indispensable, to the general diffusion of Scriptural knowledge in that vast empire. On this work, Dr. Medhurst and Mr. Stronach, two of the principal translators, were diligently engaged till it was finished.

ASIA.
 CHAP. II.
 China, &c.
 1804-54.
 —
 Version in
 Colloquial
 Mandarin.

Thus sedulously was the Society engaged in seeking to impart the knowledge of the Scriptures to China, when the year of Jubilee, and the remarkable occurrences connected with it, gave a new, unlooked-for, and marvellous impulse to the work, which since then has more and more developed itself.

At Shanghai, the Jubilee of the Society was celebrated in a very pleasing and spirited manner. Two sermons were preached at Trinity Church, the one by the Bishop of Victoria, the other by the Rev. Mr. Hobson, the British Chaplain, after which the sum of £107.10s. was collected towards the Jubilee Fund. On the same day, a sermon was preached at the Missionary Society's Chapel by Dr. Medhurst, when the further sum of 103 dol. 44 c. (about £23) was collected.

Jubilee
 Celebration
 at Shang-
 hai.

The measures adopted for the benefit of China in connection with the year of Jubilee, and especially the noble, spontaneous, and successful effort made, during that year, to raise a fund for printing a million copies of the Chinese New Testament, have been already so fully explained and detailed, that it is not necessary to recur to them again, further than to say, that the impulse then given to the work of Scripture distribution in China has not died away, and that subsequent events have tended increasingly to show the seasonableness and importance of that extraordinary movement.

The experience of the Society in China affords a striking

ASIA. comment on the prophetic injunction, "if the vision tarry, wait
— for it." A vision of China, as if opening to the reception of re-
CHAP. II. vealed truth, seemed presented to the eye of faith and hope at
China, &c. an early period of the Society's history ; but, it was not soon
1804-54. to be realized. Long years rolled round—many of them spent
— in arduous, patient toil, before the good seed of the kingdom
was ready to be dispersed ; and when, at length, 'the sower
went forth to sow,' he had to do it stealthily and scantily.
But how changed the aspect of China now, when our narrative
closes !—the vision brightens ! 'He that shall come, will come,
and will not tarry.'

AFRICA.

INTRODUCTORY REMARKS.

Early evangelization of Northern Africa.—Subsequent ages of desolation and barbarism.—Modern slave-traffic of West Africa.—Later Successes of Christian Missions.—Proposal, in 1806, to publish the Scriptures in Arabic,—deferred on account of various obstacles.—Extent and variety of later efforts to spread the Scriptures.—Division adopted in the ensuing narrative.

AFRICA, that division of the globe to which we now turn, is adapted, throughout the whole of its later history, to awaken in every philanthropic and Christian mind the most painful reflections. No part of the old world has been longer, or more completely, under the reign of Heathenism,—disturbed indeed, but not improved, by the inroads of Mahomedanism.

It is true that the Northern and Eastern regions of Africa were, at one time, penetrated and illumined with the beams of Scriptural light. Christianity was early introduced into these parts of Africa. Christian churches were planted and flourished, and Christian men of eminence were not wanting among them to advocate and illustrate the great truths of the Bible; but, in the East, the Ethiopic and Coptic Churches soon yielded to the deadening influence of error and superstition; their glory passed away, their light went out in darkness, and their power for good was lost. And again, on its Northern shores, Vandal conquest in the first instance, and, subsequently, the victories of Mahomedan arms, involved entire states and cities in ruin, and spread a desolation and barbarism, which have continued to this day, from the Lybian desert to the territory of the Moors.

In later times, the name of Africa has been chiefly associated, in Christian minds, with remembrance of the horrors of slavery and the slave-trade. Along its shores, what deeds of cruelty and wrong have been perpetrated! and, far inland,

AFRICA.

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Introductory
Remarks.
—Early
planting of
Christian
Churches
on its
Northern
shores.Their
subsequent
decay and
desolation.The slave-
traffic of
West
Africa.

AFRICA. among its wretched and benighted tribes, what oppressions
 — and crimes have been fomented, for the sake of the infamous
 Introductory Remarks. traffic and its gains!

— Hence, not many years ago, to a Christian philanthropist, in
 Later successes of Christian Missions. looking over the map of the world, Africa seemed to be that
 portion of it, the least likely to repay the toils of the sacrifice
 of modern evangelizing effort. Yet here, some of the most
 precious trophies of Missionary zeal have been won; and here,
 too, the Bible Society has found a field for its labours, not only
 much needing culture, but already yielding some produce, and
 holding forth the promise and hope of a rich harvest in years
 to come.

Proposal for publishing the Arabic Scriptures. 1806. The attention of the Society was first directed to Africa, in
 conjunction with a plan for printing the Arabic Scriptures. It
 occurred to some of the friends of the Society, so early as
 1806, that the Arabic presented a medium, through which the
 light of Divine revelation might be widely diffused among the
 inhabitants of Africa; and a resolution was formed to take the
 propriety and practicability of printing some portion, at least, of
 the Scriptures in that language, into immediate and serious
 consideration.

It appears that the design originated with Bishop Porteus,
 and the proceedings adopted, in pursuit of the object, were
 stimulated by the Bishop's earnest appeals, in his own name,
 and that of his friend, the Bishop of Durham, on behalf of
 "Heathen and Mahomedan nations."

"It is a measure" (says the Bishop) "which both myself
 and the Bishop of Durham (with whom I have corresponded
 on the subject) have exceedingly at heart, and we are anxious
 that it should be entered upon without delay. It would, I am
 confident, do great credit to the Society, and might be of
 infinite service in sowing the seeds of Christianity over the
 whole continent of Africa."

The business was prosecuted with a degree of earnest and
 careful investigation, becoming the importance of the under-
 taking, and the many difficulties, of a literary nature, in which
 the execution of it was involved. The measure, indeed, had
 been to some extent anticipated.

In the year 1803, the Rev. Dr. Carlyle, Professor of Arabic

in the University of Cambridge, desirous of exciting the public attention to the dispersion of the Scriptures in the Arabic language, issued a prospectus for printing by subscription an edition of the Arabic Bible, under the patronage of the Lord Bishop of Durham; urging, in its recommendation, a variety of encouraging circumstances, and particularly the prevalence of the Arabic language in Africa, and both the qualification and the fondness of the Africans for reading Arabic books, as attested by the Sierra Leone Company, and by the celebrated Mungo Park, Browne, and other respectable authorities.

Mr. Park was of opinion that, in the western part of the Continent, the knowledge of Arabic reaches to the 11th or even 10th degree of North latitude. He agreed with several of the travellers from Sierra Leone, in representing the negro inhabitants as having arrived at a very considerable degree of civilization. Those whom he met with could almost all read and write the Arabic language, in which they were regularly instructed; the poorer sort, by public masters at village schools; the richer, by private tutors at their parents' houses. The native, under whose hospitable roof he resided for several months, maintained a master to teach Arabic to his own children, and permitted sixteen others, the children of his poorer neighbours, to learn at the same time.

According to Mr. Park, the negroes are proud of their literature, and seldom travel without a book slung by their side. Amongst their books he perceived the Pentateuch, the Book of Psalms, and the Prophet Isaiah. All of these they prized very highly; and such was the general eagerness to obtain them, that he believed no articles would be more saleable in Africa, than copies of the Scriptures in Arabic. He had seen a copy of the Pentateuch alone, sold at a price of about twenty guineas.

The unexpected death of Professor Carlyle put a stop, for a period, to the projected undertaking. In the interval, the subject of printing the Arabic Sacred Scriptures underwent serious and repeated examination by the Bible Society. An extended correspondence was carried on with the Bishops of London and Durham, the Professors of Arabic in both our Universities,

AFRICA.

—
Introductory
Remarks.
—

Information
furnished by
Mungo
Park and
others.

AFRICA. and other persons of competent information, with a view to the
 — ascertainment of a standard text, and such other points as
 Introductory required to be accurately known, previously to a formal and
 Remarks. conclusive determination.
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In the course of this inquiry, the Society derived very material assistance, both from the Rev. Mr. Usko, and the Rev. Dr. Adam Clarke.

Deferred
on account
of various
obstacles.

The caution, which it was thought right to employ in this investigation, necessarily protracted it ; and, in the mean time, the obstacles which had impeded Professor Carlyle's undertaking having been removed, and the work announced as ready for execution, the Society, finding their own plans immature, became subscribers for 300 copies, as a temporary expedient, deferring the printing on their own account until, by an extension of their inquiries, they had obtained more exact and satisfactory information. It afterwards appeared, that the hesitation of the Society was not greater than the occasion demanded. The text of the Polyglott, adopted by Professor Carlyle, was objected to, both by Mr. Usko and Dr. Adam Clarke, and also by Henry Martyn, who had now become no small proficient in the language, as used in the East ; and it was anticipated that a new Arabic version by Sabat, at that time in the course of execution, would supersede every other, at least in India, and supply an acknowledged great desideratum in Biblical literature.

It is, however, important here to observe, in justice to the current text adopted by Professor Carlyle, that the objections to it had reference chiefly to the language, as now vernacular in Arabia, and did not invalidate the claims of that text to respect as, upon the whole, a faithful vehicle of the divine word, and an instrument of approved usefulness in the propagation of Christianity.

A circumstance deserves to be here related, which, though it occurred several years afterwards, is introduced, as confirming the intelligence on which the Society's proceedings above referred to were founded, that Arabic Bibles would obtain a ready circulation among the Mahomedan nations of Africa.

Of the 300 copies of the Arabic Bible, obtained through the

medium of the above-mentioned subscription, twelve were put into circulation by means of the following occurrence. A Missionary, in the service of the Church Missionary Society, to whose care these copies had been assigned, was unfortunately wrecked on the coast of Africa. A portion of the cargo redeemed from the waves was sold to the natives, and of it these Arabic Bibles formed a part. The Missionary made every effort in his power to re-purchase them, but without success. As much as £8 was offered for a copy, but refused; the Mahomedan natives persisting in their resolution not to part with them on any terms.

AFRICA.

Introductory
Remarks.

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Thus ended, in comparative failure, the first efforts of the Society to provide for the Scriptural enlightenment of the sable sons of Africa. The providence of God, however, had something good in store for Africa,—and something, too, which this Society was to be the instrument of dispensing, though not exactly in the way and form at first contemplated. We shall find that it has been rather through the medium of new translations, than by the renovation of old ones, that some of the most pressing wants of Africa were to be met. There has been, however, a noticeable admixture of both.

Extent
and variety
of subsequent
efforts.

That we may have a clear and appreciable view of the Society's operations in Africa,—operations, not large indeed, as compared with other quarters of the globe, yet deeply interesting,—it may be desirable to follow a division, not unfrequently recognised, of Southern, Western, and Eastern or North-Eastern Africa. Its Northern shores are more immediately connected with Europe; and the Society's labours there have, in part, been noticed already: what remains, may be reserved to the close. In connection with Southern Africa, we shall glance at the Mauritius, or Isle of France. The Island of Madagascar presents matter of sufficient interest and importance to have allotted to it a distinct Section. Of the centre of this great continent, alas! we know, and can say but little. Its time is yet to come in the annals of Biblical enterprise; but there is reason to hope, that a brighter 'day draweth nigh.'

Division of
the ensuing
narrative.

AFRICA.

CHAPTER I.

SOUTHERN AFRICA.

SECTION I.

CAPE COLONY, AND CAFFRARIA.

1804—1854.

Scriptures for British Settlers at the Cape.—Auxiliaries formed at the Mauritius—at St. Helena—and at Cape Town.—First distribution of Scriptures among the Hottentots.—Gospel of St. Luke in the Sechuana language.—Signal effect of the Scriptures among the Hottentots.—Emancipation of slaves in the Mauritius.—Grant for the Sechuana version.—Visit of Mr. Moffat to this country; and speech at the Annual Meeting.—Grant for Caffre New Testament.—Mission of Mr. T. J. Bourne to the Cape,—and Auxiliary and Bible Associations there re-organized.

AFRICA.

CHAP. I.
SOUTH
AFRICA.SECT. I.
Cape
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1804-54.

Scriptures
for British
Settlers at
the Cape.

THE first grant of Scriptures from the Society to Southern Africa was in 1806: it was for the benefit of the British settlers, soldiers, and colonists, at the Cape of Good Hope; and how necessary and acceptable was the supply, may be judged of by the following communication:—

“I was amply rewarded for my labour,” (says a distributor of the Society’s English Bibles and Testaments at the Cape of Good Hope,) “in seeing the cheerful countenances of many poor soldiers, and hearing them speak of the kindness of God, and his care for the poorest of his people. Yes, it is impossible for me to tell you in words, what they expressed in their

countenances: tears of joy flowed down their cheeks: they clasped their hands together, and lifted up their eyes to heaven."

"It is a fact," (says another correspondent from the Cape of Good Hope,) "that for some time past not a single Dutch Bible could be got for money; and, what is rather singular, the Rev. Mr. Kicherer came from Graaf Reinet, (nearly thirty days' journey from Cape Town,) expressly for the purpose of purchasing Bibles and religious books, and was just about returning into the interior, full of disappointment, when the very seasonable supply from the Society arrived."

As it is proposed to notice the smaller African Islands in connection with this part of the Continent, it may be here stated, that towards the close of the year 1812, a Bible Society was formed in the Mauritius, for the "Islands of Mauritius, Bourbon, and Dependencies." The meeting for this purpose was held at the Government House at Port Louis, by permission and under the sanction of His Excellency the Governor.

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The arrival of supplies of Bibles and Testaments, shortly after the establishment of the Society, enabled it to commence, without delay, the work of distribution. So greatly did the colony appear to have been neglected, that such a thing "as a French Bible could not have been purchased within it for years back;" and the Secretary, (on whose authority this assertion is made,) was also "credibly informed, that many persons on the island were living at that time, at the advanced age of sixty and seventy years, who never even saw a Bible."

While this scarcity of the Scriptures was thus painfully ascertained on the one hand, a disposition both to communicate and receive them was not less agreeably demonstrated on the other. The intelligence of what had taken place was no sooner laid before the public, than it produced the most gratifying impression. "The colonists of all ranks took a warm interest in the Institution, and purchased the Scriptures, then lately arrived, with avidity beyond description."

In the year 1813, a new Auxiliary made its appearance in Insular Africa, under the designation of the "St. Helena Auxiliary Bible Society." This Society remitted, shortly after

Formation
of Bible
Society
at the
Mauritius.

Auxiliary
at St.
Helena,

AFRICA. its formation, the sum of £160 to the funds of the Parent Society.

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In the same year, an Institution was formed at Cape Town, under the designation of "The Bible and School Commission," having the double object of promoting education, and the dispersion of the Scriptures. In prosecution of this latter object, it was brought into friendly relation to the Bible Society, but not exactly as an Auxiliary. The direct contributions of friends of the Society still continued, amounting, in some years, to above £100.

Nor were efforts wanting, to bring the Sacred Scriptures into circulation. The Rev. George Thom, writing from Cape Town (in 1814), says:—

"I have lately returned from a journey on horseback of about 1200 British miles, and, as I had guides from house to house nearly the whole way, I had an opportunity of being in some hundreds of farmhouses; in most of which I found the Scriptures, but, in general, a large unwieldy volume, handed down from father to son. A considerable scarcity exists, as the families of the farmers are large, and, as several said, 'We wish to give the Scriptures to our children, but we cannot procure them.' I have given Bibles to two kraals (villages) of Hottentots, that have not hitherto shared in the bounty of the Society. Both of these settlements of Bethelsdorp I have visited, and have heard some of the Hottentot children and youth read very well."

Distribu-
tion of
Scriptures
among Co-
lonists and
Natives.

Mr. Thom continued to exert himself in the distribution of the Sacred Scriptures, for the benefit both of Colonists and Natives. In 1816, he speaks of having forwarded books ten weeks' journey into the interior, for the use of the Namacquas.

The intelligence from the Rev. J. Read, at Bethelsdorp, in South Africa, was also very gratifying. He mentions, that a Hottentot, named Sampson, who, though more than fifty years of age, had learned to read, upon seeing the Bibles sent for distribution, exclaimed, "These are the weapons that will conquer Africa; they have conquered me." The first purchaser of a Bible was a Hottentot, who, at the age of forty, had also learned to read. Fifty Bibles were presented, on the first day of distribution, to as many children, who could read

well. Mr. Read adds, that there was a vast number of adults who could read the Bible.

A small Society, established at Caledon, sent remittances from time to time to the Society.

In August 1820 was formed, at the Cape of Good Hope, the "South African Auxiliary Bible Society," principally through the indefatigable exertions of Sir J. Brenton, the Naval Commissioner. His Excellency Sir R. Dunkin, Lieutenant-Governor, became its President. To afford substantial encouragement to this new Auxiliary, the Parent Society presented it with a grant of books to the value of £200, which, however, was generously declined, as it was deemed that the Auxiliary had sufficient pecuniary resources for all the immediate demands on its bounty.

The accounts which reached the Cape from the interior, continued to be encouraging. The Biblical field seemed to open to the eye of faith and hope.

"In my journeys into the interior," says the Rev. Dr. Philip, "I have been frequently entreated for Bibles: any I had to spare, have been thankfully received; and I have often met with individuals, who showed an eagerness to purchase them at any sum within their reach. The discoveries daily making, lead to a supposition, that all the languages spoken from the Keiskamma to the Arabian Gulf, and from the mouth of the Zambeze to that of the Congo, are derived from the same parent stock, and so nearly allied to each other, as to furnish great facilities for the translation and general circulation of the Scriptures."

A Missionary writes:—

"You cannot conceive what joy sat on each countenance, when it was published in our church that Bibles and Testaments had arrived. To the Namacquas it was a day of gladness. The friends of the Bible will rejoice to hear that the poor Namacquas, whose days were formerly spent in roaming over mountains and deserts, have learnt from the Sacred Scriptures to assemble together to worship the true and living God."

A translation of the New Testament was undertaken in the Namacqua language, and the four Gospels were printed at

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Eager de-
mand for
the Scrip-
tures.

AFRICA. Cape Town at the expense of the Society; 50 reams of paper being also voted for the same purpose. It was the first book ever printed in that language.

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— Intelligence was received from Cape Town, in 1832, that the Gospel of St. Luke, in the Sechuana language, translated by the Rev. R. Moffat, had been completed. A printing press was established at Lattakoo, the station of Mr. Moffat, to be employed in furnishing the Scriptures, and school lessons, for a reading population among the heretofore barbarous tribes of that part of South Africa.

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1832.

Grants for
New Tes-
taments in
the Caffre
language.

Application was also received, this year, from thirteen Missionaries of different denominations, relative to the translation and printing of the Scriptures in the Caffre language. Several books, or parts of books, both of the Old and New Testament, had been prepared, and assistance was asked to carry forward the work. Authority was given to print the New Testament, or integral portions thereof, and a sufficient quantity of paper was forwarded to the Cape for this purpose; a grant also was made of 150 Bibles and 1000 New Testaments, in the Dutch language, for the use of Missionaries in this quarter of Africa.

The Rev. Dr. Philip, on making a remittance on behalf of the Cape Town Auxiliary, bears the following pleasing testimony to the extent and influence of Scripture distribution, among the Hottentot and other native tribes.

“In a late visit to the interesting settlement of the Kat River, I was glad to find, that instead of single leaves of the Testament only, which was all that I found in 1830, those of the scholars farthest advanced in their education, were in possession of whole copies of the Scriptures, for which we are indebted to the liberality of your Committee. I find it quite impossible to describe my emotions on witnessing the effects of Bible education, and the distribution of the Scriptures, on my recent visit to this new settlement, containing 4000 or 5000 Hottentots, not more than one-fifth of whom had previously been under the means of grace, or in circumstances to become acquainted with a single letter of the alphabet; and those emotions were greatly heightened, as you may easily suppose, as the mind passed from the scene before me to the blessings conferred upon all our institutions in Africa by the Bible Society, and to those which it has conferred, and is now conferring, upon the whole world.

“When I visit our Missionary institutions, or the settlement of the Kat River, which presents at this moment one of the most interesting spec-

Signal
effect of the
Scriptures
among the
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tots.

faces on the face of the earth, and compare what the Hottentots were a few years ago, when they were, perhaps, the most degraded class of beings having a human shape, with what the religion of Christ has made them, —I cannot say what the Bible has done for this or that man, but I am at no loss to discover what has made these people to differ from what they were, and from what their countrymen in a state of nature, and within the grasp of avarice, still are; and in this case no one can deny, that we are to trace much of the change we admire, to the free circulation of the Scriptures among them.”

The Rev. B. Shaw, Wesleyan Missionary, also contributed, about this time, the following interesting incident :—

“Some years ago, on seeing a poor shepherd with a wallet made of skin under his arm in the country, I inquired what he had got in his bag? His answer delighted me. He said, ‘Mynheer, it is a Testament, which I value more than gold, or silver, or all worldly things, because I learn from it the way to heaven.’ The said shepherd had learned to read after his return from the fields with his flock. He never had an opportunity of attending the school, yet I believe he was taught of God, and partook largely of the blessedness of the believer mentioned in the first Psalm. There are now many such persons in the wilds of this country, who, while their flocks rest at noon, are engaged in drawing water from the wells of salvation, supplied to them, under God, by the British and Foreign Bible Society. From these deserts many a prayer ascends to the God of all grace, for a blessing on the persons who sent them the Scriptures.”

An Auxiliary Bible Society was this year, 1834, formed at Graham’s Town. The Missionaries engaged in that quarter, in preparing the translation into the Caffre language, met with some impediments, by unpleasant disturbances which broke out among the Caffres: still their important work was not wholly, nor long interrupted. They were now engaged in printing portions of the Old Testament, as well as the New; supplies of paper being furnished to them by the Society.

The Mauritius being included in the act which was passed in 1834, for the emancipation of Negro slaves, an inquiry was instituted, as to the probable number qualified to avail themselves of the “gift-book of the New Testament and Psalms” issued on that occasion; when the melancholy fact was reported by the Rev. Messrs. Banks and Le Brun, that in a population of from 60,000 to 70,000 individuals in that colony, there were not ten able to read the Sacred Volume; the poor creatures having been kept in total ignorance concerning the Holy Scrip-

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Shepherd
life, and
the Bible.Mauritius.
Emancipa-
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Visit of
Missionaries, and
native converts, to
this country.Address of
the Caffre
chief;and of the
Hottentot.Picture of
Hottentot
life in the
past.The Bible
drew them
from their
caves; and
changed
their whole
existence.

tures, and the principles of the Christian religion. It need not be added, that encouragement was given to every effort that could be made, towards alleviating the appalling wants of this long and fearfully-neglected population.

A renewed interest was awakened on behalf of Africa, by the visit to this country, of the Rev. Dr. Philip, and of the Rev. Mr. Read, a Missionary in Africa of nearly thirty-seven years' standing, accompanied by his son, together with a Christian Caffre chief, and a Christian Hottentot. The Caffre chief and the Hottentot attended a public meeting convened by the Directors of the London Missionary Society in August 1836. Their addresses on that occasion so beautifully and strikingly illustrate the value of the Bible, and of the Bible Society's labours, that they must not be passed by here.

"When the word of God came among us," said the Caffre chief, "we were like the wild beasts, we knew nothing! we were so wild that there was nothing but war and bloodshed. Every one was against his neighbour; there was no confidence between man and man, and each man tried to destroy his brother. The word of God has turned us; the word of God has brought peace, has reconciled one man to another; and in us is fulfilled that text of Scripture, 'The wolf shall dwell with the lamb.' I thank the English nation for what we have received at their hands."

The Christian Hottentot said, "I will not dwell upon what we were before, but I will tell you what the Bible has done for us. There are three gentlemen in this country who are witnesses to what Africans were—Dr. Philip, Mr. Read, and Mr. Campbell. I wish to tell you what the Bible has done for Africa. What would have become of the Hottentot nation, and every black man in South Africa, had you kept the word of God to yourselves? When you received the word of God, you thought of other nations who had not that word. When the Bible came amongst us we were naked; we lived in caves and on the tops of the mountains; we had no clothes, we painted our bodies with red paint. At first we were surprised to hear the truths of the Bible. The Bible charmed us out of the caves, and from the tops of the mountains. The Bible made us throw away all our old customs and practices, and we lived among civilized men. We are tame men now. Now we know there is a God; now we know we are accountable creatures before God. But what was our state before the Bible came? We knew none of these things. We knew nothing about heaven. We knew not who made heaven and earth. The Bible is the only light for every man that dwells on the face of the earth. I thank God, in the name of every Hottentot—of all the Hottentots in South Africa, that I have seen the face of Englishmen. I have been looking whether a Hottentot found his way to this meeting, but I have

looked in vain : I am the only one. I have travelled with the Missionaries in taking the Bible to the Bushmen, and other nations. When the word of God has been preached, the bushman has thrown away his bow and arrows. I have accompanied the Bible to the Caffre nation, and when the Bible spoke, the Caffre threw away his shield and all his vain customs. I went to Lattakoo, and they threw away all their evil works, they threw away their assagais, and became the children of God. The only way to reconcile man to man is to instruct man in the truths of the Bible. I say again, the Bible is the light; and where the Bible comes, the minds of men are enlightened. Where the Bible is not, there is nothing but darkness : it is dangerous, in fact, to travel through such a nation. Where the Bible is not, man does not hesitate to kill his fellow : he never even repents afterwards of having committed murder. I thank you to-day : I do nothing but thank you to-day. Are there any of the old Englishmen here who sent out the word of God? I give them my thanks : if there are not, I give it to their children. The Bible is still amongst us. I will not say much. I have told you that there are three witnesses who came with me, and they will speak of things. Your Missionaries, when they came to us, suffered with us, and they wept with us, and they struggled for us, till they obtained for us the charter of our liberties.

“I am so convinced that the Bible is the word of God, and of the blessings that we derive from it, that were there any thing I could do for my own countrymen, I would do it; but it is the work of God to do it. My nation is poor and degraded, but the word of God is their stay and their hope. The word of God has brought my nation so far, that if a Hottentot and an Englishman were walking with their faces from me, I would take them both to be Englishmen. Do instruct us—I say again, do instruct us! Do not leave us to ourselves. Hold us under your arm. We are coming on; we are improving; we will soon all be one. The Bible makes all nations one. The Bible brings wild man and civilized together. The Bible is our light. The Hottentot nation was almost exterminated, but the Bible has brought the nations together, and here am I before you. You have the honour, I claim nothing. You give us your pence and your farthings, and here am I; I am yours.”

The Auxiliaries at Cape Town, Graham's Town, and Salem, continued actively engaged in prosecuting their much-needed labours, so far as the interruptions of the Caffre war allowed. Mr. Moffat was also diligently at work among the Bechuanas; and the printing of the Gospel of St. Luke, in the Sechuana language, was carried forward. He writes (1836):—

“On this station, as well as at other places I lately visited in the course of an itinerating journey, I was delighted to hear that the attention of the people was first aroused to a sense of the importance of Divine Truth, and a concern for their souls, by hearing that Gospel read in their own language. I have frequently listened with surprise to hear how minutely

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Letter of
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fat.

Evidence
met with
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ledge of the
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The Be-
chuanas
learning to
read.

The Mis-
sionary's
anticipa-
tion of the
triumph of
the Bible.

some, who were unable to read, could repeat the story of The Woman who was a Sinner; the parable of the Great Supper, the Prodigal Son, and the Rich Man and Lazarus; and date their change of views to these simple but all-important truths, delivered by the great Master Teacher."

In a subsequent communication, not long before his visit to this country, Mr. Moffat writes:—

"Within the last twelve months, we have had the inexpressible joy of receiving seventy-one adults (some aged) into the Church. The natives on all sides are learning to read. Though there must be about 4000 spelling-books in circulation, the demand for them is increasing. Many are able to read well. Lately we increased the Hymns to 100, and printed 2000 copies, and also 2000 copies of the large spelling-book, both of which were greatly wanted; very few copies remain of your Gospel of St. Luke. Some people who live 200 miles beyond us, are learning to read, and some can read tolerably well. The chief, his brother, and seven others, are members of the Church here. The brother lately came to get an additional supply of Gospels and Selections (Scripture lessons). When I asked him how they spent the Sabbath, his reply was—'We read much in God's word, and pray, and sing, and read again, and again, and explain what we understand to those who do not understand the Sechuana language.' More of the pure stream of sacred truth is needed to fertilize this moral desert. You have already reaped some heavenly fruit of your labour. We can no longer doubt but these are the certain tokens of an abundant harvest. We take courage, and feel a kind of triumph, when we look to your venerable and majestic Society as our magazine of invulnerable armour, destined to conquer the world with love, and make all the kindreds of the earth hail the meek and lowly Jesus as their God and King. One of our Missionaries of Griqua Town, lately writing to me from a populous out-station on the Yellow River, says—'The good work here is making progress. What has been accomplished by feeble means (in our eyes) makes me exclaim, 'What hath God wrought!' The sword of the Spirit is truly in clumsy hands, but it hath shown itself two-edged. Its success here is evidently not owing to the hand that wields it, but to its own native power and destination from above. Jesus and the Apostles teach here, without any human infirmity intruding between them and the hearts of the hearers. The great principles of the Bible Society are exemplified here. The simple reading and study of the Bible alone will convert the world. The Missionary's work is, to gain for it admission and attention, and then let it speak for itself. The simplicity of means, but the greatness of effect, is quite in character with its Divine Author. To Him be all the praise."

In the neighbourhood of Salem, about 1200 persons were visited who had all suffered in the war; and as many had been left entirely destitute of the Scriptures, and others had only a

borrowed Bible or Testament, they were immediately supplied from the stock provided by the bounty of the Parent Society; which stock was replenished by a further grant, in the following year, of 1000 Bibles and 2000 Testaments.

The New Testament being completed, Mr. Moffat became anxious about the printing of it, which the press at Lattakoo was not equal to; he therefore proposed at first having it done at the Cape, and 250 reams of paper were cheerfully voted for the printing of 4000 copies. When, however, he reached the Cape, it was thought desirable that the work should be executed in this country, and that he should come over here for the purpose of superintending it. His coming was a source of sincere pleasure to the Committee, and many other members of the Society, who were glad to make the personal acquaintance of so zealous and devoted a fellow-labourer; while he found himself much assisted in the further prosecution of his work, by the counsels and help of the Society's valuable Editorial Superintendent, the Rev. Joseph Jowett. An edition of the Psalms was added to that of the New Testament.

The following address was delivered by Mr. Moffat at the Anniversary Meeting of the Society in May 1840, soon after his landing in this country. We introduce it at length, not only on account of the intrinsic interest attaching to the incidents he relates, considered in themselves, but also because the details given, furnish a graphic picture of the whole character of similar efforts amongst these tribes of Africa, and illustrate, on the testimony of this intelligent and honoured Missionary, the "manner of entrance" which the word of truth finds among those portions of the human family, which seemed most deeply sunk in ignorance and brutishness, as well as the marvellous and blessed results attendant on its reception.

"The greater part of my life," said Mr. Moffat, "has been spent in the wilds of Africa, beyond that line of demarcation which separates the kingdom of darkness from the kingdom of light; in a situation where I could at any time take my stand and look to an interminable distance, and behold that distance covered with innumerable hearts on which the light of heaven had never dawned. The case is changed now. By means of the Scriptures—portions of the Scriptures, I ought to say—which have been translated and circulated among them, we are now beginning to see the Sun of Righteousness arising on long-neglected, long-degraded, long-trodden-down Africa.

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State of
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chuanas,
anterior to
Christian
Missions.

The change
wrought on
hundreds,
and on the
worst.

Their own
explana-
tion; "it
is the Book
talks to
us!"

"My object in standing up to address you at this time, is to state what the Scripture has done in those dark regions where my lot has been cast. In what state did the Missionaries find the Bechuanas, when they first went to that dark and benighted country? They found them Socialists of the first order;—they had no Bible; they had never heard of the word of God; they had never heard of a God; they were ignorant of the past, and of the future perfectly unconscious: such was the situation of thousands and tens of thousands who inhabit those regions, and I have passed through many tribes. I have conversed with many others who came from interior nations; and I never found, in all my inquiries with respect to their knowledge of Divine things, that they had one ray of light to give them any idea of a future state of being: nothing remained for them but dismal, dreary annihilation. But let me direct your attention to what has been accomplished among those people by means of the words of eternal life. Terrible and long was the night, and laborious the toil, before we saw the first-fruits of our labour—before we saw sinners yield obedience to that Jesus, of whom they long used to speak with the utmost contempt and scorn. Often did the natives tell us, "You talk about King Jesus—you talk about Jehovah; let us see the first Bechuana who will bow to that Jesus!" But the time is come when we can point not to one, but to hundreds, who have yielded obedience to our Lord Jesus Christ—who are now adorning the Gospel which they believe; who are living epistles, known and read of all the Heathen around, who wonder, admire, and hate the change. Yes, so great is the change that has taken place, that those who still stand aloof look on with amazement, to see the robber become honest—to see the unclean become chaste—to see the murderer become feeling—and to see individuals, who were once a terror to all around them, shedding tears of contrition and sorrow over the sins that they have committed.

"The nations around say, 'How comes this change?' A stranger, coming from the interior, met, at a little village, with some youths who had books in their hands. He wished to know what the things were that they looked at so earnestly. He examined the books; but he could not see as they could; and he said, 'What fools they were to talk to such a thing as that!' They said, 'We do not talk to the book; it is the book that is talking to us.' At the next village he met with two females, with children in their arms, sitting, and reading the Gospel of St. Luke, which had been translated, and printed by this Society. He again put the question: 'What things are these that you are turning over and over? What in the world is this that I see among the people? Is it food?' They said, 'No; it is the word of God.' 'Does it speak?' 'Yes,' was the reply; 'it speaks to the heart.' He shook his head, and went on his journey, to a Chief of a tribe; and he told him what he had seen. To his surprise, the children of the Chief came in, and a native, with books in their hands. He thought, What can be the meaning of this wonder? He said to the Chief, 'Pray, father, unravel my confused thoughts, and open these dark eyes of mine, if you can, for I cannot see. What is come over your

people? They look at things, and talk to things, that cannot talk again.' 'Ah,' said the Chief, 'I will explain it—I will unravel it to you.' The man sat down, and the Chief opened his lips in wisdom: he said, 'These are the books brought by the Teachers to instruct us.' The man said, 'Did the Teachers make them?' 'No,' said he: 'we thought at first that the Missionaries made them, but we found afterwards that these books were God's books.' 'How did you find that out?' 'Because we saw that they turned people upside down; they made people new; they separated between father and son, and mother and daughter. They made such a revolution among the people, that we were afraid we should all be made over again.' 'Do you believe this?' 'Yes.' 'And why?' 'Because I can't dance any more; I can't sing any more; I can't keep a harem: therefore I was afraid we should all be turned upside down. But I know the secret. There is my son: I see him, but he is not mine: he is dead to me through these books.'—'Why?' 'Because he is alive to God.'—But the astonished wanderer asked, 'Do they eat the books?' 'No; they eat them with the soul, not with the mouth: they digest them with the heart; they do not chew them with their teeth.'—'How is it,' said the man, 'that any thing external can produce such a change as you describe?' My friends, I ask you the same question: how could this change have been effected by the translation of the Gospel of St. Luke, if it had not been accompanied by the Spirit of God? I have known individuals to come hundreds of miles to obtain copies of St. Luke. Yes; they have come, and driven sheep before them, to obtain these copies. They did not intend to beg them, but to buy them. And could you have beheld with what gratitude and feeling they received these portions of God's word, you would be animated more and more to go on in the blessed work of preparing the word of God for these dark benighted nations. I have known families travel fifty or sixty miles, with their babes on their shoulders, to come and ask for the word of God. And why? Because they had acquired, at a distance, the knowledge of reading; and they had a feeling that they ought to buy this word, not to beg it. And I have seen them receive portions of St. Luke, and weep over them, and grasp them to their bosoms, and shed tears of thankfulness, till I have said to more than one, 'You will spoil your books with your tears.'

"Once an individual came to me to speak about his soul. (I merely give you this as one instance—I could give many.) I said to him, 'How did you become acquainted with this Jesus, seeing you live in a desert?' He said, 'I was wandering to such a place—a weary journey—and I sat down to rest myself by the side of a shepherd; and that shepherd was talking to something I could not understand. I asked what it was. He said, 'I am reading.' I inquired what the book was, and desired him to explain it to me. The shepherd said, 'I am too young in the doctrine of God to explain it to you; but I will tell you what I know. I have heard that this is the word of God: it was given to us to make our dark hearts light; to turn our foolishness into wisdom; and to tell us, that after we

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that the
Book is
divine;yet mightily,
only
through
the Spirit.The shep-
herd's nar-
rative, and
reasoning.

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have lived well here, we shall go to another world hereafter.’—‘Pray read to me that word,’ said this wild heathen. The shepherd complied, and read from the Gospel of St. Luke, about the shepherds to whom the heavenly hosts spake of the birth of Jesus. He heard how the shepherds left their flocks, and went to Bethlehem to see the Saviour; and he went home, thinking how great that Saviour must be, that could induce shepherds to leave their flocks to go to see Him. And why did the man reason thus? Because all that they value is their herds and flocks; a Bechuana will leave his wife and children, but not his flocks—they are more precious to him than every thing else; and therefore, if these shepherds left their flocks to go and see the Saviour, it was natural for him to conclude that that must be a great Saviour indeed. This man came to me to obtain the knowledge of reading, and returned home with the Gospel of Luke. Some time after, a person, to whom this individual was indebted, went to him, and said, ‘Friend, pay me what thou owest.’ He replied, ‘I have not wherewith to pay you.’ He said, ‘You have got a Gospel of Luke; give me that, and I will care nothing about my sheep that you owe me: You promised me a fat sheep; but give me your Gospel of Luke, and I will say no more.’ He replied, ‘No, I will never part with the Gospel of Luke: it was that Gospel that led my soul to the spot where the Infant Saviour lay.’

The Bible
a discerner
of the
thoughts of
the heart.

“In one of my journeys in a village, I met a young man and a number of women: he was exhorting them to be faithful and zealous, and diligent in reading the Scriptures. He said to me, ‘I would like to ask you one question: and it is one that has made us talk a great deal. But you have so much wisdom, that I am ashamed to ask you.’ ‘What is it?’ said I. At last he said: ‘Did those holy men, who wrote the word of God, know that there were Bechuanas in the world?’ My reply was, that certainly the word of God was intended for all men: ‘but what is your opinion?’ said I. He said, ‘I think they did; because the word of God describes every sin that the wicked Bechuanas have in their hearts; you know that they are the most wicked people in the world, and it is all described in that book; so that those who are unconverted do not like to hear us read, because they say that we are turning their hearts inside out.’

“Yes, the Bechuanas were certainly degraded, ignorant, brutal: but let us look now at what the Gospel has accomplished among that people, who were truly once ‘not a people.’ Instead of the festive dance and the obscene song, the shout of revelry over slaughtered mothers and slaughtered infants, you may now hear the songs of Zion sung in a strange land—in heathen hamlets, that never before heard any thing but the sounds of war and of obscene mirth. There you may see the father of the family take portions of the word of God, and his hymn-book, and sit and read, and sing the praises of Jehovah, and then kneel at his family altar: and there are all the feelings which, as some will have it, are not to be found in African hearts. But I know African hearts and African heads; and I know that there are materials there that only want working, to make

Africa
shall again
produce
her Chris-
tian ora-
tors and
martyrs.

the African head equal to the head of the European. The soil is as good as the soil of the human heart in any country; and, if we pursue our work, Africa shall yet again become what she once was, when she sent forth her Orators, her Generals, and her Nobles; aye, and her Bishops to the Church, and her Martyrs to the flames.

"We have heard of mistakes in translations. With respect to the translation of Luke made by myself, it contains many more imperfections than there are in the Vulgate; and yet I know that that Gospel of Luke has been the means of leading many a wanderer to the fold of God. There are many now ready to bear testimony that it was through hearing that Gospel read or repeated—for many there are who can repeat it nearly from one end to the other—that they were thereby led to the knowledge of the Saviour, and the enjoyment of His salvation; and so anxious were they to obtain it, that they came hundreds of miles, on oxen, or on foot, and driving sheep; and, as they have not much money, they have offered sheep, and mantles, and even their spears, for books. It is said that spears shall be turned into pruning-hooks; and here the figurative language of the prophecy is in some measure fulfilled: these books are as ploughshares, breaking up the fallow-ground of heathenism, and as pruning-hooks doing the work of husbandry; and this desire for the word of God is a healthful sign that Africa shall soon stretch forth her hands unto God.

"Once more:—On entering a house to attend a sick child; for a Missionary there must be a doctor too: he must indeed turn his hand to every trade, and help himself—if he does not, woe be to him, for there is none to help him! And therefore you will find him, for weeks together, working, perhaps, at the anvil, sometimes digging, sometimes making mortar, sometimes building walls, sometimes tinkering—any thing and every thing that you can mention. But to return: On entering a house to visit a sick baby, I said to the mother, who was weeping, 'My child'—(for so we speak—she was a convert)—'what aileth thee? Is the baby still ill?' 'No, no,' she replied, with a heavy sigh.—'Why do you weep then?' 'Oh, my mother!' was her reply.—'Which? your mother-in-law?' 'No, not my mother-in-law; my own dear mother who bore me!' and she paused and sobbed, as if her very heart would burst through her bosom. I said, 'What is the matter with your mother?' Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, 'My mother' (who was still in her native district, from whence this daughter had been brought captive)—'my mother will never see this book! my mother will never hear the glad tidings of this book!' and sighing and sobbing again, she looked to Heaven, and breathed a prayer. It was, 'My mother, my mother! she will never hear that glad sound that I have heard! the light that shone on me will never shine on her! she will never taste that love of the Saviour that I have tasted!'—Oh, could you have witnessed that sable daughter of Africa weeping for a far-distant mother, and looking heavenward and saying, 'My mother—my mother!'"

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The Se-
chuana
version of
St. Luke
imperfect;

but that
Gospel
alone,
blessed to
numbers.

The con-
vert's tears
for those
who shared
not the
light.

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Emancipa-
tion of
slaves at
the Cape.

The account which Mr. Moffat gave of the extent to which this language is probably understood in the heart of South Africa, and of the willingness of the people to receive Christian instruction, tended to invest this translation of the Scriptures with a more than ordinary degree of interest; and the Society were happy that it had been undertaken by one, who showed so much discretion and zeal in the prosecution of his task.

Interesting intelligence had been now received from the Rev. Dr. Philip and others at the Cape, as to the pleasing results which followed from the act of Emancipation, which did not come into full effect in that colony till Dec. 1839. Referring to that event Dr. Philip wrote:—

“You will be glad to hear that the 1st of December, the day on which the apprentices in the colony were liberated, has passed over in a manner that reflects the highest credit on the apprentices themselves. Being in the interior of the colony on the 1st of December, and having occasion to visit different parts of it, and to hear of their conduct in the different places through which I passed, I had the best opportunities of knowing the actual state of things in relation to them, and I met with no instance in which there was any ground for censure.”

The slaves in the colony partook in common with those of the West Indies, in the gift of the New Testament and Psalms, on occasion of their emancipation.

Communications of a very gratifying kind were also received from South Africa, in the years 1841-42. The blessings of civilization, and the better blessing of the Gospel of Christ, seemed to be rapidly extending among the native tribes, both within the limits of the colony of the Cape, and far beyond. Supplies of the Sechuana Testament and Psalms, printed in this country, under the superintendence of the Rev. R. Moffat, reached their destination, and spread joy and delight among the sons of the desert. It may be said, in the beautiful language of the prophet, “the wilderness and the solitary place was glad for them, and the desert rejoiced and blossomed as the rose.”

One of the Missionaries on the spot, writes:—

“It is with great pleasure I can now inform you, that the 500 copies of the Sechuana New Testament, consigned to the Rev. D. Livingstone, were brought to this station by him in safety and good order. Immediately on the boxes being taken down from the waggon, a distribution was made, by assigning 50, 60, or 80 copies to the other stations where there are Bechuana readers.

Arrival of
Rev. D. Li-
vingstone
at Latta-
koo, with
Sechuana
New Tes-
taments.

"When it became known that the 'books' had arrived, great satisfaction was evinced by the natives, and applications for copies were made with urgency, some offering payment, others promising to do so when able at some future time. Some who were not well able to read, and others resolving to learn to read, applied also for copies. We believe it is not wise to let any have books gratis who are able to pay; hence we urge all who can to do so. To the really poor, and to children in the school, we give without expecting any return. We have no instruction on the subject, but charge three shillings, and purpose to remit the sum raised to England hereafter. Most of the payment will be made in sheep or goats, and we must arrange these matters in the best way we can. Some families have one, others two, others three, and some four copies, and parents and children read together."

Mr. Moffat quitted England in 1843, to resume his Missionary labours among the Bechuana tribes. He took with him 2000 Testaments and Psalms in the Sechuana language.

In 1844, the Rev. Barnabas Shaw, a valuable Missionary of the Wesleyan Society, when about to return to his labours in South Africa, on receiving a grant of Bibles and Testaments to carry out with him, gave the following pleasing illustration of the value attached to the Scriptures by some of the natives:—

"The children of the desert desire this word more than gold, and find it sweeter to them than the honey from the clefts of the rocks. Almost twenty years ago, when the Sacred Scriptures were exceedingly scarce in the land, two little girls went from my station in Namaqualand to visit a tribe on the borders of the Bushmanland. They carried their Testaments with them, and read among the people. The natives were so interested with what they heard, that they allowed the two children but little time for rest. Day and night they were under the necessity of reading out of the 'Great Word,' by which several persons of that tribe were brought under the sound of the Gospel. Thus, 'out of the mouths of babes and sucklings He has perfected praise.'"

Considerable supplies of English and Dutch Scriptures continued to be sent to the Cape: 2000 copies were forwarded in 1841, but before the year had passed, they were found quite insufficient to meet the demand. Many of these were required in connection with the labours of the Rev. Dr. Adamson, of the Scotch Presbyterian Church; 600 copies were placed at his disposal for distribution among the coloured population, who had been formerly slaves. Some also were called for by the Missionaries of the United Brethren at the Colony of the Cape.

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Mr. Moffat.Scriptures
for Euro-
pean set-
tlers at the
Cape.

AFRICA. In 1842, renewed and earnest applications were received from South Africa, for the Scriptures. Dr. Philip, of Cape Town, wrote:—

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“We are suffering something like a famine of the word of God. The New Testament, in Dutch, is frequently called for, and it is quite painful to witness the disappointment experienced.

“We have been without a single Dutch Testament for three months, and we could have disposed of 500 since our shelves were empty. The reading population among the poor and coloured classes is daily increasing. There is no part of the world in which the freedom of the coloured race has wrought better than it has done here: you look in vain even for the traces of a state of slavery among them, and no more requires to be said in favour of the beneficial effects of its abolition: and to the liberal supply of the Scriptures furnished us, we owe much of the blessedness of this precious state of things.”

Letters of
Dr. Philip,
and Mr.
Read.

Mr. Read, Sen., of the Kat River Mission, testifies to the grateful manner in which the Scriptures were received:—

Demand
for English
and Dutch
Scriptures.

“They were, indeed, very acceptable. We had not a Dutch Bible left, nor scarcely a Dutch or English Testament, for our numerous schools, where there is a great demand, we having scarcely any other books, especially of the Dutch, for their use. We have twenty-nine day-schools connected with this station, besides as many Sunday-schools for adults as well as children; and it is most pleasing to go into these schools, and hear the children of Hottentots, Fingoes, Caffres, Tambookies, Bushmen, and not a few of those of the late apprentices, here and there read from the Holy Scriptures the wonderful works of God.”

A new Auxiliary was formed at Theopolis, a Missionary Station in South Africa, which may deserve a passing notice, from its singular character and constitution. The Committee was composed altogether of Christians, members of the Native Church,—Hottentots, Basootas, Fingoes, and a Malagash. There were six Collectors, most of them Hottentots, with as many districts.

Grant for
the entire
Bible in
the Caffre
language.

The paper requisite for printing 3000 copies of the Caffre New Testament, was this year granted to the Wesleyan Missionary Society; and the Directors of that Society, having brought under the notice of the Bible Society the translation of the entire Bible into the language of Caffraria, a grant of £1000 was made to cover, in part, the expenses incurred in effecting this translation. On that occasion the Rev. W. Boyce, one of the translators, furnished a very interesting

account of the country and language of Caffraria, and of the numbers, consisting of at least five or six thousand, capable of reading the word of God.

Notwithstanding the extent to which the Society's liberality had been exercised in behalf of South Africa, in which some of the aboriginal tribes, as we have seen, had their share, appeals continued to be sent, more immediately referring to the Colonists and Missionary Schools, among whom the European languages, especially the English and Dutch, are spoken.

Dr. Philip, referring to a grant of 200 Dutch Bibles and 2000 English and Dutch Sacred Scriptures, the advice of which had just reached him, wrote,—

"I hope they will arrive ere long. The demand has become great; and the disappointment of many Missionaries at receiving so few copies when the last supply arrived, has induced several of them to write direct to the Society in London, hoping that they will not only receive those commissioned for the money sent home, but also grants for their schools without payment. . . . You are aware that Mission Schools have been established among us for several years; but previous to the Emancipation, little was done among the slaves, so that few of them could then read. Since that period great progress has been made in that branch of education, and as the pupils advance, larger books are required; and as Bibles and Testaments are more expensive than spelling-books, the people find it difficult to raise the money to purchase them; and it is a great pity they should be without them in the present day; the knowledge of the Bible is the only security we have as to the fruit of our Missions. The Missionaries feel this state of things, and they are anxious to have the field sown with good seed before the enemy, who is threatening us, have time to sow his tares. If the Society can supply the schools as they require, it will be a great favour conferred upon South Africa. I should think that 10,000 copies of the Scriptures, two-thirds Dutch and one-third English, would soon be distributed in this way. . . . In addition to the Scriptures required for schools, there is an increasing demand for Bibles and Testaments from such as have left school; and this should by all means be encouraged."

Similar appeals were made by the Rev. Dr. Adamson of the Scotch Church, the Rev. G. W. Stegmann, Lutheran Minister, Rev. T. L. Hodgson, Wesleyan Minister, and several other parties.

On a careful review of the subject thus brought before them, and taking into account the extent and rising import-

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Grant soli-
cited for
Mission
Schools.

AFRICA. ance of the Colony, and of the numerous Missionary stations stretching far beyond its limits, the Directors of the Society came to the conclusion, that it was desirable to send out some one, in whom they had confidence, to confer with the many excellent friends on the spot; and, in concert with them, to take measures for organizing and extending the Society's work in that interesting quarter of the globe. Mr. T. J. Bourne, one of the Society's valuable domestic agents, whose long experience of the working of the Society, both at home and in the West Indies, added to his personal qualifications, seemed to render him peculiarly fitted for such a mission, was invited to undertake it. Mr. Bourne, after due deliberation, cheerfully yielded to the proposal, and in the beginning of the year 1846, proceeded on his voyage to the Cape, entrusted with 20,000 copies of the Dutch and English Scriptures, and empowered to send for more.

As soon as Mr. Bourne arrived at the Cape, he put himself in communication with the Society's principal correspondents, and other influential persons in the Colony; and with much zeal, diligence, and perseverance, addressed himself to the important task assigned him. Some difficulties and discouragements awaited him in consequence of the Caffre war, which at that time was raging on the frontier, and extending some of its evils far into the Colony; but, on the whole, his mission was very prosperous. He was everywhere received with much cordiality, and he succeeded in placing the Scriptures, to a large amount, in the numerous smaller places visited by him, as well as in the principal towns of the Colony. His correspondence, which was kept up during his journeyings, shows that he was in labours most abundant, and bears witness to the interest which his visit excited.*

Mr. Bourne's mission to the Cape was brought to a close in the summer of 1847. The Report, which Mr. Bourne laid before the Committee on his return home, embraced a variety of interesting particulars, relative to his reception in the Colony, the state in which he found the inhabitants, and the results of his Mission.

Mr. Bourne's attention had been particularly directed to the

* For copious extracts, see Report for 1848.

Mission of
Mr. T. J.
Bourne to
the Cape.

Report
given by
Mr. Bourne
on his
return.

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Dutch settlers scattered throughout the Colony. Concerning these he remarks,—

“It is evident that in a country, where the distance from the town often renders it impossible to visit the house of God above four or five times in the year,—as on sacramental occasions, when the whole family will travel in a waggon, perhaps two or three days’ journey,—the possession of the word of Life is essential to the maintenance of religion and the nurture of a devotional spirit, in the absence of the religious instruction of the pastor, and the ministrations of the sanctuary.

“The low price at which the sacred treasure was offered, added to the large print and neat binding, greatly facilitated the object in view—the placing of the Bible in every hand. So cheap, indeed, were the books deemed by the Dutch people, and so greatly were they desired, that the 250 Dutch Bibles, sold for four shillings each, would probably have realised double that sum by public auction, as one copy sold by me to a Boor in the country for four shillings, was shortly after sold, with his effects, (as he had been removed by death soon after its purchase,) for eight shillings and ninepence.

“The great paucity of religious books in the country districts rendered this distribution additionally important; for there are few of the Dutch farmers whose library exceeds three or four volumes; while of the family Bibles imported from Holland,—many of them in the old character, and altogether too bulky for general use, as well as too expensive,—it has been no uncommon thing to give three, four, six, and even eight guineas a copy; and there are very few Dutch houses, in which one of these family Bibles may not be found.”

During Mr. Bourne’s visit, the two important Auxiliaries, that at Cape Town and that at Graham’s Town, were re-organized; and a new one was formed at Port Elizabeth. Eleven Branches also were formed, and twenty-one Associations.

Within ten months and a half, there passed through his hands to the several Auxiliaries, Branches, and Associations, to schools and to private individuals, 29,269 copies of the Sacred Scriptures. Of these, 23,601 were sold, and the remainder issued in grants to schools and individuals, and to the inhabitants of farms and villages stripped and ruined by the Caffre war.

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The rich
boon, of a
cheap
Bible.Auxiliaries
formed.

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South
African
Auxiliary
re-or-
ganized.

During his sojourn in South Africa, Mr. Bourne visited almost every town and village within the Colony, and two Mission stations in Caffreland. He also saw and inspected numerous schools, Mission settlements, convict stations and prisons; addressing, in the course of his tour, various schools and Missionary meetings, and frequently lecturing to considerable congregations on the Lord's day.

In addition to the large supplies of Scriptures mentioned above, the Committee were induced, on the recommendation of their Agent (after his return) to order nearly 10,000 more copies of the Dutch and English Scriptures, to be forwarded to different parts of the Colony.

The visit of Mr. Bourne gave occasion, as stated above, to the re-organization of the South African Bible Society. For a very considerable period, the Society had employed an Agency in South Africa, which had been the means of circulating the Sacred Scriptures to a large extent, both within the Colony and beyond its borders. At Cape Town, an Auxiliary had been formed more than twenty-five years before, and subsequently, as we have seen, Auxiliaries and Branch Associations had been established, at Graham's Town, and other places in the Eastern Province. Owing, however, to various causes, these Auxiliaries had fallen into a languishing condition, and it was found that the supplies received from the Parent Society were wholly inadequate to meet the rapidly-increasing wants of the population.

To meet this deficiency, and otherwise to promote the objects of the Society, the South African Auxiliary was, soon after Mr. Bourne's arrival, enlarged and re-organized. Steps were immediately taken to interest the several congregations at Cape Town, in the Society and its labours. Meetings were held by Mr. Bourne, assisted by members of the Committee, at Union Chapel, Trinity Church, the South African Missionary Chapel, the Wesleyan Chapels, St. Andrew's Church, the Dutch Reformed and Lutheran Churches, St. Stephen's Church and Barrack Street Mission Chapel, at all of which collections were made in aid of the funds; and in most cases, measures were adopted for permanently promoting the objects of the Society, by forming Congregational Associations, ap-

pointing weekly collectors, or such other means as were considered in each case practicable and expedient. As the result of these combined efforts, there were received during the year from these Associations upwards of £128, exclusive of annual subscriptions paid directly to the Treasurer.

It was devolved on Mr. Bourne to organize Branches and Associations throughout the Colony. After holding meetings at Rondebosch, Wynberg, and Symon's Town, and forming at each of these places a Ladies' Bible Association, he proceeded to make a tour of the Colony, visiting most of the principal towns and villages, as well as many of the Missionary stations, both in the Eastern and Western Provinces. He everywhere met with great hospitality and kindness, and succeeded in establishing numerous Branch Associations.

It was originally intended, that the Society formed in Cape Town should be the common centre of communication and supply to all the affiliated branches throughout the Colony; but after consulting with some friends of Bible circulation in the Eastern Province, it was considered advisable, that for the supply of that division of the Colony, two principal Auxiliaries should be formed, at Graham's Town, and Port Elizabeth, to hold direct communication with the Parent Society. This plan was accordingly adopted.

Since that time, these Auxiliaries, and the numerous Associations formed in connection with them, have continued their useful labours; subject, indeed, to various interruptions, chiefly those occasioned by the incursions of the border tribes, and the renewal of the Caffre war, which, for a time, well-nigh suspended communication with the interior, as well as with the regions beyond the Colony. It is, however, gratifying to find, that the work of printing and translating into the native languages, was less impeded than might have been expected.

In 1850, the Rev. W. Shaw, of Graham's Town, Superintendent of the Wesleyan Missionaries in South Africa, applied for and received a grant of 400 reams of paper, for the printing of another edition, of 5000 copies of the Caffre New Testament—the former one having been disposed of.

The Rev. Mr. Moffat, also, continued to receive occasional

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Branch
Associa-
tions.Continued
activity of
these.

AFRICA. grants of paper, to enable him to carry on his important undertaking, of providing the whole Bible in the Sechuana language, for the use of the Bechuana tribes, to the northward of the Orange River. A communication, received in 1851, from the Rev. Mr. Hughes, one of the Missionaries of the London Missionary Society, furnishes some interesting particulars relative to the dissemination of the word of God among the above tribes.

—
1804-54.

—
1850.

Progress of
translations in the
Sechuana
language.

“The first portion of Scripture,” he writes, “that appeared in the Sechuana dialect, which is that used by the Bechuanas, was St. Luke’s Gospel. This was translated by the Rev. Robert Moffat, and printed in Cape Town, under his superintendence, about twenty years ago. It had an extensive circulation, and was exceedingly useful in laying the foundation of Christianity among the natives.

“The next was a small octavo volume of Scripture Selections, arranged under the heads of Scripture History, Miracles, Doctrines, Prophecies, &c. Through the liberality of the Society of Friends, a large edition was printed, and it is still the school-book of the country. Perhaps 1000 copies of it are in use in the different schools.

“This was followed by the publication of the whole New Testament, with the Book of Psalms, in one volume. It was printed in London about ten years ago, under the immediate eye of the translator, the Rev. R. Moffat. From 1000 to 1500 copies may be in use among the Bechuanas; and it is to the British and Foreign Bible Society that they are indebted for so good and so large an edition.

“The last work is one lately published, containing the Book of Proverbs, Ecclesiastes, and Isaiah, of which about 200 copies may be in circulation at the present time. The whole of the Old Testament, however, has been translated, and may be expected ere long to be printed in the Sechuana language. Some thousands of Bechuanas’ hearts will leap with joy to see the happy day; God speed it! It may be added that the above has no reference to the Basutos, another tribe using a somewhat different dialect, in which the French Missionaries have translated and printed various portions of the Holy Scriptures.”

Letter of
Mr. Moffat.

The year 1854 found Mr. Moffat still employed in this important work. Some particulars relating to the progress of it are given in a letter, an extract from which may prove no unbefitting close to the notice we have taken of the interesting and arduous labours of this devoted fellow-helper, in the great cause of Bible translation and distribution.

The Scriptures, all in all, in Missionary effort.

“The longer I live,” writes Mr. Moffat, “the more powerfully is my mind impressed with the duty of every Missionary making way for the Bible, by getting the people, such as are in this country, taught to read.

“ ‘ Nothing like the Bible,’ says the new convert, burning with his first love, and ‘ Nothing but the Bible,’ responds the venerable Christian, bowing down like the full grain ready to be gathered. It has been frequently remarked, that as the children of God advance in old age, they stick closer and closer to the Bible, and the Bible only; and who can wonder who knows its value, or rather, that it cannot be valued ?

“ As two of our native teachers will go soon to two powerful tribes, at the request of their chiefs, I may see it my duty to visit the interior during the following winter, to see them settled, and also to see what can be done with tribes, among which the Transvaal Boers dare not show their faces.

“ I might mention here, that when the native chief Sechele passed this place on his homeward route, he took with him his five children, who had been given over to Mrs. Moffat and myself for their education, and who have been with us a full year and a-half. The progress they had made afforded the greatest satisfaction; and though we wished the two youngest to remain a little longer, he resolved to take all, that he might employ them all to keep and assist in schools among his people, being exceedingly anxious that they should be taught. On his return to this place, he called his children daily, and sat down with them to hear them read in the New Testament, &c. &c. He having, with reason, prided himself as being a good scholar, began to read verse about with his children, but finding their young tongues rather more fluent than his, he drew out, adding, ‘ My dear children, how happy I am to see that you are all such fine readers! Now, read yourselves, and I shall sit and look on.’ He purchased for each superior copies, and took a number with him for schools, promising to pay for them as soon as he was able.

“ One word more about our progress. The first volume of the Old Testament is nearly completed. Little more than the half of the 2nd of Kings remains to be printed; and if the covers arrive by the time the remaining sheets are being printed off, all will be in season, and they will soon be in the hands of the natives. Many are the inquiries made as to when it will be finished, and many wonder why it cannot be done with greater expedition. They know the pen and the press can be made to go pretty fast, but it will be some time before they are convinced that too much time and pains cannot be taken to ensure correctness in a book which is, in Sechuana phraseology, ‘ Molome oa Jehova (the mouth of Jehovah).’ In reference to our Mission here, we have much cause to be thankful and take encouragement.”

The South African Auxiliary at Cape Town held its Jubilee Meeting in conjunction with its usual anniversary; on which occasion the following interesting information was given :—

“ The amount remitted to the Parent Society, during the year, has been — Free Contributions, £200; for sale of Scriptures, £200; together, £400.

AFRICA.

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CHAP. I.
SOUTH
AFRICA.—
SECT. I.
Cape
Colony,
Caltraria,
&c.—
1804-51.—
1854.Sechele,
the native
chief, and
his chil-
dren.Jubilee
meetings
at the
Cape.

AFRICA. The total Issues of this Auxiliary, since its establishment in July 1846, are 29,756 volumes. These have been distributed chiefly within the Colony, but considerable supplies have been forwarded, either for sale or gratuitous distribution, to Caffraria, Natal, the Orange River Sovereignty, Griqualand, Namacqualand, Damaraland, and St. Helena.

— CHAP. I. SOUTH AFRICA. — SECT. I. Cape Colony, Caffraria, &c. — 1804-54. — 1854. “The total amount of sums remitted to the Parent Society, during the above period, is £2776 . 4s. 6d.

“The number of Bibles and Testaments issued for distribution in Cape Town, during the past year, is nearly 2000. This is exclusive of 263 Bibles and Testaments supplied to the Bible Union.”

Besides attending to its ordinary business, the Auxiliary had, at that time, under serious consideration, the practicability of adopting measures for promoting more extensively the translation, printing, and circulation of the Scriptures, in the Caffre, Sechuana, Zulu, Namacqua, Damara, and other native dialects.

The Graham's Town Auxiliary, which had suffered more than either of the Societies in South Africa, from the disturbances connected with the Caffre war, had now very much recovered itself, and furnished pleasing evidence of a revived state of activity. The remittances of the year amounted to nearly £130. Sermons were preached on behalf of the Jubilee Fund, and a public meeting held of an encouraging character. Three new Branches had been formed, in connection with this Auxiliary, during the year. Thus, after many clouds and storms, the bow of promise still rested, and continues to rest, on the Society's work in South Africa.

SECTION II.

MADAGASCAR.

1826—1854.

First Grant for the Malagasse Scriptures.—Success of the Mission Schools.—Malagasse New Testament completed.—Large circulation of the New Testament effected.—Clouded prospects of the Mission.—Christianity proscribed in the Island.—Persecution of Converts.—Martyrdom of Rafaravavy.—Arrival in this country of Malagasse Refugees.—Revision, in this country, of the Malagasse entire Bible, and large edition prepared, in prospect of better times.

WE now proceed to a separate review of the Society's operations, in favour of the important Island of Madagascar. The Missions carried forward there, have a deep interest to all Christian minds, both by reason of their first successes, and of their subsequent reverses and trials.

In 1826, a grant of 150 reams of paper was made for the printing of the Scriptures in the Malagasse language. In the following year, the New Testament was translated, and put under revision for printing; and the Old Testament was then immediately proceeded with.

Interesting communications were received a few years after from Madagascar, relating to the proficiency made by the native youths in learning to read, and also to the progress of the work of translating the Holy Scriptures.

Speaking of an examination of the natives in the Missionary Schools, a Missionary writes—"the senior classes were required, among other exercises, to write on slates from dictation, passages selected at the moment, and then to translate them forthwith into Malagasse. Many did this, and did it well. The English was also written down correctly, and did them great credit. These youths possess an extensive acquaintance with the Sacred Scriptures, both of the Old and

AFRICA.

CHAP. I.
SOUTH
AFRICA.SECT. II.
Madagas-
car.

1826-54.

AFRICA. New Testament; and this has been obtained by dint of persevering industry."

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CHAP. I.
SOUTH
AFRICA.

—
SECT. II.
Madagas-
car.

1826-54.

—
1833.

In a conference with a deputation of the London Missionary Society, upon the subject of the expenses incurred by the preparation of the Malagasse Bible, the Committee learnt that there were about 4,000,000 persons speaking the language; that the Missionaries had acquired a general knowledge of the language, and had reduced it to a grammatical form; and that a principal part of their employment, for eleven years, had been the translation of the Scriptures into the native tongue. In consequence of this representation, the sum of £1000 was voted, for the purpose of defraying the expenses incurred by the Missionaries in their undertaking.

Malagasse
New Tes-
tament
completed.

The printing of the Malagasse New Testament was completed in 1831, amid many troubles, occasioned by the political distractions of the country. This portion of the Sacred Volume was put into circulation, and pleasing instances were afforded of other efforts produced by the reading of it. The printing of the Old Testament was obliged to be suspended for a time, but was soon after renewed.

In 1833, the intelligence from the Island of Madagascar assumed a much more cheerful aspect, in consequence of which, the Society was encouraged to order to press, in this country, 5000 copies of the Psalms. It having been ascertained that about sixty reams more of paper were wanted, to finish the edition of the entire Bible in progress at Madagascar, these were granted, together with a sufficient quantity for a second edition of the New Testament, to consist of 5000 copies. The Society also engaged to defray the expenses attending the printing of this new edition of the Testament. This edition, afterwards increased to 10,000, was effected in this country, together with another edition of the Psalms, and 5000 of Genesis, Proverbs, and Isaiah, under the superintendence of the Rev. Mr. Jones, a Missionary from the island. It was the singular remark of the natives themselves at this time, that no portion of the word of God was so highly adapted, in thought and language, to their peculiar mental character and language, as the book of Psalms. The following are extracts of communications from Madagascar, received at that period:—

"We might at present distribute copies of the Scriptures and tracts to a much larger extent than we do, had we more ample means. You would be astonished at the number of applications made for them, which we are obliged to decline every day.

"Notwithstanding the difficulties we have had to encounter with our press in Madagascar, we printed an edition of 1500 of the Gospel of Luke in 1828, and in March 1830, we completed an edition of 3000 of the whole New Testament; and during its progress through the press, we printed separately, editions of Mark, 700 copies; of John, 1000 copies; of Galatians, with the Decalogue, 1000 copies; of Ephesians, 1000 copies; of Genesis and Exodus, to the 20th chapter inclusive, 1000.

"After this we printed the Old Testament, to the First Book of Samuel, 750 copies, and 50 copies extra for separate distribution; and the Book of Psalms was finished to the 115th Psalm, 3000 copies.

"We put in circulation the whole of the complete portions of Scripture above-named, and about 2000 copies of the New Testament. All these portions of the Holy Scriptures are very highly valued indeed by the native Christians; and the demand for them was so great, that the Rev. Mr. Freeman calculated, that not more than one in twenty who petitioned us for Testaments, was able to obtain a copy. The Testament is, however, to be found in almost every village in the interior, and at most of the military posts round the whole country. The great anxiety manifested by many hundreds of the natives towards Christianity in 1830, and subsequently, was, in a very great degree, the effect of the distribution of the Holy Scriptures. They were surprised at its contents; a spirit of inquiry was aroused; many crowded round our houses daily, carrying their Testaments, with passages turned down that they wished us to explain. The populace were thus awakened to inquiry; and many learned to read from their personal friends, or from scholars, in order that they might read the Testament. Family prayer was then commenced by the natives, and the Testament read by their own fireside; prayer meetings were established, ten in the town, and others out of it; and the Testament was read in nearly a hundred schools, extending eighty miles round the capital, which is the mission station. About 6000 new scholars have been put into the school: and very many voluntary learners learn to read in their own houses, and at the prayer meetings of the native believers."

And in a subsequent letter, Mr. Freeman remarks:—"The thirst for learning to read, at the present time, is not merely gratifying, it is suprising."

The prospects which were opening so brightly on Madagascar, were suddenly and mysteriously clouded. Within a year after the above letter was written, the door was closed against all Christian effort. The Government of the country interposed in the most peremptory manner, and utterly proscribed Chris-

AFRICA.

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CHAP. I.
SOUTH
AFRICA.

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SECT. II.
Madagas-
car.

1826-54.

1834.

Large edi-
tions of
parts of
Scriptures.

Anxiety of
the people
to read.

Family
prayer,
prayer-
meetings,
and
schools.

Clouded
prospects
of the Mis-
sion.

AFRICA. tianity. The party in power, who had been always favourable
 — to idolatry, and opposed to the improvements introduced by
 CHAP. I. the former King Radama, urged on this melancholy measure,
 SOUTH the and meeting with too ready a concurrence on the part of the
 AFRICA. reigning Queen, at length accomplished it; so that nothing in
 — connection with religion, foreign to the established usages of
 SECT. II. the country, and the customs of their ancestors, was permitted.
 Madagas- The immediate effects produced by the course adopted, are
 car. thus affectingly described by Mr. Freeman:—
 —
 1826-54.
 —
 1835.

Christi-
 anity pro-
 scribed,
 and the
 Scriptures
 interdicted.

“ At present, the scene around us is distressing. All public worship is forbidden; the copies of the Scriptures, the Testaments, the Psalters, the separate books, have been all collected by order of the Government, and delivered back to us, as things that the natives no more dare be in possession of, than concealed fire-arms, which is death by law. Our Tracts, Catechisms, and Hymns, have all shared the same fate. They passed under the inquisition of an idolatrous military tribunal, and could any have been found that neither mentioned Jehovah, nor Jesus, nor faith, nor obedience, nor heaven, nor hell, they would have been sanctioned, and permitted to remain with the people. But every thing we had published contained more or less of these offending terms, and the whole therefore have been condemned. The triumph of the Government is, that Christianity is now utterly abolished, and so effectually, that it can rise no more. They boast that their laws are unalterable.”

The entire
 Bible, in
 Malagasse,
 printed.

Yet, under this dark dispensation of Providence, and amidst these discouraging circumstances, there were some intimations that the “ mercies of the Lord had not clean gone for ever ” from this interesting but unhappy land. Though no native was allowed to work at the press, nor at any thing involving Christianity, the Missionaries themselves succeeded in bringing to a close the printing of the Old Testament, so that the entire Bible now exists in the language of the country. Portions of it had been widely circulated and read before these enactments took place; and though the volume was wrenched from the hands of the natives, its contents were lodged, it is believed, in the memories and the hearts of many: there by the grace of God, the seed was left to germinate. The Society, “ against hope, believing in hope,” did not think proper, in consequence of the above communications, to suspend the printing of the Malagasse Scriptures in this country. The editions already mentioned were completed, viz. 10,000 New Testaments, 5000 Psalms, and

5000 each of Genesis, Proverbs, Ecclesiastes, and Isaiah, in one volume.

The intelligence received during the year 1837, respecting Madagascar, was of the most affecting nature. The determination of the Queen and her Government to suppress Christianity still continued, and had assumed a more active and fearful form. Many of the native Christians had been called to suffer imprisonment, loss of liberty, and confiscation of property; and one of them, named Rafaravavy, an early female convert, was honoured to obtain the crown of martyrdom. It is said, that the history of this persecution was unstained by the record of a single instance of apostacy; that God so upheld the faith and patience of His servants in the hour of trial, and so sustained them by the consolations of the Sacred Volume, that they looked at terrors without dismay, and emulated the examples of the confessors and martyrs of primitive ages.

We cannot refrain from giving brief extracts relating to the martyrdom of the Christian female above alluded to. Her death was so immediately connected with her fidelity in seeking to preserve the Scriptures, that on this special ground, in addition to its own unspeakable value as evincing the power of religion, her martyrdom seems to claim notice, in the pages of this history. It will be observed, that it was the discovery of the proscribed "books" near her dwelling, which finally provoked the ruthless Queen of the Island to determine on her death. After referring to the spirit of holy resignation, of Christian forgiveness, and of concern alone for the spiritual state of others, so eminently displayed by Rafaravavy, in the prospect of death, Mr. Johns's narrative of her last hours thus proceeds:—

"On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm and perfectly composed; and was put to death by spearing, on the 14th of August 1837. She had said repeatedly by letter to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many even of the old people remarked,

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CHAP. I.
SOUTH
AFRICA.

—
SECT. II.
Madagas-
car.

1826-54.

—
1837.

Persecu-
tion of na-
tive con-
verts.

Martyr-
dom of
Rafara-
vavy.

Her cheer-
ful forti-
tude.

AFRICA.

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CHAP. I.
SOUTH
AFRICA.

—
SECT. II.
Madagas-
car.

—
1826-54.

—
1840.

Her endu-
rance, the
simple re-
sult of
Christian
fidelity.

they had never seen any one so ‘stubborn’ as Rafaravavy, for although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers, and to the crowd that followed her, for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray, and to exhort all around her to believe in Jesus Christ, even till the executioner’s spear, thrust through her body, deprived her of the power of utterance.

“Never,” remarks Mr. Baker, “did a Christian martyr in the annals of the Church, suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of stubbornness. The people generally regarded her as stubborn, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the Gospels and Epistles; and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If ‘the blood of the martyrs is the seed of the Church,’ we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel.”

Arrival, in
this
country, of
Malagasse
refugees.

In the course of the year 1840, six Christian refugees from the island of Madagascar, driven out by the storm of persecution raging against them, arrived in this country. Four of them presented themselves one day at a meeting of the Committee of the Society, to offer, on behalf of themselves and their countrymen, their grateful acknowledgments to the Society, for the aid afforded in supplying them, in their own language, with the word of God, then the only outward support and solace of those who, bereft of their Missionaries, were left alone in their conflicts with ignorance and bigotry, and cruel oppression. These interesting strangers also preferred a request, that the New Testament might be printed for them in a smaller and more portable form, than that in use at that time among their countrymen. On their representation, the Committee had much pleasure in ordering 1000 copies of the New Testament, and 1000 of Luke and the Acts, in the form desired. A small grant of English Scriptures was also made to these Malagasse refugees, for their personal use.

A revision of the entire Bible in Malagasse was, in 1848, entered upon in this country, at the expense of the Society, by the Rev. Messrs. Freeman and Griffiths, formerly Missionaries at Madagascar; in the hope that the day might not be very distant, when the hand of persecution should be withdrawn, and a people, made ready of the Lord, should crave to be largely replenished with the treasure so long withheld from them. This measure was adopted, on the recommendation of the Directors of the London Missionary Society.

About this time affecting accounts reached this country, of the persecutions which the Madagascar Christians were still exposed to, and their efforts, amidst all their sufferings, to advance their own moral and spiritual improvement. Little more was heard of Madagascar, for the next two or three years. In 1852, 3000 copies of the Malagasse Scriptures were forwarded to the Mauritius, for the benefit of the Malagasse Christians in that Colony, and to be there in readiness for any openings that might present themselves, for their distribution in the Island of Madagascar. In the mean time, the revision of the Malagasse Scriptures was brought to a close, though Mr. Freeman, the principal translator and revisor, did not live to see it completed. This work has been since put to press, under the further revision of Mr. Griffiths, retained for this purpose at the charge of the Society, and is still proceeding. The version is also subjected to the careful superintendence of the Rev. T. W. Meller. The Society was encouraged to take this step, in consequence of certain political changes which had taken place in Madagascar, which awakened a sanguine hope of the early re-establishment of the mission in that Island. These hopes, however, have hitherto met with but a very partial accomplishment.

AFRICA.

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CHAP. I.
SOUTH
AFRICA.—
SECT. II.
Madagas-
car.—
1826-54.
—
1854.Revision
of the
Malagasse
Bible in
this
country;and large
editions, in
hope of the
future.

AFRICA.

CHAPTER II.

WEST AFRICA.

1804—1854.

First Grant of Scriptures to Sierra Leone.—Auxiliary formed there.—Scriptures for Tribes on the Gambia.—Version of St. Matthew in Mandingo.—Arabic Scriptures for the Niger Expedition.—Versions of St. Matthew and St. John in the Accra or Gà dialect.—Grants to the German Mission on the Gold Coast.—Evident moral effect of the spread of the Scriptures.—Versions in the Isubu and Yorubu dialects.—Version in the Gà dialect.—Importance of these Efforts in West Africa.

AFRICA. THE first grant, by the Society, of Scriptures to Western
 CHAP. II. Africa, was in 1808, when 300 Testaments were despatched
 WEST to Sierra Leone and Goree; but no particular circumstances
 AFRICA. are mentioned as leading to it, or resulting from it. It was
 — made in connection with grants to many other stations in dif-
 1804-54. ferent parts of the world.

Sierra
 Leone.
 1808.

The work of introducing the Scriptures, as might be expected, owing to the circumstances of the natives, proceeded but slowly in this part of the Continent. An instance has already been adduced, of the unwillingness of certain of the native Africans to part with copies of the Arabic Bibles, which they had become possessed of, in consequence of the shipwreck of a Missionary; and a few other facts might be brought forward, to show that African chiefs and others, did not object to receive the Sacred Scriptures in the language of the Koran. One chief or king is mentioned, who, when visited by a Missionary, was found with about twenty Mahomedans, sitting to-

gether in deep conversation, and an aged Mahomedan teacher in the midst of them reading the Bible. The king afterwards begged for a Bible for himself, which he received with great thankfulness, and said, "When I come home, I shall read this book to all my people;" but the issue is unknown.

In 1815, a version of the Gospel of St. Matthew into the language of the Bulloms, a numerous people on the western coast of Africa, was transmitted from Sierra Leone, and no time was lost in committing it to the press. It was the work of the Rev. G. R. Nylander, a distinguished labourer in the service of the Church Missionary Society.

In 1816, an Auxiliary Bible Society for the Peninsula of Sierra Leone, and the British Settlements and Establishments on the western coast of Africa, was formed under the presidency of His Excellency C. McCarthy, Governor; and remittances from this new African Auxiliary were received in the course of the year, amounting to £211. 16s. 8d.

An interesting letter was received, in 1816, from the Rev. E. Bickersteth, at that time at Sierra Leone, giving an account of the efforts then going on among the natives.

"Wherever I have had an opportunity," writes Mr. Bickersteth, "of conversing with the Mandingoes, who understand Arabic, I have found them very desirous to receive Arabic books.

"Monge Fernandez, who is the Headman at Bramia, and has many other towns, and considerable power and influence among the Susoos, assured me, he should be very glad to receive Arabic Bibles, and would take care to distribute them where they would be read.

"The Headman of Kapparoo, a large native town near the Isles de Loss, teaches Arabic, and I gave him an Arabic Bible. Having first read the commandments to him, and pressed upon him the importance of reading that book, and observing its precepts, as the only way to bring us to the knowledge of God, I perceived that he gratefully accepted the Bible.

"I went with our excellent Missionary, Mr. Nylander, to Madinia, a native town belonging to Dalla Modu, on the Bullom shore, and presented to him an Arabic Bible, with which he seemed highly gratified. His Mahomedan Priest was called in, and began to read it. After worship in their Mosque, at which between sixty and seventy men attended, Dalla Modu produced the Arabic Bible before his people, and handed it about among them. He then addressed me through his interpreter, and spoke at some length to me. The substance of his address was, that I had done him a great favour in bringing him that good book,

AFRICA.

CHAP. II.

WEST
AFRICA.

1804-54.

1815.

Version
of St.
Matthew
in the
Bullom
dialect.Auxiliary
Society at
Sierra
Leone.Letter of
the Rev. E.
Bicker-
steth.

AFRICA.

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CHAP. II.

WEST

AFRICA.

—
1804-54.—
1819.

which they were glad to have. I told him I was obliged by his favourable acceptance of that book. It contained the Law, the Psalms, the Prophets, and the Gospels; and to their belief and practice of that book, Englishmen owed all their happiness. I hoped, therefore, that they would read it; and it was my prayer to God to bless them in doing so."

It may be interesting here to state, that a contribution in gold dust, amounting in pecuniary value to £103.14s. 7d., was, in 1818, transmitted from the Officers of the African Company on the Gold Coast, to promote the objects of the Society.

For many following years, the Society's proceedings in Western Africa contributed but little matter for history. The Auxiliary at Sierra Leone continued quietly to pursue its course, administering, as opportunity offered, to the wants that came within its sphere of influence, which was chiefly restricted to the liberated Africans. Many of these were awakened to a sense of their duty and privilege as a free people, and were brought to walk in the light of the Gospel; and thus gradually was the foundation laid for that happy state of things, which after a time developed itself, when these poor Africans, rescued from slavery, and trained in the principles of the Bible, became qualified and prepared, when a way was opened in Providence, to carry the glad news of the Gospel far and wide among the native tribes, from which they had been originally taken.

Soon after the year 1830, the Missionaries of the Wesleyan Society obtained a footing on the shores of Western Africa, and from that time they became recipients of the Society's bounty, and fellow-labourers with the friends at Sierra Leone, in attempts to diffuse the light of Bible truth amidst the dark tribes of Africa. In 1834, the Rev. Mr. Fox, Wesleyan Missionary in the island of St. Mary's, on the river Gambia, and the Rev. T. Dove, of Macarthy Island, also a Wesleyan Missionary, received supplies of the Holy Scriptures, and found henceforward a place among the Society's valued correspondents.

1834.
Scriptures
for tribes
on the
Gambia.

About this time, also, the Auxiliary at Sierra Leone showed symptoms of a revival. The issues of Bibles and Testaments increased, and the liberated Africans in the schools, who could read, were earnestly aspiring to the privilege of possessing a Bible or a Testament, for which they cheerfully paid the reduced price.

The letters of the above-named Missionaries frequently contain interesting notices, relating to the distribution of the Sacred Scriptures. In 1836, the Rev. Mr. Fox writes:—

“I am happy to say that I have, during the past two years, distributed many copies of the Arabic Scriptures in this neighbourhood, principally to Mahomedan priests; several of whom gladly paid for them, and others stripped off their best charm or amulet, and most willingly presented it in exchange for a copy of the word of God. I have lately had several Moors calling at the Mission House, inquiring for copies of the Scriptures in Arabic; two or three of them were from the Karta country.”

The Rev. Mr. Dove, of Macarthy Island, after speaking of the pleasure he felt, when sailing up and down the river Gambia, at observing how the African sailors hailed the sacred hour of prayer and praise, adds:—

“There is evidently a great and glorious work going on among many of the African boys, who work the merchants' vessels on the river Gambia.

“Their thirst for religious knowledge is intense and ardent; there is a holy emulation among them to read the Holy Scriptures and useful books. They often, on their arrival at this place, apply to me for books. On asking them, what kind of books they require, their reply is, about God who so loved the world that he gave his only-begotten Son, &c. The spirit of enterprise is, in this quarter at least, evidently going out of the Mahomedan system. Their opposition to the course of our common Christianity has, in some measure, abated, and a spirit of despondency has come over the minds of the Bushereens, and the Gospel of God our Saviour is silently winning its way in this part of Western Africa.”

A commencement was now made in the translation of the Scriptures into the Mandingo language, spoken to some extent in that part of Africa: 500 copies of the Gospel according to St. Matthew were printed in this country, under the superintendence of the Rev. Mr. Macbrair, a Wesleyan Missionary from that quarter, and placed at the disposal of the Wesleyan Missionary Society.

A translation of the three other Gospels was made and presented to the Society, but the printing of them has not yet been called for.

As an evidence that the Sierra Leone Auxiliary was, in the midst of many trials and disappointments, not without encouragement, may be adduced the pleasing fact, that its public meeting in 1840 was attended by about 2000 natives; and as

AFRICA.

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CHAP. II.

WEST

AFRICA.

—

1804-54.

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1836.

Scriptures
read on the
Gambia.

Version of
St. Mat-
thew in
Mandingo.

Public
meeting of
natives at
Sierra
Leone.

AFRICA. an admonition as well as encouragement, may be quoted the
 CHAP. II. words of a dying African, who had learnt to appreciate the
 WEST unsearchable riches of the Book of Life :—
 AFRICA.

— He said, when a Missionary visited him in his last hours : “What a
 1804-54. pity it is, what a sin it is, that you have had that heavenly bread (mean-
 — ing the Scriptures) so long, and kept it for yourselves, not giving
 1840. even one crumb to the poor heathen! There are so many millions
 starving, and you have so much bread from heaven : be sure you would
 not have less, were you to give away. The more you give, the more you
 have ; for the book leads to a fountain, even Jesus Christ, out of which
 thousands after thousands may be helped. ‘He is the same yesterday,
 to-day, and for ever.’”

Supply of It may be here mentioned, that the Society did not fail to
 Arabic make a grant of Arabic and other Scriptures for the use of the
 Scriptures unfortunate Niger expedition of 1840, which so much excited
 to the the warm hopes of the friends of humanity,—hopes, alas!
 Niger doomed to be disappointed.
 Expedition.

Grant of
 Scriptures
 to the
 Ashan-
 tees.

During the same year, considerable interest was awakened
 in this country on behalf of the tribe of the Ashantees. A con-
 vert of African descent, the Rev. Mr. Freeman, pleaded their
 cause with the Society, and received a grant of Bibles and Tes-
 taments for distribution among them. In the following year,
 the Society had the pleasure of making a grant to a new Mis-
 sion station, then lately established at Fernando Po, in connec-
 tion with the Baptist Missionary Society.

A very interesting experiment was now (1842) in progress, to
 introduce the Gospel among the numerous tribes on the west-
 ern coast of Africa, and in the interior, by means of converted
 Negroes from the West Indies, either natives of Africa, or of
 African origin. Some of this description, in Jamaica—men of
 approved character and of Christian experience—cheerfully
 offered themselves, with their wives and families, to this
 honourable work ; willing to quit the growing comforts of their
 emancipated state, and hazard all things for the sake of their
 benighted brethren—“their kinsmen according to the flesh.”
 The Baptist Missionaries and their congregations took a prom-
 inent part in this enterprise of Christian zeal and love. The
 Baptist Society established the above station at Fernando Po,
 whence, as from a centre, it was hoped the rays of Gospel
 light might spread through many a region of darkness. Here,

Mission at
 Fernando
 Po.

also, an institution was founded for the education of the children of native chiefs, and other measures of evangelization adopted.

The Church Missionary Society also sent an agent, Mr. W. Thompson, on a mission to the interior, north-eastward of Sierra Leone, who took with him a supply of Arabic Scriptures. The chief of the Foulahs, who is at the head of the extensive and powerful Foulah tribes, showed much willingness to read and study the Sacred Scriptures. Many others of the chiefs, also, expressed themselves desirous of obtaining copies even at full price. Thus a spirit of inquiry was awakened, which happily was not suffered wholly to sleep and die.

In 1843, the Rev. Mr. Hanson, a native of Africa, who had been then admitted by the Bishop of London into priest's orders, was introduced to the Society by the Board of the American Bible Society. Under the auspices of that Society, he had translated the Gospel of St. Matthew into the Accra, (or Gâ,) his native language, and after his coming to England, he finished the Gospel of St. John. Before proceeding, as he afterwards did, as Government Chaplain to the Gold Coast, these two Gospels were printed at the expense of the Society. An interesting account was afterwards received, of the reception and use of these books by the children in the native schools. The Accra language is spoken by about 80,000 people.

The Sierra Leone Auxiliary, besides remittances to the amount of £129, chiefly for books sold in 1845, purchased 600 Bibles and Testaments, and received an additional grant of 500 copies. Supplies were also voted to it, for the use of numerous vessels carrying emigrants to the West Indies, and to the northern coast of the Gulf of Guinea. Nearly 4000 persons had left the colony for those places, and numbers more were emigrating to the Yoruba country, many of whom, having received a Christian education, carried the Scriptures and a knowledge of the Gospel along with them. Such were the tokens, that the Lord was opening the door for the spread of His truth, in various parts of Africa.

In 1846, an application for Bibles and Testaments was received on behalf of the Churches at Sierra Leone, in the

AFRICA.

CHAP. II.
WEST
AFRICA.

1804-54.

1843.

Arabic
Scriptures
for the
Foulah
MissionVersion
of St. John
in the
Accra dia-
lect.

AFRICA. Countess of Huntingdon's connection. It appears that, in the
 CHAP. II. year 1776, several Missionaries were sent by Lady Hunting-
 WEST don to New Brunswick and Nova Scotia, who, on the founding
 AFRICA. of the new colony of Sierra Leone, considered themselves
 1804-51. called by Providence to emigrate, for the purpose of propa-
 1847. gating the Gospel in that benighted region. The result of
 Supplies to their efforts had been, at the time of this application, the erection
 Lady Hun- of seven principal chapels, besides smaller stations, and the
 tingdon's establishment of several day and Sunday schools. The Mission
 Mission had now also ten Ministers, twenty-six Exhorters, and 12,000
 at Sierra Members in Society. For the benefit of this interesting Com-
 Leone; munity, 600 Bibles and Testaments were granted.

The following circumstance, mentioned by the Secretary of the Sierra Leone Auxiliary, may be taken as indicating the eagerness of the natives to obtain the Sacred Scriptures:—

“The two last shipments were hailed with peculiar joy by our dear people. As soon as it was known that they had arrived, the house of my coadjutor and myself were completely beset with eager purchasers, and in less than two weeks after each arrival, nearly the whole 1500 copies were sold. Neither did this anxiety cease, till put a stop to by the exhaustion of our stock.”

and to the
 German
 Mission on
 the Gold
 Coast.

The German Missionaries established on the Gold Coast, at Accra, Akropong, Tantom, and other places, had now become regular correspondents of the Society, and recipients of frequent grants of the Scriptures for distribution, in towns and villages, in which work they found at times much to encourage them. Thus one of the Missionaries, the Rev. H. Halleur, of Tantom, on one occasion, writes:—

“It is very pleasing to see, that when the children come home from school, they go to the beach and write the alphabet in the sand, and teach it to others: even old people are not ashamed to learn in this way: men and women, all have a desire to learn to read the word of God.

“We have received, from five different villages, invitations to send them a teacher; and when I was lately at a place called Berrecu, the people very eagerly begged me to send them one. They showed me a house which they had prepared for a school-house, and forty boys whom they would send to school; and said that they would increase this number to 200, if I would send them a teacher. This is the first fishing town, here on the coast, that desires a teacher.”

In reference to Scripture distributions, and their effects, in the Colony of Sierra Leone, one of the Secretaries writes, in 1841:—

"One new and important feature among us is, that we do not feel the necessity of giving any English Scriptures away. In years gone by, grants were made to the poor and schools throughout the colony; but such is our altered condition, and such the thirst for the water of life, that the negroes eagerly purchase all your books for themselves and families. Since our last meeting, more than 3000 copies have been circulated, and, I may add, read too with deep interest. It often gladdens our hearts, when passing through our streets, to see passages of the Scriptures written on the sides of the houses, we trust, to shield the inhabitants, like the blood sprinkled on the door-posts of Egypt, from the destroyer, and also to hear in almost every cottage the reading of the word of God and prayer. Much indeed has already been effected among this people. Considering the population,—less than 50,000, there is a large and steady circulation of the word of God; and a general conviction is felt among all classes that Christianity must prevail."

And another Missionary, on visiting this country in the same year, bears similar testimony:—

"The improvement in this colony during the last ten years is very great, and this is owing principally to the efforts of the Missionary and Bible Societies. The Holy Scriptures have had a wide circulation in this place. The seed lies very thick, and has brought forth much fruit to the glory of God and the good of man. I suppose some thousands of adults have learnt, during the last eleven years, to read the Holy Scriptures; and the education, which has been given to the youth of the colony, has been well saturated with religion, by the daily use of the Bible in the schools, and the constant exposition of the same in the houses of God."

The report for 1850, gives a review of the operations of the Sierra Leone Auxiliary from its commencement, tending to confirm what has been already adduced, as to the gradual advance of Christian truth and influence in the colony.

"In reviewing the affairs of the Sierra Leone Auxiliary, since its commencement in the year 1816, there is much which demands our gratitude to God. The difficulties through which it has struggled are unequalled. Death has swept away its managers and supporters, again and again; deep chasms have thus been made in its history; and, in fact, it has been more the periodic commencement of a new Society, than the continuation of the one formed by the excellent Rev. E. Bickersteth, thirty-three years ago. So numerous have been the changes of officers, that many valuable records are lost or misplaced; and, hence, the great difficulty of arriving at a positive knowledge of the past proceedings of this Society.

AFRICA.

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CHAP. II.
WEST
AFRICA.—
1804-54.—
1850.

The Scriptures eagerly purchased.

Evident moral effect of the spread of the Scriptures.

Summary of operations of the Sierra Leone Auxiliary.

AFRICA. After a very careful and minute investigation, it is ascertained
 — that since the commencement of this Auxiliary, no fewer than
 CHAP. II. 19,972 copies of the Sacred Scriptures have been obtained
 WEST from the Parent Society, and circulated throughout this colony
 AFRICA. — and its neighbourhood; the sums of money sent home, at
 1804-54. — various times, amount to £2989 6s. 1d. And what, it may be
 1850. asked, is the result? What benefits have been derived from all
 this? We point to the present state of Sierra Leone; it shall
 speak for itself. Never was the Gospel preached so extensively;
 never were such vigorous efforts in education made; never
 was the public mind so much awakened to the value of know-
 ledge, especially knowledge of the Bible; never was so great
 a regard paid to religion; and never were the blessed fruits of
 that religion—love to our neighbour—so visible and so great
 as at the present time.”

Versions in the Isubu, in Africa, by means of new translations. Communications
 were held with the Baptist Missionary Society on the subject
 of a translation into the Isubu, and some of the Missionaries of
 the Church Missionary Society were also employed upon
 several African languages. Measures too were at this time
 being pursued to secure some uniform system of orthography.
 Each of the above Societies received assurances of the readi-
 ness of the Society to print any versions, which their respective
 Missionaries would present to them as well accredited.

and Yo- In 1850, the Society received the first application for printing
 ruba dia- the Sacred Scriptures in the Yoruba language, in which so much
 lects. progress has since been made. It was contained in the request
 of the Church Missionary Society to print, on their behalf, 500
 copies of the Epistle to the Romans. Some particulars relating
 to this work, and to the advance made in obtaining a new and
 improved system of orthography, are given in the Secretary's
 letter on this occasion:—

“We have received from Africa some portions of the Scriptures, trans-
 lated into the Yoruba language by our native Missionary, the Rev.
 Samuel Crowther; viz. St. Luke's Gospel, the Acts, and the Epistle to
 the Romans.

“The two first are written upon a system of orthography which has
 been since laid aside, upon the adoption, by the consent of all our Missio-
 naries, of an improved system.

"Primers printed on the new system have been sent out, and have been proved to be well adapted for the native language; we may, therefore, I hope, consider this important matter settled; and as the Committee of our Society are anxious to have some portion of the Scriptures placed at once in the hands of the Yoruba tribe, I am directed to apply to the British and Foreign Bible Society, to request them to print an edition of the Epistle to the Romans.

"We have written to Africa, to obtain copies of St. Luke and the Acts in the new orthography; and as soon as we receive them, we shall enlarge our request that they may be also printed; but considering the uncertainty of communication with that part of Africa, we are anxious that no time should be lost in printing the Epistle to the Romans.

"The translator is a native, (Rev. Mr. Crowther,) who spent eighteen months in our College at Islington, and is acquainted with Greek. We have three other Missionaries labouring in the same tribe, at Badagry and Abbeokuta, who are competent to give an opinion upon the merits of the translation; and they all unite in recommending it for printing.

"Our Committee, therefore, feel great confidence in the fidelity and correctness of the translation."

In the following year, the Society added to the above, the printing of 500 copies each of St. Luke's Gospel, the Acts, the Epistle of St. James, and the first and second of St. Peter. Of the previous portion, the Epistle to the Romans, the Rev. S. Crowther writes:—

"The Epistle to the Romans opens to them the best of treasures, and it seems to unfold those hidden mysteries to them, which hitherto they have only known by preaching from our lips. How they wonder at the wisdom, love, and mercy of God! How they wonder at the omniscience of God, whose word has recorded all their heathenish practices in their exact pictures, as if they had been seen in the country before the book was made, especially the first two chapters, but no less of the rest."

In 1851, the Society printed the first portion of the Old Testament in the Yoruba language. It consisted of 2500 copies of the Book of Genesis. On presenting the application from the Church Missionary Society, to have this work printed for them, the Secretary writes:—

"An edition of 500 sufficed on former occasions; but so mightily has grown the word of God and prevailed in Abbeokuta and its neighbourhood, during the seven years that have elapsed since the establishment of our mission there, that we cannot ask for less than 2500 copies in the present instance, most of which we hope to dispose of by sale.

"It is a happy coincidence, and one on which we cannot reflect without devout thankfulness, that on the Jubilee of the Bible Society, the Church Mis-

AFRICA.

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CHAP. II.
WEST
AFRICA.—
1804-54.—
1851.The books
of Genesis
and Exodus
in Yoruba.

AFRICA. sionary Society should have the privilege of transmitting to you the first
 — portion of the Old Testament, translated into his own tongue by a recaptured
 CHAP. II. negro slave, now a clergyman of the Church of England, himself
 WEST a living witness of the living power of that word, which you are the
 AFRICA. honoured instruments of freely circulating."

1804-54.

1854.

In the following year were ordered to press, at the request of the above Society, 2500 copies of the Gospel of St. Matthew, and 2500 of the book of Exodus. Thus gratifying was the advance made, towards giving the whole Bible in that important dialect of Africa.

One of the Missionaries, labouring in those parts, bears the following testimony to the acceptableness and growing importance of this work:—

"The word of God in the Yoruba language you so kindly printed,—and for which, in the name of the Yoruba nation, as well as our Missionary body, I beg to return most sincere thanks,—is most eagerly received and read at Abbeokuta; and wherever there is one able to read, many have been blessed by the same; and we do hope that, as Lagos is now open, and the large Jebu province, and the far interior, all belonging to the Yoruba nation—many more will be led into the path of truth, life, and light, for this is what God pleases, and for which He sends it."

Whilst these operations were going on for the benefit of the native tribes, in the neighbourhood of Sierra Leone, the German Missionaries on the Gold Coast were adopting measures for extending the knowledge of the Scriptures, among the people of the countries to which they had gained, or hoped to gain, access.

One of these brethren, in giving an account of some Scriptures, entrusted to him and his brother Missionaries, writes:—

"In the present condition of the negroes, coupled with their extreme poverty, it could not be expected that much would be received in payment for the copies. Nevertheless, some of the school-children have paid a portion, some, the whole of the price; others worked in our garden, and at their request we gave them a copy of the Scriptures in payment. Of this I keep a due account.

"Some little time back, while on a short Missionary tour, I arrived at a village about five miles distant from this place. The people were very attentive and well-disposed, and they informed me of their having long since abandoned the Fetishe,—which, to all appearance, seemed to be the fact. After service they said to me, 'This little boy (he was standing close by me,) constantly instructs us in the word of God.' He was a lad

of about twelve years of age, who had learned to read in our schools, and who now, as it appears, makes good use of the word of God, not only for his own benefit, but also for that of his poor countrymen."

In the following year, the same Missionary, Rev. Mr. Zimmerman, writes:—

"We have already introduced the Gà portions into our schools, and hope to make a beginning with the translation of other portions of the Scriptures into the Gà, and in Akropong into the Otji (or Asanti). Mr. Hanson's work will, at the commencement, be of essential service to us; and it is moreover a work by no means published in vain, as it is of the greatest value to us in our labours in the Gà language, and is in constant use in our Infant Institution and in our devotional meetings. For our translations, we make use of the Alphabet prepared by the Rev. Henry Venn, which is meeting with increased acceptance on the African coast.

"The Gà language, according to our more recent discoveries, embraces a trading people on the coast numbering from 60,000 to 80,000 souls; on the other hand, the Otji (with Fanti and Asanti), extends over a population of about 5,000,000 or 6,000,000. By means of the schools, the dialects in which the Bible may be translated will, with a little exertion, gain a predominance over the many other dialects of a language; and we trust that through the two above-mentioned dialects the word of God will penetrate far into the interior of our benighted quarter of the world."

The alphabet, or system of spelling, alluded to above, as devised by the Rev. H. Venn, of the Church Missionary Society, appears to be very valuable, and likely to be brought into extensive use. Such is the opinion expressed of it by the above-named Missionaries.

"Not only," say they, "have we introduced this alphabet into our schools in the Gà country already, but it is also used in the Otji language, spoken in Fanti, Asanti, Akim, Akwapim and Akwamu, by our brethren in the interior, in Akropong: it will be used very probably by our neighbours, the German Missionaries of Bremen, in the widely spread language of Aigbe,—it is used by the Missionaries of the Church Missionary Society in Badagry and Abbeokuta, the district of the Yoruba language, and at several other places on the western coast of Africa.

"In the Gà, as well as the Otji language, some little books are printed already in this alphabet."

The work of translating the Scriptures in the Accra or Gà language, being much aided by the preparatory work of the Rev. Mr. Hanson, a new edition of that work, comprising the Gospels of Matthew and John, was printed at the expense of the British and Foreign Bible Society, and grants made for the use of the German Missionaries.

AFRICA.

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CHAP. II.

WEST

AFRICA.

—

1804-54.

—

1854.

Extent to which the Gà and Asanti dialects prevail.

Alphabet of these dialects formed by Missionaries.

AFRICA. One of these Missionaries, in the last letter received from him within the period of this history, writes:—

CHAP. II.
WEST
AFRICA.

1804-54.

1854.

Negro col-
porteurs.

“I am in a position to say, that the English reading portion of the inhabitants of the Accra and Akwapim country, are now pretty well supplied with the Scriptures. The copies find purchasers among all classes of the population; among Whites, Mulattoes, and Negroes; and on the present occasion, a number of copies were sold among the coloured soldiers by my pupils, whom I have employed as colporteurs.”

With these notices, our account of Western Africa must close. The operations of the Society in that part of Africa occupy but a small space in our history; yet limited as they are, they have no mean interest. They form part of the first Christian efforts, on that margin of the African continent, long desecrated by the traffic in slaves, but which now, happily, has become the base of beneficial communication with the dark tribes of the interior. Viewed also in conjunction with Missionary stations on other points of Africa, these operations are part of a system of aggressive evangelization, assuredly destined to gain ultimate possession of all the territory of the sons of Ham.

AFRICA.

CHAPTER III.

EAST AND NORTH AFRICA.

1810—1854.

Abyssinia:—Measures for supply of Scriptures in the Ethiopic.—Version of the Gospels of Matthew and John.—Amharic version by M. Asselin.—Egypt:—Distribution of Coptic Scriptures by Messrs. Burchhardt and Jowett.—Edition of Psalter in Coptic and Arabic.—Gospel of St. Luke in the Berber dialect.—Scriptures for distribution supplied to the Messrs. Lander.—Distribution at Algiers by Rev. Mr. Ewald.—Protestant Missionaries excluded from Abyssinia.—Later distribution at Algiers by Dr. Philip.—Summary of efforts in North Africa.

IN entering upon a notice of the Society's operations in Eastern and Northern Africa, we have first to refer to measures adopted for the benefit of the people of Abyssinia, among whom Christianity has long held a nominal recognition, and whose ecclesiastical or Church language is the Ethiopic.*

The attention of the Society was first drawn to the Ethiopic Scriptures, in December 1810, by the Directors of the Edinburgh Bible Society; who were prompted to this by a suggestion from a member of their body, the Rev. George Paxton, Professor of Divinity to the Antiburgher General Associate Synod.

In the Address which contained the suggestion, Mr. Paxton

* The Abyssinians were converted to Christianity in the year 333; their religious tenets are those of the Greek Church.

AFRICA.
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CHAP. III.
EAST AND
NORTH
AFRICA.
—
1810-54.
—
Abyssinia.
Measures
for supply
of Scrip-
tures in the
Ethiopic.

AFRICA. represented the case of the Christians in Abyssinia, as having
 CHAP. III. a particular claim to be considered in a plan for the general
 EAST AND distribution of the Scriptures. The early conversion of the
 NORTH Abyssinians to Christianity, their unshaken adherence to the
 AFRICA. profession of it under the peculiar temptations and discouragements
 1810-54. to which they had been exposed, the declension of vital
 1812. Christianity among them from the want of religious instruction,
 Abyssinia. their disposition and ability to peruse the Holy Scriptures, and the opportunity of communication at that time existing, and which, if lost, might “not be recovered for ages;”—these constituted the principal grounds, on which the Professor rested his earnest and benevolent appeal.

The subject, thus suggested and enforced, appeared, under all its aspects, of such grave importance, that a Sub-Committee was appointed, of which Viscount Valentia and Henry Salt, Esq., were constituted Members, for the purpose of considering the best means of furnishing the Abyssinians with the Holy Scriptures. The result of the inquiries pursued by this active and intelligent Sub-Committee, and of their repeated deliberations during a period of nearly eighteen months, was a recommendation to print some portion of the Ethiopic Bible by way of experiment, and to abstain from any greater undertaking till Sir Evan Nepean (at that time proceeding as Governor to Bombay) should have ascertained, whether a complete copy of the Bible could be obtained from Abyssinia.* Conformably with this recommendation, an order was immediately given, that the Book of Psalms, and the Gospels of St. Matthew and

* The following was Mr. Bruce’s statement on the Ethiopic Scriptures, as they then existed in Abyssinia, when he visited it :—

“The Abyssinians have the whole Scriptures entire, as we have, and count the same number of books; but they divide them in another manner, at least in private hands : few of them, from extreme poverty, being able to purchase the whole, either of the historical or prophetic books of the Old Testament. The same may be said of the New ; for copies containing the whole of it are very scarce. Indeed, nowhere, unless in churches, do you see more than the Gospels, or the Acts of the Apostles, in any person’s possession ; and it must not be an ordinary man that possesses even these.

“Many books of the Old Testament are forgotten ; so that it is the same trouble to procure them even in churches, for the purpose of copying, as to consult old records long covered with rubbish.”

St. John, in the Ethiopic, should be printed from the text of **AFRICA.**
Ludolph.

It has since appeared, that, while the British and Foreign Bible Society were preparing this supply of copies in the learned language of Abyssinia, a translation had been commenced, and was proceeding, at Grand Cairo, under the direction of the French Chargé d'Affaires, M. Asselin, into the Amharic, or vulgar dialect of the country. A correspondence was opened with M. Asselin; and, from his high literary qualifications, as attested by that accomplished Orientalist, and friend of the Institution, Baron Silvestre de Sacy, of Paris, good hopes were entertained, that, through the blessing of God, the Abyssinians might, in due time, become possessed of the Scriptures in a dialect with which they were familiar, and in which no portion of the divine word had then been printed.

CHAP. III.
EAST AND
NORTH
AFRICA.
—
1810-54.
—
1820.
Abyssinia.
Amharic
version by
M. Asselin.

Nor were these hopes to be disappointed. M. Asselin, after ten years devoted to the object, succeeded, by the help of an aged and learned native,* in producing a translation of the whole Bible into the above language. When the Society became informed of this, a correspondence was opened, with M. Asselin, through Rev. W. Jowett, then acting for the Church Missionary Society, with a view to the purchase of this very valuable MS., which after some delay became, in 1819, the property of the Bible Society.

On its safe arrival, after its hazardous passage from Cairo to London, arrangements were made, without loss of time, for preparing a portion of it, by way of experiment, in that part of

* The name of the person, whom M. Asselin employed in making the translation of the Amharic Bible, was Abraham. He was born in Ethiopia, and was a very worthy and active man. He had travelled for forty years. In his youth, he accompanied the celebrated traveller, Bruce: he went afterwards to India, and studied three years under an Englishman of great learning. Besides his native tongue, he was master of the Persian, Italian, Greek, and other languages. He was employed for ten years by M. Asselin in translating the Bible. When he had finished his task, that gentleman wished him to translate other works; but he replied, that he was desirous of some repose, and had determined to undertake a journey to Jerusalem, there to die and be buried. Soon after his arrival there, the plague made its appearance, and he fell a victim to it. Owen, III. 480.

AFRICA. Abyssinia where the Amharic dialect is used. In 1822, the four Gospels were put to press, under the superintendence of T. P. Platt, Esq., the Society's honorary Librarian, who also prepared an Ethiopic version to accompany the above. His former work issued from the press in 1824.

CHAP. III.
EAST AND
NORTH
AFRICA.

1810-54.

1820.

Egypt.

EGYPT.—The earliest efforts of the Society to introduce the Scriptures into Egypt were made in connection with the Malta Bible Society, which, from its formation in 1817, became the centre of operations for the countries bordering on the Mediterranean. Its proceedings, conducted with great judgment, were attended with good success, not only within Malta itself, and in the Ionian Islands, but also in Egypt and the Archipelago. In the latter, its efforts were greatly promoted by the travels of Messrs. Burckhardt, Jowett, and Connor. Of these, the Rev. Mr. Burckhardt, whose excellency of character and premature death have been already referred to, was the first to disseminate the Scriptures in Egypt. Both at Alexandria and Cairo, he found an eager desire among the Copts to obtain copies of the Scriptures. At the former place, a considerable number of Bibles and Testaments were disposed of.

First distribution
of Coptic
Scriptures
by Mr.
Burckhardt.

Visit of
Mr. Jowett
to the Con-
vents of
Upper
Egypt.

Mr. Jowett, who followed in the steps of Mr. Burckhardt, obtained a letter of recommendation from the Coptic Patriarch, to all the Churches and Convents in Upper Egypt, as far as he had occasion to travel. Though no great immediate results followed, yet the sacred volume found access in many quarters, and thus something was done towards opening an entrance into that, and the contiguous countries.

Aid rendered by
British
Consuls in
Egypt.

The Society was also indebted to the kindness of Messrs. Salt and Lee, British Consuls in Egypt, for their continued and benevolent efforts in assisting materially in the distribution of the Scriptures. Their Dragoman (Interpreter) took part in the work, which thus was advancing, when none of the public Agents of the Society were in the country. The American Missionaries also, who at this time visited Egypt, succeeded in circulating between 700 or 800 copies of the Bible, or parts of it. These books were reported to have been received with much gratitude by the Coptic Church.

The Society, having received from the Church Missionary

Society, the very valuable present of ten volumes of Ethiopic manuscripts, containing among others the entire New Testament, was enabled to proceed with the printing of the whole of this important portion of Divine Truth, under the direction of Mr. Platt; and at the same time, (1825,) an edition of 2000 Psalters in the Coptic and Arabic, in parallel columns, was undertaken, under the editorship of Professor Lee, of Cambridge; the Delegates of the University press at Oxford kindly lending the use of their Coptic types for this purpose.

When the four Gospels in the Ethiopic and Amharic languages, above referred to, had been printed, copies were sent to Malta, and thence conveyed by Missionaries to Abyssinia; where they met with so favourable a reception, and so strong a wish was expressed to obtain more of the sacred writings, that the Society was led to the determination to print 2000 copies of the whole of the New Testament in Amharic, with a corresponding number in Ethiopic. Mr. Platt's increased acquaintance with the Amharic language, enabled him to bear a favourable testimony to its general character, as being faithful to the original.

While the New Testament was in process of completion, Mr. Platt was employed in preparing the Old Testament for publication.

In 1834, the printing of the Amharic Bible had advanced to the end of the Pentateuch, under the superintendence of Mr. Platt; and during the course of that year, the Committee had an interesting interview with the Rev. Mr. Gobat,* a Missionary of the Church Missionary Society, then on a visit to England from Abyssinia. From him they had much pleasure in learning, that those portions of the Amharic version then issued, had proved very acceptable, and that he had endeavoured, with some degree of success, to make them extensively known. He was commissioned by a young Abyssinian, to whom the Scriptures had been rendered a blessing, to convey his best thanks to those friends in England, from whom he had received them.

As it was found that a considerable time must elapse before all the books of the Old Testament would be completed,

* The present Bishop of Jerusalem.

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Versions in
the Coptic,
Ethiopic,
and Arabic
languages.

AFRICA. it was thought well, in 1836, to put the Pentateuch to press. The entire Old Testament, however, was completed in 1839 ; when Mr. Platt, to whom the Society was so much indebted for the revision of the work, proceeded to edit the New Testament, which was printed to correspond with, and accompany the Old.

CHAP. III. EAST AND NORTH AFRICA. — 1804-54. — 1831. The Society, in 1831, effected the purchase of valuable MSS. of a portion of the Scriptures in the Berber language—understood to be spoken very extensively by the Aborigines in the interior of Northern Africa. The work consisted of a version in the Berber language obtained. by H. B. Hodgson, Esq., formerly consul of the United States at Algiers, in conjunction with a learned native.

Manu-
script ver-
sion in the
Berber
language
obtained.
Portion of
St. Luke
printed. Mr. Greenfield, at that time the Society's Editorial Superintendent, had made considerable progress in the Berber language, and was engaged in examining these Berber manuscripts, at the time of his decease. He had also obtained a copy of a vocabulary in that language from the Royal Library in Paris, and had commenced a correspondence with Mr. Hattersley, of Leeds, who had also had his attention directed to the subject. The services of Mr. Hattersley were afterwards engaged, to copy the manuscript. This gentleman further made such progress in the knowledge of the language, as to be capable of editing a portion of the Gospel of St. Luke, of which a few copies only were printed, in order to ascertain more accurately the merits of the version, before the remaining parts were put to press.

Some of these copies were afterwards sent in different directions, with a view to test the character and acceptableness of the version ; but up to the present time very little information has been obtained on the subject.

Supply of
Arabic
Scriptures
to the
Messrs.
Lander. In 1833, the Society seized the opportunity of an expedition proceeding to Central Africa, under the command of the Messrs. Lander, to send thither a number of Arabic Bibles and Testaments.

At this time, also, the Rev. Mr. Ewald, a Missionary connected with the Society for promoting Christianity among the Jews, stationed first at Algiers, and afterwards at Tunis, having had much encouragement from numerous applications

for the Scriptures, in the Hebrew, Arabic, German, French, Italian, and Spanish languages, entered on a course of Scripture distribution, which continued through several successive years, along the coast of Barbary, having special reference to the Jews, who form a numerous population in those parts. In the year 1835, he was able to give a satisfactory account of the distribution of nearly a thousand copies, in several of the above languages. He writes:—

“Many a Roman Catholic in Tunis, who never before saw a Bible, has now this treasure in his possession. May the Lord bless it to his soul! In some schools established here, the Bible has been introduced; and even at Raulo (the Bey’s residence), where lately a school has been established, the New Testament is read, for the schoolmaster sent for some copies of them. The Jews read now the word of the living God without the comments of the Rabbies; and those who formerly could not afford to buy a copy, are now able to purchase one at a low price, owing to the kindness of your Society; often, when I tell them that not I, but many good Christians in England, who love them, who long and pray for their conversion to the Lord Jesus, gave them the Bibles at so low a price, they then wish to these good people a thousand blessings from above. Also some Mahomedans, the greatest enemies of Christ crucified, read the Bible; some, indeed, for curiosity’s sake; but of others I know they read the holy book, to examine whether things are as we state them to be. I know one who has been persecuted, and dismissed the college because he was found reading it, and because he said the New Testament is a good book, and the Psalms are precious words, and the whole Bible the word of God. I am acquainted with another, one of the court, who reads diligently the word of God; and, as often as I see him, he asks questions about what he has read. A few copies of the Holy Scriptures I had an opportunity of sending into the interior, and have been since informed that they have been received with pleasure by the chiefs of the tribes; and, at the same time, I have been requested to send some more copies, which I did.”

In the following year, during which he had disposed of another 1000 copies, he takes a more comprehensive view of what he had accomplished up to that time:—

“Through your instrumentality, I have been enabled to lay before the many Roman Catholics who inhabit the North Coast of Africa, that Book which is able to make men wise unto salvation,—to point out to numbers of Ishmael’s descendants the errors of the Koran,—and to show to the hundred thousand of Jews, my brethren according to the flesh, what Moses and the Prophets have foretold of Him who is the Redeemer of the world. The seed is sown in the name of Him who is able to call forth fruits. May it yield an hundred-fold! In the space of four years, the

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1835.

Distribu-

tion of

Scriptures

in Algiers

&c., by

Rev. Mr.

Ewald.

AFRICA. time I have spent on the Northern Coast, 5000 copies of the Holy Scriptures have been put into circulation. Algiers, Tunis, Tripoli, and the towns along the coast from Tunis to Tripoli, have heard the glorious invitation, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest!' Even the sons of Kedar have heard the Gospel sound beneath their tents; and have often and willingly bought the word of the Living God. I do not mean to say that I have not often been opposed—that the Evil One has not stirred up his servants to put a stop to the circulation of the Scriptures. More than once did the servants of darkness employ all the means in their power, to prevent people from reading the Scriptures: the Mahomedan priests burnt a Bible: the Roman Catholic priests at Tripoli tried to persuade the people that our Bibles were not genuine. Some ignorant Jewish Rabbies did the same; but, after all, the truth prevailed: and, blessed and praised be the name of our God! the Scriptures are read by Jews, by Mahomedans, and by Roman Catholics.

Termination of Mr. Ewald's labours.

The labours of Mr. Ewald on the Northern Coast of Africa continued till the year 1839, when he was obliged to quit that sphere of duty for a time, in consequence of ill health. In that year he wrote:—

"I have had opportunities of sending Bibles to Egypt, to Tripoli, to the Island of Gerba, along the whole coast to Algiers and Morocco. Turkish New Testaments and Bibles have found their way from hence to Constantinople, by various means. We had, for a considerable time, the French fleet here; during which time several hundred French Bibles were sold and distributed, and many more could I have sold, had I been furnished with more. About fifty Spanish Bibles have also been sold, but the greater portion was in Hebrew. In addition to previous issues, I have put into circulation, since December 1837, above 5000 copies, of which more than 4000 have been sold. Most of the Hebrew Pentateuchs, which your Society has been so kind as to furnish me with, have been bought for schools; and many of them have I given away to the poor, who could not afford to buy them. Besides these, I have sold also several hundred copies belonging to my own Society."

Close of Operations in Abyssinia.

Once more we turn to Abyssinia, but only, alas! to notice the conclusion, for the time, of the Society's operations in that interesting kingdom. In 1842, the Missionaries applied for a grant of at least 500 copies of the Amharic, and 500 of the Arabic Scriptures. That they were well encouraged to make that application, the following letter accompanying it will show:—

"I repeat my strongest wish," writes one of the Missionaries, "that you may be able to furnish me with a rich quantity of Amharic, and, still more, of Ethiopic Scriptures. I got about 200 copies from Cairo, but after

a day and a-half they were all given away. The people, having heard of their arrival, came from all quarters, begging for books. From the morning till evening they besieged my house; and only the sticks of my servants were able to prevent them from breaking open the door of my house. Even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia, and I cannot conceive what are their real motives. Respecting a great number of them, I cannot but think that they are led by a real and interior want of the word of God. I can tell you, in a strict sense of the word, that the whole scholarship of all the five churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people."

Unhappily, the hopes which the above letter awakened, were not to be realized. The Roman Catholics obtained a footing in the country, and to their influence, it is thought, must be attributed that change in the policy of the ruling powers, which led to the retirement of Protestant Missionaries from Abyssinia; and fourteen years were to elapse, before the country was opened to another experiment to spread Scriptural knowledge among the people, by the sending among them some Scripture distributors and readers, furnished with supplies of the Sacred Volume. The result of this new endeavour, originating in the zeal of Bishop Gobat, of Jerusalem, once Abyssinia's devoted Missionary, is not yet apparent.

For several years after the removal of Mr. Ewald from Tunis, the Society's operations in the northern part of Africa were almost, if not entirely suspended. But in 1850, a grant of 300 copies of the Sacred Scriptures, in Hebrew, Arabic, French, and German, was made to the Rev. Dr. Philip, Agent of the Scottish Jews' Society, stationed at Algiers. And in 1851, Mr. Lowndes, the Society's Agent, paid a visit to the northern part of Africa, having obtained letters of introduction to the Rev. W. Monod, Pastor of the French Protestant Church at Algiers. An extensive district in Africa, under the name of Algeria, had now become part of the French dominions. With Dr. Philip and Mr. Monod, Mr. Lowndes concerted plans for the extension of the Society's work in those regions. He included in his tour of visitation, Bona, Tunis, Tripoli, and other places. To the Rev. Mr. Curie, of Bona, were entrusted between 600 and 700 copies of the Scriptures for distribution, in the Spanish, French, and German languages.

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AbyssiniaProtestant
Missionaries ex-
cluded.Distribu-
tion re-
sumed in
North
Africa.

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Mr. Ben Oliel, Agent of the British Jews' Society at Gibraltar, had forwarded to him about the same number of copies, which he undertook to disperse in the Empire of Morocco. To this object he devoted, first nine months, and afterwards three, not altogether without success, several hundred copies being brought into circulation, and some of them in parts, where, so far as known, no previous attempts of this kind had ever been made. Mr. Ben Oliel gives the following account of this attempt:—

“You will perceive that 563 were put into circulation in the Empire of Morocco, 446 by the Colporteur, at Rabat, Salu, Mequenez, and Fez, and 116 by my colleague, Mr. J. Lowitz, at Tetuan and Tangiers. The Colporteur sold every copy of the 446. Mr. Lowitz gave away 78 out of the 116. Of the 650 copies intended for that country, 89 Testaments remain on hand; the rest, 561, were distributed in that empire.

“I feel thankful that this effort, the first of the kind, to put the word of God into the hands of the thousands of Jews in the Empire of Morocco, has proved successful; and I have no doubt that, if it had been in my power to have remained, the work of Colportage in that country might have been carried on with greater success, now that I have collected much valuable information on the subject through the Colporteur.”

The last account of this field of labour, coming within the period included in this history, is the following, from the pen of Mr. Lowndes: it forms part of his review of his operations for the year ending with the Jubilee:—

Summary
of efforts in
North
Africa.

“North Africa is not without interest, and I am in correspondence with Missionaries at Tunis, Algiers, and Oran. In these places the principal Scriptures required are Hebrew and Arabic; and our friends there, from time to time, sell numbers, and dispose of others gratuitously. Mr. Ben Oliel, of Tunis, some months since, transmitted to London a considerable amount for Scriptures sold by him; and when I was in England last year, I received from Mr. Weiss, of Algiers, £8 sterling, and something more than an equal sum he has also lately sent to London, as proceeds of sales in Algiers and the vicinity.

“About three months since, Mr. Markheim, who has long been labouring as a Missionary in Morocco, Gibraltar, &c., passed through Malta on his way to Tunis, and I supplied him with some Scriptures that he required. I made a grant also previously to Mr. Lowitz, who had been united for some time with Mr. Ben Oliel at Tunis, but was returning on account of health to Gibraltar, where he had formerly resided.

“Egypt, in general, does not present any encouraging prospect of Scripture dissemination among the native population, on account of their fallen condition. Cairo does not afford much hope, so long as the inhabitants

maintain their attachment to their long-cherished principles; but Alexandria is a place of much commerce: the port is frequented by a vast number of ships from various countries, and the town contains a large population, composed of people of different nations. Dr. Philip, the Missionary to the Jews, has resided there for some months, and for a short time employed a Colporteur, who sold some copies of the word of God. After this he placed Scriptures in the store of a bookseller, which plan is still continued with some success. But I feel it important that something should be done there among the shipping in the way of Colportage: the person whom Dr. Philip employed did not try this."

It is evident, from these brief notices of the Society's limited operations in North Africa, although many difficulties offer themselves to view in the degraded character and piratical habits of the mixed populations dwelling along the coast, yet, that these regions are not wholly inaccessible to Christian enterprise; and we may confidently hope that they will hereafter open more wide and encouraging fields of labour.

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AMERICA.

CHAPTER I.

UNITED STATES.

1804—1854.

First Bible Society at Philadelphia.—Grant from the Parent Society.—Domestic need of the Scriptures brought to light.—Rapid increase of Auxiliaries.—Grants to several of these.—Female Bible Society at Philadelphia.—Nassau Hall Bible Society.—Formation of the American Bible Society in 1814.—Grant from the Parent Society.—Versions in the Indian dialects prepared.—Extent of the operations of the American Society.—Simultaneous supplies of Scriptures for given districts.—Friendly correspondence cultivated with the British and Foreign Society.—Foreign operations of the American Society.—Extension of efforts in the Western States.—Grants to Missionaries abroad.—Summary of American operations down to 1854.

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States.

1804-54.

WE now pass from the Old World to the New, which has not only become very widely the scene of Biblical operations, emanating from the Parent Society, but which also now presents the spectacle of numerous kindred institutions, like separate fountains sending forth fertilizing streams into the regions around and beyond them. This remark eminently applies to that distinguished offspring of the British Society, the national American Bible Society, which has now risen to great eminence, and, as we shall see, vies with the elder Institution in zeal and activity, energy and influence.

In the survey now to be taken, we have before us not only the vast Continent of America—South, Central, and North, but the Islands of the Western Sea, bordering thereupon.

The earliest efforts of the Society in behalf of the New World were very scanty and scattered; in the first instance, consisting chiefly of grants, of lesser or larger extent, for the temporary and immediate use of British settlers, soldiers and colonists, in North America and the West Indies; the French in St. Domingo, and the Spaniards in Buenos Ayres, participating in these benefits.

After a short time, a sympathy in the Society's objects and labours was enkindled in the New England States, and quickly spread among other Christians on that side of the Atlantic. To this part of America we will therefore first turn.

THE UNITED STATES.

The first public link of alliance between the British and Foreign Bible Society and the United States, was the establishment of a Bible Society in the city of Philadelphia.

This event, which took place on the 12th of December, 1808, gave to the British and Foreign Bible Society an auspicious entrance on the western continent, and opened to its conductors prospects of usefulness in the new world, little inferior to those which it had hitherto enjoyed in the old. The intelligence was officially announced in terms which ascribed the formation of the Philadelphia Bible Society to the example and influence of the British and Foreign Bible Society, and respectfully and affectionately deferred to it as to a patron and a parent. In an admirable address, the managers of this first American Society unfolded their views with regard to the origin and design of their Institution. Its origin they attributed "to the example offered, and the efforts made, by the British and Foreign Bible Society." "From the time" (they say) "that it was known in this city, it attracted the marked attention of several persons accustomed to take an interest in whatever is calculated to extend the influence of revealed truth. It was immediately seen, that the necessity for such an Institution was the same here as in Europe; and that there was every reason to believe, that, if suitable exertions were made, it could not fail of encouragement." After assigning their reasons for choosing their

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First Bible
Society
in America,
at Phila-
delphia.

AMERICA. limited designation, they expressed a hope, that the time was
 — not distant, when they should see Institutions similar to their
 CHAP. I. own, in the town of Boston, and in the cities of New Haven,
 United States. New York, Baltimore, Richmond, Savannah, and in the
 — town of Lexington, and the State of Kentucky. And they
 1804-54. asserted, that they should at all times be ready cordially to
 — greet, as a sister Institution, every Bible Society, in whatever
 1809. place or part of their country it should appear.

Grant from
the Parent
Society.

The British and Foreign Bible Society lost no time in expressing its joy on receiving the above interesting communication, and its desire to improve the event to which it referred, for the advantage of the general cause. The sum of £200 was immediately voted to this Transatlantic Auxiliary; and in the letter which conveyed intelligence of the grant, the conductors of the Philadelphia Society were urged to “proceed in giving to their infant Institution every possible degree of latitude and efficacy:” “to hold out the Sacred Scriptures in their naked simplicity, as a rallying point to the several denominations of Christians in the American Union: and to reckon, in the prosecution of this glorious work, upon the blessing of God, the prayers of all good men, and the cordial co-operation of the British and Foreign Bible Society.”

The first report of the Philadelphia Bible Society, (dated May, 1809,) abundantly justified the expectations which its commencement had excited. The necessity for such an Institution appeared the more evident, when its managers, in the course of their duty, proceeded to make particular inquiries into the state of the poorer classes of people in the city.

Domestic
need of the
Scriptures
brought to
light.

“The deficiency of Bibles was found to be much greater than was expected. The number of families and individuals, it was stated, destitute of a copy of the Scriptures, was so considerable, that the whole of the funds in the possession of the Society might have been profitably expended in supplying the wants of that city alone; and the opportunities of distributing them in other places were so numerous, that, if their funds had been tenfold as great as they were, they would still have been inadequate to supply the demand.

“In proof of the direct good produced by the Institution, it was mentioned that some hundreds of families were already in possession of a Bible, by means of the Society, which never had one before; that the books had commonly been received with emotion, and strong indications of gratitude; and that the application for them was often earnest and pressing; and that

the cordiality and harmony with which Christians of many denominations united in promoting the important object of the Society, promised to be attended with a good effect on all concerned."

Such an example as that of the Philadelphia Bible Society, could not fail to produce a salutary influence on the inhabitants of the surrounding States. The effect of that influence was speedily manifested in the appearance of kindred establishments: six were formed in the course of the following year, viz. the Connecticut Bible Society at Hartford, the Massachusetts at Boston, the New Jersey at Princeton; and three at New York, under the respective designations of, "The New York Bible Society," "The Young Men's Bible Society," and "The New York Bible and Common Prayer Book Society."

The last-mentioned Society was assisted by a grant of Bibles, to the value of £100.

The rapid increase of Bible Societies in the United States of America, their public recognition of the British and Foreign Bible Society as their prototype and common parent, together with their grateful acceptance of its pecuniary aid, as well as of its friendship and general co-operation, proclaimed, in the strongest manner, the growth of that interest in favour of the common object, which had been so happily excited in the regions beyond the Atlantic. Such distinguished success in a quarter with which a connection had been so recently formed, was regarded by the conductors of the British and Foreign Bible Society as an event of no ordinary importance; and they received, from time to time, the intelligence of its progress, with emotions of joy and hope.

The formation of three new Societies in the following year, for the States of South Carolina, Maine and Georgia, gave the Society a further opportunity of testifying their interest in these Transatlantic Institutions. A donation of £100 was promptly transmitted to each of the Societies above enumerated, with a letter of congratulation on their establishment and prospects.

It is due to the Georgia Bible Society to observe, that the pecuniary grant was in their case made, after the express declaration of their unwillingness to substract from the funds of the Parent Institution.

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1810.Rapid in-
crease of
Societies.Grants to
several new
Societies.

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1812.

Georgia.

The conductors of the British and Foreign Bible Society were of opinion, that the offering which they were accustomed to make to other Transatlantic Bible Societies in their infancy, should not be withheld from the Georgia Bible Society, for any considerations upon which that Institution had professed to decline it. Experience had taught them, that the wants of such an Institution are, for the most part, very imperfectly estimated, in the dawn of its establishment; and they seemed to discover, in the following statement, a prospect of demand upon the Georgia Bible Society, which confirmed the propriety of a pecuniary donation.

“There are two circumstances,” the Georgia Committee proceed to state, “which particularly call for such an institution in Georgia. By the exertions of several denominations of Christians, an attention to religion has been excited in various parts of the State, which, a few years since, were noted only for their profligacy and immorality; and Bibles are there eagerly sought for, where lately they were despised. We wish also to extend the consolations of the Gospel to the Blacks among us. The attention that has been paid to their religious instruction has been richly rewarded. In every part of the State there are many of them who profess the religion of Jesus, and live in conformity with its precepts. To the different churches in this city alone there belong no less than sixteen hundred and ninety-four communicants, who are people of colour. Many of these, it is true, reside on the adjoining plantations, but attend as often as possible on the Sabbath, and generally whenever the Lord’s Supper is administered. To these no present could be more acceptable than the Sacred Scriptures.”

Philadel-
phia.

These various Societies established beyond the Atlantic, gave evidence of creditable progress in their work, and of continued attachment to that institution, which they professed to honour as a parent, and to imitate as an example. The Philadelphia Bible Society accepted with gratitude the grant of £100, in aid of the funds for purchasing stereotype plates; and other Societies received from the British and Foreign Bible Society pecuniary testimonies of its regard and friendship.

It is deserving of attention, that, as they proceeded in their work, fresh discoveries were made by the American Societies of the want of the Scriptures existing among the people; and their opinion of the necessity of such Institutions was therefore increasingly confirmed.

The Massachusetts Bible Society thus express their sentiments:—

“When this institution was first proposed, there were some who objected, that it was not needed; that the poor in this country are as well supplied with Bibles as the rich. But inquiry has proved this objection to be false. Many ministers who had the same impression, have expressed their surprise at the want of Bibles in their Societies.”

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1814.

The Connecticut Bible Society make the following emphatical declaration:—

“We repeat a communication, already often made, and which, there is too much reason to fear, has not been sufficiently noticed, that, although there is not perhaps a spot on earth, of equal population with this State, better supplied with the Holy Scriptures, yet many are destitute of this blessed volume: probably, more are without the Scriptures, through poverty, than could at present be conveniently supplied from our funds. To those who have not actually investigated the subject, this may look like a conjecture.”

In 1814, a Female Bible Society was formed in Philadelphia, the first, it is believed, in the United States. As soon as the plan was made known, ladies of all Christian denominations came forward to promote it, and in the first week it acquired 500 subscribers. The counsel and assistance of the Bishop, the Clergy, and distinguished members of the Philadelphia Bible Society, were liberally afforded to this deserving Institution; and the direction of female efforts to this sacred and benevolent object, received from all parties the strongest approbation and support.

Female
Bible So-
ciety at
Philadel-
phia.

Among the numerous Societies now formed in the United States, was one named the “Nassau Bible Society,” deriving its title from the college of that name at Princeton, in New Jersey. The students having learned, through the medium of the “Christian Observer,” that a Bible Society had been instituted in the University of Cambridge, in England, with flattering prospects of usefulness, determined to follow, what to them appeared, so laudable an example. Accordingly, they met in February 1813; and, in connection with the students of a Theological Seminary in the same town, associated themselves under the designation of the “Nassau Hall Bible Society;” avowing, as their motive for this procedure, “a desire to manifest their deep sense of the infinite value of revealed

Nassau
Hall Bible
Society.

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truth, and of the high esteem they had for the Bible, which contains it;" and expressing their hope, "by a liberal distribution of that invaluable treasure, to wipe away the reproach which has so often been levelled at colleges, 'that, while they are the receptacles of science and literature, they reject or despise the study of the Sacred Scriptures.'"

"It is worthy of notice," say the conductors of the New York Bible Society, in commenting on this transaction, "that this is the first institution of the kind known to have been formed in any of the seminaries of learning in this country, and that nearly all the students of the college are members of it."

The Ohio, Nashville, Mississippi, and Louisiana Bible Societies, originated in the active exertions of certain Licentiates for the Ministry, who, in a Missionary tour to the southward and westward, by encouragement and aid from the Philadelphia, Connecticut, and New York Bible Societies, stimulated the inhabitants of the countries in which they ministered, to institute Bible Societies. Of these, the most important was that formed at New Orleans, for the province of Louisiana, the population of which consisted, at that time, in great part of Roman Catholics. The Catholic Bishop gave his cordial approbation to the design of the Society; and the Scriptures were eagerly sought both by Catholics and by Protestants. On receiving intelligence of these circumstances, the Philadelphia Society forthwith determined to print 6000 copies of the French New Testament, for gratuitous distribution among the inhabitants of Louisiana.

New Or-
leans Bible
Society.

The New York Bible Society also engaged to print an edition of 6000 French Testaments, for distribution in Louisiana and the Canadas. Towards the former, the British and Foreign Society contributed the sum of £100, and towards the latter, £200.

The political differences which, unhappily, for some time existed between this country and the United States, necessarily interrupted the freedom of intercourse, though they did not destroy the friendly feeling existing between the religious institutions of the two countries. Their zeal in the prosecution of their benevolent objects was not cooled, nor was their march

impeded, except in cases of peculiar embarrassment, by the interposition of temporary difficulties.

A new Society was formed at Wilmington, for the State of Delaware. The other existing Societies maintained (with less interruption than could have been expected) the usual relations of amicable correspondence with the Parent Society: nor should it be overlooked, that, on the adjustment of those differences which had so unhappily divided the two countries, an early opportunity was seized, of expressing the desire of the British and Foreign Bible Society to cement more closely those relations, by a Letter of Congratulation, and an offering of £200 to the respective Bible Societies of Philadelphia and New York.

We now come to a transaction which more particularly characterizes the period immediately following, and may be regarded as fixing it as an epoch in the religious history of America—the formation of a Bible Society for the whole of the United States.

The idea of an Institution on this comprehensive scale, was suggested in the first communication from the British and Foreign Bible Society to the Bible Society of Philadelphia; but obstacles to its realization existed, at that time, which were thought to be insurmountable; and the object was therefore left to such support as it might find in local Societies, acting independently of each other, and confining their exertions chiefly, if not entirely, to the inhabitants of the State or the District for which they were respectively constituted. Defective, however, as these measures appeared, they were attended with great success; and, as has been seen, Societies arose, under the Divine blessing, in rapid progression, and spread the flame of Scriptural zeal over by much the largest portion of the American Union.

Nor was the attachment thus manifested to the plan of the British and Foreign Bible Society, confined to any particular religious persuasion: it was espoused, in fact, with more or less of promptitude and decision, by Christians at large; and numbers of every class and every denomination were found among its zealous and determined supporters.

Prosperously, however, as these Bible Societies advanced,

AMERICA.

CHAP. I.
United
States.

1804-54.

1817.

Formation
of the
American
Bible So-
ciety, May
1817.

AMERICA.

CHAP. I.
United
States.

1804-54.

1817.

and greatly as their number continued to multiply, there was in them too much of insulation and locality, to produce effects at all commensurate with the grandeur of the design, and the wants of the American population. These wants were ascertained, by a course of inquiries, to exceed any expectations which had been formed, or which the most discouraging calculation would ever have assigned. Not to repeat details which have been already related, the following statement will sufficiently confirm the truth of this assertion:—

Extent of
destitution
in many
States.

“In 1814, it was estimated that there were in Ohio 13,000 families destitute of the Scriptures: 12,000 in the territories of Indiana, Illinois, and Missouri; 5000 in the Mississippi territory; 8000 in Louisiana; 10,000 in Tennessee; and 30,000 in Kentucky!” To which is added, by another writer, that, “so late as 1815, in many of the principal towns of the Western States and Territories, there was not a Bible for sale.”

Number of
separate
Societies.

The means of supplying the wants which, from this specimen, may be supposed to have existed, were 108 Local Independent Societies, scattered through the Union, from Maine to Louisiana: and the number of Bibles distributed by them, from 1809 (when the Philadelphia Bible Society was founded) to the commencement of 1816, did not amount to more than 150,000; “a number,” observes an American writer, “not greater than is, at this moment, wanted for the supply of the destitute in the single State of Kentucky.”

Impressed with a conviction of the inefficiency of these partial and disconnected measures, the Directors of the New-Jersey Bible Society, under the animating guidance of their venerable President, Dr. Elias Boudinot, addressed the American public on the importance of forming a National Society. Such an Institution, they very properly contended, would concentrate the zeal of all who were desirous to promote the circulation of the Scriptures; and give to their efforts that unity, combination, and exactness, which appeared essential to the full accomplishment of such an intention.

The project thus suggested, after encountering opposition from various quarters, was, at length, so generally approved, that, at a Meeting of Delegates from different Bible Societies, convened on the 8th of May 1817, in the Consistory Room of

the Dutch Reformed Church at New York, it was unanimously resolved, that it was “expedient to establish, without delay, a General Bible Institution, for the circulation of the Holy Scriptures, without Note and Comment.” On the basis of this Resolution, a plan was digested, proposed, and adopted, for the purpose of carrying into effect the design of the Convention; and the Institution, thus formed, “with a harmony and unanimity almost unparalleled in so large a body,” was soon after announced as definitively organized, under the appropriate designation of **THE AMERICAN BIBLE SOCIETY.**

AMERICA.

CHAP. I.
United
States.

1804-54.

1817.

American
Bible So-
ciety
formed.

The British Bible Society had the pleasure of offering to this new Sister Institution in America, as a testimony of esteem and good wishes, a donation of £500, together with a duplicate set of stereotype plates for the French Bible, both of which were thankfully accepted.

Grant from
the Parent
Society.

The formation of the American Bible Society found the inhabitants of that great Republic very readily disposed to unite under its banners, and to co-operate with it in the execution of its benevolent design.

Many, who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of the country; and its means of accomplishing the important end of its formation were increased with more than ordinary rapidity.

In proof of this statement, more than 200 Bible Societies, some of which existed before, became Auxiliaries to this National Establishment, within little more than eighteen months after its formation; justifying, in a great measure, the assertion, “that a large proportion of talent, respectability of character, and influence in political society, was engaged in befriending its design, and securing its permanency.”

In the short term of three years, this Society had printed 105,270 Bibles and Testaments, and copies had been distributed, to a considerable amount, in nearly every State and territory of the Union.

AMERICA.

CHAP. I.

United
States.

1804-54.

1820.

Versions in
the Indian
Dialects
prepared.

But the circumstance which gave to the American Bible Society, at this period, the best pretension to the character it had assumed, was the solicitude manifested about the moral state of the Indian tribes inhabiting the Back Settlements, and affectionately described by the Committee of the Society as "their brethren in the woods." "The condition of these natives," they observe, "divided from us by their language their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man,—too often by the fraud and other injuries of profligate whites, addresses to us a mute, but piercing expostulation, for that help which they can obtain only, in very small portions, from any other quarter."

The multiplicity of the Indian dialects appeared to throw a very serious obstacle in the way of effecting translations of the Scriptures for their use; but this apprehension was diminished by the consideration of the affinity subsisting among the various dialects,—an affinity so close, that a young unlettered Indian could, it was said, make himself master of them all. To the Mohawk, and the Delaware dialects, as being intelligible (more especially the latter) to a large population, the attention of the American Society was more immediately directed. The Translation of St. Mark, (by Captain Brandt,) and that of St. John, (by Captain Norton,) supplied materials for a commencement in the Mohawk dialect; and a version of certain parts of the New Testament, by a Missionary from the United Brethren, did the same for that in the Delaware. Thus a promising entrance was made on the arduous task, of transfusing the Oracles of Divine Revelation into the barbarous dialects of the Aborigines of this country.

History of
the American
Society
henceforward
distinct.

From this period the American Bible Society may be considered as having a history of its own. Gathering around it, in friendly alliance and co-operation, the numerous Societies existing in the several States of the Union, (for even the Philadelphian Society, the first formed of all the Transatlantic Auxiliaries, though for a time distinct, afterwards merged into the great national institution), the Society assumed an independency of character and action, justly befitting the country which it represented. In 1820, it found itself at liberty to

forego the further pecuniary aid of the British and Foreign Bible Society; a proffered grant of £500 being gracefully declined, on the ground that to avail themselves further of its munificence, would be to take an unfair advantage of the Society, and of the generous kindness which prompted that and similar donations.

The greatness of the scale, too, on which the operations of the American Society were now conducted, rendered it impracticable to continue to exhibit, in the reports of the British Society, any such account of them as would furnish a just idea of their variety and extent. From this time forward, therefore, in order to compass its history, it would be necessary to refer to the Annual Reports of the American Society itself, now scarcely less bulky than those of the older Institution. Still, however, it seems due to the members of both Societies, that a summary statement should be given of what this great Ally has been doing, in the way of printing, distribution, collection of funds, and acquisition of Auxiliaries.

From these summary statements, presented from year to year, a few of the more interesting incidents and facts will be selected, as well to embellish these pages, as to complete the general survey of the progress of the Bible work, which this history is designed to exhibit.

Up to February 1821, or in about five years, the American Society had printed, or were printing, Bibles and Testaments, amounting to 226,552; and the total number of its Auxiliaries then amounted to 233.

The Philadelphia Bible Society, instituted in 1808, had, up to the same time, issued 91,201 copies of the Scriptures.

In 1824, the operations of the American Bible Society had become of so extensive a character, as to make it necessary to erect a building for conducting its business. At this time the number of its Auxiliaries was 396: its funds were in a prosperous state, and its distributions, in the whole, amounted to 307,205 copies. The printing of the Spanish Scriptures was now included in its operations.

In the following year, the Society was able to report that there was, at least, one Auxiliary Institution, in every State in the Republic.

AMERICA.

—
CHAP. I.
United
States.—
1804-54.—
1824.Great ex-
tent of its
operations.A sum-
mary of
these only,
introduced
in this his-
tory.New build-
ing erected.

AMERICA. The persevering activity of the College Auxiliaries was also highly spoken of; every member of the North Carolina University enrolled his name on the books of the Society.

—
CHAP. I.
United
States.

—
1804-54. This year also witnessed the commencement of a plan, often afterwards pursued by the Transatlantic Societies, of supplying, by one simultaneous effort, all the families in certain districts, found destitute of the Sacred Volume.

—
1826.

Plan of
simultane-
ous supply
of Scrip-
tures,
through
given dis-
tricts.

In the county of Monroe, 1200 families were discovered to be thus destitute; when a public meeting was held in Rochester, attended by Christians of all denominations, and from almost every town; and a resolution passed, and soon after carried into effect, to place a Bible in every such family.

In various other counties, a similar investigation shewed that their wants were very far from being supplied; and the Societies connected with them, led by the example of their sister institution in the county of Monroe, resolved not to cease from their labours, until every family within their bounds should possess a copy of the Sacred Volume.

Operations
of the
Philadel-
phia Bible
Society.

In 1828, the Philadelphia Bible Society, which had now existed for twenty years, and whose distributions had extended over a great part of the Union, and now amounted, since its formation, to above 112,000 copies, passed a resolution to supply every destitute family in the State of Pennsylvania with a copy of the Scriptures. It was supposed that about 100,000 copies would be wanted, and that it would require three years to carry their designs into effect. The Nassau Hall Bible Society, Princeton, New Jersey, and some others, entered into a similar determination. In Philadelphia, where a subscription of between 12,000 and 14,000 dollars was made for the purpose, the plan was carried into execution by the exertions of a Young Man's Bible Association. Several such institutions had been formed in different parts of the United States.

Resolution
to supply
all destitute
families
throughout
the States.

This project was afterwards adopted on a larger scale by the American Bible Society. At its Anniversary, in 1829, the Society having completed a new printing establishment, adapted to operations on a more extensive scale, unanimously resolved, on the recommendation of its board of managers, to endeavour to supply all the destitute families of the United States within two years, provided the means for that purpose were seasonably

supplied by its Auxiliaries, and benevolent individuals. Various measures were recommended for effectuating this beneficent purpose. One of these was public meetings, the first of which was held in New York, when upwards of 7600 dollars were subscribed. It was computed that 800,000 families in the United States required to be thus supplied. But besides supplying the destitute of the United States,—South America, including parts of Mexico, Greece, Ceylon, India, and Burmah, engaged the attention and aid of this active and expanding Society.

In 1830, the Board of Managers of the American Bible Society, “desirous,” as their resolution states, “of cultivating the most friendly and intimate correspondence with the British and Foreign Bible Society, and deeming it alike their duty and pleasure to improve every means within their power for that end,” “appointed the Rev. Dr. Milnor, Secretary for Foreign Correspondence, a delegate to attend the Anniversary of the British and Foreign Bible Society, and such meetings of its Committee, as he might find practicable and expedient, to express the sincere respect and affection entertained by the Board, and to assure the British and Foreign Bible Society of the earnest prayers offered by the friends of the Bible in America, for the more extended usefulness and final success of the British Society, in their benevolent efforts for diffusing the knowledge of the Scriptures, and the holy doctrines they contain throughout the habitable world.”

From a comprehensive summary of the state of the American Society at that time, furnished by Dr. Milnor, it appears that the Auxiliaries had increased during the year from 598 to 645; that the receipts had been 143,000 dollars, and the expenditure 147,000; that the books printed were more than 360,000, of which 170,750 were Bibles, and 173,750 Testaments, in English; 500 were the Gospel of St. Luke in Mohawk, and 15,000 of St. Matthew in Hawaiian. There had been put into circulation, upwards of 200,000 copies in various languages. The increase of the issues over those of the preceding year was 65,515; the aggregate of the issues since the formation of the Society, 846,397.

When Dr. Milnor returned to America, he bore back with him a resolution expressive of the high gratification afforded

AMERICA.

CHAP. I.
United
States.

1804-54.

1830.

Friendly
correspon-
dence culti-
vated with
the British
Society.Visit of
Dr. Milnor
as repre-
sentative of
the Ameri-
can So-
ciety.

AMERICA. by his visit, and reciprocating on the part of the Committee
 — and of the Society at large, the expression of kindly feeling
 CHAP. I. and good wishes. The report of Dr. Milnor to the Board of
 United Managers at New York, testified to the cordial welcome which
 States. his friendly visit had obtained in this country, and to the
 1801-54. pleasurable impressions left upon his own mind.

1832. The year 1832 exhibits the American Bible Society as
 vigorously addressing itself to the work of foreign distribu-
 tion. 5000 dollars were voted to be employed by the Mission
 at Bombay, in printing the Holy Scriptures in the Mahratta
 language, and the further sum of 5000 dollars for printing an
 edition of 20,000 copies of the New Testament in the native
 language of the Sandwich Islands; the New Jersey Bible
 Society undertaking to find the funds necessary for this latter
 object. It was also determined to print, as soon as cir-
 cumstances would permit, an edition of 30,000 copies of the
 New Testament in Modern Greek, for distribution in Greece
 and the adjacent countries. 5000 dollars were also appro-
 priated to aid the Baptist General Convention of the United
 States for Foreign Missions, in publishing the Scriptures in
 the Burmese language. The Convention on foreign distribu-
 tion, was also authorised to have 1000 copies of the three
 Epistles of St. John, printed in the Mohawk language, as soon
 as satisfactory evidence of the correctness of the translation
 should be obtained.

Foreign
 operations
 of the Ame-
 rican Bible
 Society.

This extension of operations abroad, was not allowed to
 interfere with the diligent prosecution of those plans of
 domestic usefulness, to which the Society was committed,
 especially that of supplying destitute families. This project
 was afterwards extended, so as to include a whole class of
 individuals, as well as families.

With characteristic energy of purpose and largeness of aim,
 the American Bible Society resolved, in 1835, to invite all its
 friends throughout the country to co-operate in furnishing, as
 soon as practicable, a copy of the Bible or New Testament to
 every child in the United States, under fifteen years of age,
 able to read, and destitute of the Sacred Volume.

The Philadelphia Bible Society reported, that they had, in
 less than two years and a half, redeemed their pledge of sup-

plying with the heavenly oracles, the destitute families in the State of Pennsylvania, the population of which amounted to 1,200,000.

About the year 1835, the Right Hon. the President of the British and Foreign Bible Society, Lord Bexley, and the Rev. G. Browne, the Secretary, were appointed, through the liberality of an unknown individual, life members of the American Bible Society. We mention this circumstance, chiefly with a view to introduce the following account, given by the American Secretary, of other noble acts of munificence, on the part of the unknown donor.

“The money, sixty dollars, by which they have been thus constituted, was received in a letter, dated Philadelphia, the 6th instant, and signed, ‘A Clergyman of the Protestant Episcopal Church.’ I would remark, that we have received from the same source, since 1829, including sixty dollars during that year, the aggregate sum of one thousand six hundred and twenty dollars, by which fifty-four individuals, at home and abroad, have been invested with membership in this institution. He states that the money is ‘from a fund which has arisen from the continued savings of a Missionary, by his laying aside portions of fees and presents at the time they were received, the entire amount of fees received on Sunday and Thursday in every week, also free-will offerings under peculiar providences, one-tenth of his regular salary, and one-tenth of the balance of his receipts, during the year, over his family expenses.’ Our Society is not the only one that participates in the benefactions of this good man, and in the overflowing of his apparently inexhaustible fund. He not unfrequently sends me money for life-membership in the American Tract Society, and I am told the American Sunday School Union, in his own city, is also often a partaker of his benevolence. I communicate these particulars for your information, and you can do the same to his Lordship and your worthy Secretary. It is a singular instance of Christian self-denial, and of great results flowing from apparently small causes; for I learn that our benefactor is a poor and laborious minister of the Gospel, of eminent piety, and you will perceive how much God has prospered him, seeing that all the streams which flow into his fund are derived, not from personal wealth, but from annual and occasional receipts. His salary cannot be large: those of the city Missionaries among the poor are not apt to be great. ‘There is that scattereth, and yet increaseth.’”

It may be here mentioned, that in 1839, the Philadelphia Bible Society, the first formed of all the Bible Societies on the western continent, and with which the Parent Society in England had kept up much gratifying and distinct correspondence, changed its title to that of the Pennsylvania Bible Society;

AMERICA.

CHAP. I.
United
States.

1804-54.

1835.

Munifi-
cence of
an Episco-
palian Mis-
sionary.

AMERICA. and henceforward carried on its operations in alliance with the great national institution, the American Bible Society. During the period it existed as a separate Society, it distributed 233,039 copies of the Scriptures.

CHAP. I.
United
States.

1804-54.

1842.

The American Bible Society, now appearing before the world as one compact body, representing all the United States, proceeded on its course steadily, perseveringly, and prosperously.

In 1842, the following summary was given of the labours of this important Society, from its establishment to that time:—

Summary
of American opera-
tions, at
home and
abroad, in
1842.

“ In the prosecution of this work, nearly three millions of copies have been sent forth from the depository itself, and means furnished to publish many thousand additional copies in foreign countries and foreign tongues. They have been published, in part, in five of the languages of our American Indians ; in seven of those spoken in Europe ; in five of those used in Asiatic Turkey ; in seven of those of India ; in the Chinese ; in the Hawaiian of the Sandwich Islands ; and in the Grebo tongue, on the west coast of Africa. The Board have also furnished funds for the purchase and circulation of the Scriptures, in larger or smaller parcels, in about twenty additional languages and dialects. Now, when it is remembered that these three millions of Scriptures, in something like fifty different tongues, have been sent forth, not among those who were before supplied, but, to a great extent, among the destitute, the neglected, the poor, the suffering ; and when it is remembered that He who gave these Scriptures, has declared that his word is quick and powerful, that it shall not return void, but shall accomplish that which He pleases ; who can but anticipate results, numerous and glorious, far beyond our present power of comprehension ! ”

The following interesting notice is given of the Sandwich Islands, for whose benefit the whole Bible had been translated and printed in the Hawaiian language:—

“ It appears that there are now in the Sandwich Island group eighteen churches, in which are included 15,915 members ; and that there are not far from 19,000 pupils connected with the common schools. The number of readers is between thirty and forty thousand, most of whom would be happy to possess the blessed book, which a portion already enjoy. Two editions of the New Testament have been prepared, of 10,000 copies each, and one edition of 10,000 copies of the entire Bible. An anxiety is felt that another edition of 10,000 copies should be early published in octavo form, for family use, aged persons, &c. The forcible establishment of French papal Missionaries in the island, increases the anxiety of Protestants to have the Scriptures placed in every household where there are readers.”

It was thus that the American Bible Society continued, year after year, its most valuable co-operation in the great work of circulating the Scriptures among the nations of the earth. With unabated vigour it cultivated the ample field embraced within its limits at home; whilst at the same time it carried its generous efforts into foreign parts, and, by direct and efficient Agencies, as well as by other means, took a very efficient share in translating, printing, and circulating the blessed volume of truth.

In 1846, a correspondence was opened with the American Bible Society, on the subject of the publication of a new version of the Chinese Scriptures, to which the British and Foreign Bible Society was pledged, and in which work the Directors proposed the co-operation of their American friends. The American Society, while expressing a deep and growing interest in the circulation of the Scriptures in China, where many devoted Missionaries from their country were labouring, and were also taking an important part in translating and revising the new version, yet under the apprehension that it might cause delay, and perhaps embarrassment, declined assuming any direct agency in publishing the work proposed. They agreed, however, on the version proving to be faithfully translated, and of a catholic character, so that the different denominations might in common use it, to appropriate and pay to the American Missionaries in China, 10,000 dollars, for the purchase of such copies of the new version as might be required for Missionary purposes: they also agreed to defray such travelling expenses as might be incurred by the American Missionaries, in preparing and revising the new version, or in transmitting copies from one place to another.

The work of the American Society was now found to increase on every hand, and from various causes, among which may be mentioned the extension of the United States' own territories, the unparalleled growth of communities on the Western shores of that continent, after the gold discoveries in California, —the rapid advancement of population in the more recently admitted States in the North-West, and the startling increase of immigration from Europe.

The extent to which the labours of the Society were

AMERICA.

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CHAP. I.
United
States.—
1804-54.—
1846.Extension
of efforts in
the West-
ern States.

AMERICA. spreading, may be gathered from the account given in 1849,
 — of new works contemplated or prepared.
 CHAP. I.

United
 States.

1804-54.

1850.

Editions of
 Danish
 and other
 versions,
 for im-
 migrants,
 prepared.

“It was stated in a previous Report, that plates for a Danish Bible were in course of preparation, for Norwegian immigrants: such a Bible is now completed, and many copies have been forwarded to Winconsin, where nearly 30,000 of these people now reside, and where others are rapidly gathering. Soon after the completion of this work, an urgent request was presented by a Norwegian minister, that the Board would prepare a New Testament, with the Danish and English languages in parallel columns, for the use of young persons and others, who are without the Scriptures, and who are desirous of learning our tongue. The Board had before them a like request in behalf of German immigrants, and also those from Holland. After much attention to this subject, the Managers were convinced that great good would result from a compliance with all these requests, and they have accordingly prepared plates, and an edition of the Testament in German and English, in Dutch and English, and in Danish and English. They have furthermore been advised by residents in Spanish America, to prepare a Testament in Spanish and English, for the use of those who speak the Spanish tongue in Mexico, Texas, and California, and in various South American districts with which we have a growing intercourse.

New Tes-
 tament in
 Choctaw
 printed.

“In the early part of the year, the Board received a communication from the Rev. Alfred Wright, in behalf of the Choctaw Mission, stating that he and his associates had prepared the New Testament entire in the Choctaw language, and desired its publication by this body. Having obtained full and satisfactory evidence that the work had been well prepared, and was of such catholic character that different denominations, here associated, could use it, an arrangement was made for printing it at the Society's House, with the aid of Mr. Wright in correcting the proofs. An edition of 2000 copies, in duodecimo form, has been printed, with every prospect of its extensive usefulness.

Version of
 St. Luke
 in the
 Grebo
 tongue.

“The Board have also published, at the Society's House, during the past year, the Gospel of Luke, in the Grebo tongue, for a tribe in Western Africa. The work was prepared by the Rev. Mr. Payne, a Missionary of the ‘Protestant Episcopal Missionary Society,’ and was found, on inquiry, to have been so prepared, that the Board could, with much satisfaction, publish it. It is expected that another Gospel, and the book of Acts, will, before long, be also presented for publication. The furnishing of any portion of the Divine Record to a people who have ever been without it, is always a matter, not only of pleasure, but of thanksgiving on the part of the Board.

“A letter has been received from the Rev. Otto Tank, a Moravian Missionary, of British Guiana, now in Germany, repeating his request, noticed in the last Report, namely, that the Board would publish some portions of the Scriptures in the Arrawack tongue, for a tribe in South

America. Having been furnished with the MS. of most of the New Testament in the above tongue, it has been resolved to publish the book of Acts at an early day."

The next year found these several works in progress, while the increased income of the Society gave an opportunity, cheerfully embraced, of making increased grants towards carrying on its Foreign operations. The following is an account of such grants, made during the year:—

"The first, was 5700 dollars to Rev. Mr. Schauffler and associates, Missionaries of the American Board of Commissioners for Foreign Missions, at Constantinople, towards publishing the Hebrew-Spanish Scriptures.

"A second, was the sum of 1000 dollars, for the American Missionaries at Ahmednugger, in India, to assist in publishing a further edition of the Mahratta Scriptures. From that post the Scriptures have long been issued; many have been led to embrace them, and many also to oppose them. Efforts have even been made to put in circulation books in favour of the Mahomedan, the Hindu, and the Parsee religions, in order to check the threatened prevalence of the Bible and its doctrine. All this is an earnest of good, an indication of awakening intellect, which may yet search for and find the truth.

"A third, was 1250 dollars to the Jaffna Auxiliary Bible Society, to aid in publishing a new edition of the Tamil Scriptures. With this Auxiliary the American Missionaries are closely and happily united. Great numbers of the native population have become not only readers, but cordial believers of the Bible, and some have become its faithful expounders to their benighted countrymen. To a wide extent it has become the book of the school and the family, and is exciting a most hopeful influence.

"To the Mission station at Madras, where the same language is used, and much the same circumstances exist, a grant of 780 dollars has been made, and further aid is called for.

"To the Lodiana Mission in Northern India, connected with the American Presbyterian Board, have been sent 3000 dollars, to aid in publishing the Scriptures there in the Hindu, the Urdu, and the Punjabee.

"To the Mission at the Sandwich Islands have been sent 1000 dollars. Some of the Scriptures there published begin to find native purchasers. The Hawaiian Bible Society has become an Auxiliary of stability and promise. Its Annual Meetings are attended, and reports made, with a punctuality and system surpassing what is found in many of the Societies near at hand, where the Bible has shed its light for centuries.

"To the Nestorian Mission at Ooroomiah, in Persia, have been sent 1000 dollars, towards publishing the Scriptures in modern Syriac. This newly-made version is prepared with much care, and great numbers are ready to read it with serious and grateful attention. 1000 dollars more are still pledged to this work.

AMERICA.

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CHAP. I.
United
States.

1804-54.

—
1851.Various
grants for
versions in
India.

AMERICA. "For printing the Scriptures in Modern Armenian, at Smyrna, 2000 dollars have been remitted. From the care with which this translation has been made, and from the gratifying changes which are in progress among the Armenians, great and happy results may be anticipated. A further pledge of 13,000 dollars remains still to be forwarded.

—
CHAP. I.
United
States.

—
1804-54.

—
1853.

"To aid in preparing a new Arabic translation in Syria, under the direction of Rev. Eli Smith, 500 dollars have been forwarded. The object of this is to pay the native-assistant translator.

"For the mission in South Africa, towards preparing portions of the Scriptures for the Zulus, 500 dollars have been granted. The Gospel of St. Matthew is translated, and other portions of the Scriptures are also in course of translation.

"To the Methodist Episcopal Missionary Society have been granted 200 dollars, to enable their Missionaries in China to procure and circulate portions of the Chinese Bible.

"The total amount of monies sent to foreign countries during the past year, to aid the circulation of the Scriptures, is 17,900 dollars, and at twelve different stations."

Erection of
a New
Bible
House.

In 1853, the American Bible Society had to report the erection and occupation of a new Bible House, constructed at an expense of 250,000 dollars, (about £50,000), the whole of which had been provided for, without trenching in the least on the funds contributed for Bible distribution. This noble edifice will stand as an honourable and lasting monument of the zeal and liberality of the friends of the Bible in that country.

Deputation
from
America in
the Jubilee
year.

This being the year of the Jubilee of the British and Foreign Bible Society—the American Bible Society appointed a deputation to visit this country on the occasion. The selection fell on two gentlemen, singularly adapted to undertake this friendly mission, the Right Rev. Bishop McIlvaine, of Ohio, and the Rev. Dr. Vermilye, of New York, who, though not able to be present at the Jubilee Meeting, attended and spoke at the Anniversary Meeting in May.

On the return of these gentlemen to their own country, the Committee of the British and Foreign Bible Society thought it right to draw up and transmit the following resolutions:—

"That this Committee entertain a lively and grateful sense of the kindness which prompted the Board of Managers of the American Bible Society to send a special deputation to this country, on occasion of this Society's year of Jubilee; and wish to record their earnest desire and hope, that the bond of fraternal union which has hitherto so happily

subsisted between the two Societies may be maintained and strengthened, and rendered increasingly productive of mutual benefit and pleasure.

“That this Committee would express their special acknowledgments to the Right Rev. Bishop McIlvaine, of Ohio, and to the Rev. Dr. Vermilye, of the Dutch Reformed Church in New York, for consenting to accept the mission for which they were selected; and, at the same time, would offer them their best thanks for the very able and judicious manner in which they pleaded the cause of the British and Foreign Bible Society at its Public Meeting, and for the valuable and gratifying information they then communicated respecting the state and prospects of that honoured sister institution, the American Bible Society, which they were deputed to represent.”

We now come to the close of this brief historic review of the American Bible Society, which, though entering on its labours several years after the Parent British Society, has yet followed it with no wavering or unequal step, having, at the period at which we have now arrived, attained a magnitude only in a limited degree inferior to that of the original Institution.

The following was the position of the Society at its Anniversary in 1854:—The Auxiliaries exceeded 2800 in number; and the total number of Bible Societies, Auxiliaries and Branches, in the United States, including some distinct from the American Society, amounted to above 4000; 82 new Societies having been added, in the course of the year—an important testimony to the homage paid to the Bible by American Christians. The receipts of the year amounted to 394,340 dollars, about £78,868—being an increase over the preceding year of 47,798 dollars, about £9559. The total number of Bibles and Testaments printed during the year was 862,000; the total number issued 815,399, being an increase of 16,029 over the year before. The issues since the organization of the Society amounted to 9,903,751 copies.

An extract from one of the American Society's Reports, somewhat earlier in date than the above, may be appealed to as indicating the extensive, and still unaccomplished mission, of this active and energetic Institution, and, at the same time, as a proof of the spirit of devotedness, faith, and ardent zeal, by which its conductors and supporters continued to be actuated; and to the further exercise of which they felt themselves imperiously called—

“The Report has spoken of the prosperous condition of the Society; of

AMERICA.

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CHAP. I.
United
States.

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1804-54.

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1854.

Summary
of Ameri-
can opera-
tions to the
year 1854.

AMERICA.

CHAP. I.
United
States.

1804-54.

1854.

Concluding
extract
from the
American
Report.Appeal for
wider effort
at home
and abroad.

the enlarged operations of the year now closed. It must be understood that this prosperity is in comparison with the doings of previous years, and not with the wants of the times, present or prospective. It has been seen, from the details given of different States, that great numbers are yet without the Bible; that many new counties have never been supplied, and many more, once or twice supplied, are again in a state of entire destitution. There is, it may be affirmed, scarcely a county at this moment, in any State, that has not more or less families unsupplied; some have many hundreds. Applications, too, for Testaments, have been multiplied of late, for the use of Sunday-schools; coming frequently from those within the bounds of Auxiliaries which do not furnish a supply.

"Facts thus brought to light, the calls of our new territories at the West, an annual increase of half-a-million, at least, of our home population, and of nearly another half-million from abroad, will show to any thinking man that no motive for apathy is furnished by the prosperity of the year; but simply encouragement given to go on with renewed exertion. Our own augmenting numbers demand now, and will demand ceaseless attention. Every thing, too, in the state of the world beyond our borders seems to invite us to prepare the word and send it forth. Many a people can now be reached with its Divine messages, who were unapproachable but a few years since. Our various foreign Missions, as shown in a previous Report, are all engaged in making new translations, and in preparing circles of new readers from the ranks of paganism. There is not room for a doubt, that the calls for this Sacred Book are to increase with every returning year. The teachings of the Book itself, the movements of Providence, all the signs of the age, assure us that unprecedented changes in the world's affairs are drawing nigh.

"Nations can no longer remain isolated, and uninfluenced by other communities. There is everywhere seen a growing intercommunication, urged forward by commerce, by inquisitive science, and particularly by Christian benevolence. Many are indeed running to and fro, and knowledge is increased at a rate unknown before. By this intermingling of nations, comparisons are made as to civil and religious conditions, and causes sought for the wide differences which prevail—causes for those free institutions which a few have obtained, and which all desire. Every inquiry here brings conviction that the blessings sought go only with a pure Christianity, and that such Christianity is found but in close alliance with the word of God, where this is the household companion, the man of counsel, the rule of faith and practice. As this true sentiment advances, there must be a continually increasing demand for that Book of books, which this Institution has been raised up to furnish. Let none, then, here associated, think of relaxed effort; none be willing to remain stationary in their work. Rather let every year bear witness to new activity and greater sacrifices, until the faithfully performed duties to the Bible here, prepare us for the rest which it promises above.

AMERICA.

CHAPTER II.

BRITISH NORTH AMERICA.

1804—1854.

Mohawk version of St. John.—Grants to Settlers in Canada.—Auxiliaries formed in Upper Canada.—Rev. J. West's visit to Canada.—Visit of Rev. Dr. Thomson.—Version in the Chippeway dialect.—Gælic Scriptures for Highlanders in Prince Edward's Island.—Mr. Thomson's visit to the Chippeway Mission, and to the various chief towns of Canada.—Close of Dr. Thomson's tour.—Colportage among French Canadians.—Rev. J. Richardson, Agent.—Grants from Parent Society.—Canadian Travelling Mission.—Prince Rupert's Land,—exertions of Bishop Anderson.—Version in the Cree dialect.—Summary of operations in Canada, &c.—Jubilee celebration.—Visit of Rev. P. Kent, in the Jubilee year.—Labrador,—Moravian Mission—Version of New Testament in the Esquimaux dialect.—Greenland Mission.—Version for the Greenlanders.

THE first opportunity which the Society enjoyed, of making an application of its funds to the printing of a portion of the Scriptures in a foreign language, was in connection with the British Provinces of North America. This was in 1804, soon after the Society was instituted, and it occurred under the following circumstances.

Captain John Norton,* a Chief of the Six-Nation Indians

* Captain Norton was adopted by the Confederacy in 1791, and in 1800 appointed a Chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British army.

AMERICA.
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CHAP. II.
British
North
America.
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1804-54.
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British
North
America.

1804-54.

Mohawk
version of
Gospel of
St. John.

in Upper Canada, having been induced to visit England, partly with the design of serving in the British army, but principally with that of obtaining a confirmation of the grant, under which his Indian brethren occupied the Grand River settlement, fell into a connection which gave his mind, originally intent on the general welfare of his tribes, a more decided direction towards their moral and religious improvement. Under this impression, he was advised to employ his intervals of leisure, in translating the Gospel of St. John into the Mohawk dialect, the current language of these confederated nations. The reason for making choice of this Gospel was, that the Mohawks were already in possession of the Liturgy of the Church of England, select portions of the Old and New Testaments, and the entire Gospel of St. Mark, translated by Captain Brandt: it appeared therefore desirable to furnish them, in the next instance, with the entire Gospel of St. John.

The Mohawks, and the Six Nations in general, were the old and steady allies of Great Britain. These confederated Indians had entered into an alliance with the English, immediately after the latter became possessed of the province of New York, in the seventeenth century. Their decided adherence to the British interest during the American war, made it expedient for them to abandon their ancient settlements, and remove to Upper Canada, when the independence of the British Colonies was acknowledged by this country.

At the time when this translation of St. John's Gospel was suggested for their benefit, the number settled on the Grand River—though much reduced by various causes, some of which it was the object of Captain Norton's negotiation to remove—amounted to at least 2000 souls. The total of the Confederacy, (including the Caghnawagues, Hurons, or Wyandots, who professed the Roman Catholic religion,) was computed to exceed 8000. Add to this, that the dialect of the Mohawk was intelligible to certain other of the Aboriginal Tribes; and that a very encouraging disposition had been shown to receive religious instruction.

After adopting such means as were in their power to get the translation accredited, the Society ordered an impression of

2000 copies in Mohawk and English to be printed. A proportion of the edition was consigned to the care of Captain Norton; and, under his direction, copies were furnished to different stations in Upper Canada, and in the Ohio and Oneida country.*

Other operations of the Society, in relation to British America, were, during the earlier years of its history, chiefly confined to occasional grants, for the use of Settlers in different parts. Some of these were on a liberal scale. Thus, besides several grants, at different times, of the English Scriptures, and also the French, there were voted, in 1808, 500 Gaelic Bibles and 800 New Testaments, to different correspondents in Nova Scotia and Canada, for sale or gratuitous distribution, at their discretion, among the poor Highlanders in that part of the world.

During this period, the British Provinces in North America were not themselves wanting in a favourable disposition towards the object and designs of the British and Foreign Bible Society.

A small Society had been formed at Quebec, and one at Pictou, for the eastern part of Nova Scotia, to which 500 Bibles and 1000 Testaments had been presented for distribution: but it was not till the close of the year 1813, that any thing was attempted on a scale which at all comported with the rank of those provinces, and the wants of their numerous and ill-supplied population. On the 23rd of November, in that year, a Bible Society was formed at Halifax, under the designation of "The Bible Society of Nova Scotia and Dependencies." Of this Institution, the Lieutenant-Governor of the province, Sir John Coape Sherbrooke, became the President; the principal naval and civil officers, Vice-Presidents; and Captain (afterwards Colonel) Addison, the Secretary: and with so much alacrity was it espoused, that, in little more than a fortnight after its establishment, it was enabled to present a donation of £200 to the British and Foreign Bible Society, "as the first-fruits of those contributions which it expected soon to see very greatly augmented." A Branch Society, in connec-

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1801-54.

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1812.

Occasional
grants to
Settlers in
Canada.First
Auxiliaries
in Canada.

* For further particulars relating to Captain Norton, and to the means adopted for accrediting his version, see Owen I., as above.

AMERICA.

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CHAP. II.British
North
America.—
1804-54.—
1819.Auxiliaries
formed in
Upper
Canada.

tion with this Institution, was shortly after formed at Liverpool, denominated, "The Queen's County Auxiliary Bible Society," under the patronage and management of a Committee, among whom were some of the most respectable residents, both civil and military.

In the course of a few years more, the Midland District of Upper Canada, Niagara, Prince Edward's Island, and the Island of Bermuda, became the seats of newly-formed Bible Societies; of the first of these, the Hon. Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, accepted the office of President. In 1819, an Auxiliary Society was formed at St. John's, New Brunswick; and, in 1820, one at Montreal, under the Patronage of Earl Dalhousie, the Governor-in-Chief. In 1821, an Auxiliary Bible Society was established in the territories of the Hudson's-Bay Company. It received the support of the Governors and Directors of that Company. Its first remittance to the funds of the Society amounted to above £100.

In connection with the above Societies, were formed minor Auxiliaries, Branches, and Associations, which tended to diffuse more widely the benefits of the Institution.

Among these numerous subordinate Societies, the Ladies' Society at Miramichi, in New Brunswick, deserves honourable notice, on account of the perseverance, regularity, and efficiency with which it has been conducted through a long series of years. In 1825, an awful fire took place at Miramichi. Upwards of 1000 copies of the Sacred Volume were reported to have perished in the flames; and, in some instances, the bodies of the sufferers and their Bibles were found half consumed together. On this affecting occasion, a grant was made by the Parent Society of 2500 Bibles and Testaments. A very grateful feeling was awakened by this seasonable act, and beneficial results appear to have followed.

The Mo-
hawk ver-
sion under-
stood by
other In-
dians.

It has been mentioned, that, early in the history of the Society, the Gospel of St. John had been translated into the Mohawk, and an unexpected opening discovered for its circulation. In 1826, a journey was undertaken by two members of the Montreal Society into some of the townships and villages of Upper Canada; and they most unexpectedly found, that the Iroquois Indians

read the Mohawk, and that they received copies most thankfully. Several declined it as a gift, and were much gratified by having an opportunity to procure it for money. It had been positively asserted that the language was not understood by them; and that the people themselves, when told it was the Mohawk, were not aware that that language was their own. This happy experiment, however, dissipated the delusion, and proved that the Scriptures might be advantageously circulated among them.

Various communications, received from different parts of British North America, induced the Society to believe that still, in many parts, the Scriptures were much wanted, where Societies had not been formed, and where, for a time at least, it might not be practicable to form them. This they were led to conclude was particularly the case in the new settlements, where, generally speaking, there were few, if any, public means of grace, and where, in consequence, it was most desirable and necessary that the Scriptures should be introduced. Information also, on various points, regarding the Society's proceedings, was wanted, and some misunderstandings required to be removed. Hence it was thought that the presence of a gentleman, deputed for the purpose by the Parent Society, might be attended with many advantages. The Rev. John West, a Clergyman of the Church of England, was engaged to visit that country on behalf of the Society; to confer with the existing Auxiliaries and friends of the Society, with a view to the enlargement of their operations; and to form connections with individuals to whom the distribution of the Scriptures might be confided, where Societies could not be organized. Mr. West was also to prosecute inquiries as to what had been done, or might yet be practicable, with reference to the languages of the various tribes of the Indians. This gentleman had the peculiar advantage of having already twice visited this part of the world. He had several introductions to persons of rank, in civil and ecclesiastical situations. An assortment of 2000 Bibles and Testaments, in English, French, Gaelic, and German, was placed at his disposal.

At the same time, an engagement was likewise made with Mr. and Mrs. McDonald, of Miramichi, to make occasional

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British
North
America.

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1804-54.

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1828.

Visit of
Rev. J.
West to
Canada.

AMERICA. journeys in the provinces, for the purpose of promoting the objects of the Society.

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CHAP. II.

British
North
America.

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1804-54.

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1830.

The proposal for Mr. West to visit the Auxiliaries in British America, was hailed by those Institutions with gratitude, and his visit was accompanied with many of those results which were anticipated. The journal of his mission gives much evidence of the benefit which may accrue from such an occasional visitation.

Visit of
Mr. Thom-
son to
Canada.

In 1830, the Societies in Canada were visited by the Rev. James Thomson, who had been acting as Agent for the Society in South America, and was now on his return from Mexico. Much gratifying intelligence was communicated by that gentleman, which was published at the time in the "Monthly Extracts," as well as in the Annual Report. The idea of establishing large depositories at some of the principal towns was suggested by him, and cheerfully entertained by friends in those parts. When communications from Mr. Thomson and others, on this subject, reached the Society at home, it was resolved that the Societies of York, Kingston, Montreal, and Quebec, should be encouraged to open dépôts for the sale of the Holy Scriptures; and an assortment of 2000 Bibles and Testaments, including 200 for Sunday-school stock, was placed at the disposal of the Committees of these Institutions.

Version of
Scriptures
in the
Chippeway
language.

Another interesting subject, which at that time engaged the attention of the Society, was the translation of the Scriptures into the Chippeway language. The subject is thus referred to in a Report of the York Auxiliary:—

"Their attention was early directed to the important duty of extending to the remnant of those powerful tribes, whose former possessions we now occupy, the blessed light of the word of life, by placing that word within their reach in their native tongue. The Missaugas, or Chippeway language, which appears to be understood by 30,000 or 40,000 of our Indian brethren, seemed to be calculated to facilitate this important object. The only persons whom the Committee could meet with, both competent and willing to undertake the work of translating the Scriptures into this language, are two brothers, of the River Credit Indians, of the names of Peter and John Jones.* Understanding that these men were in the employ of the American Methodist Society, the Committee applied to the Annual Conference of that Society, for permission to them to engage in this great work. To this the Conference readily acceded; and the

* The English names of two native chiefs.

Messrs. Jones are now employing as much of their time as can possibly be spared from their other duties, in translating the Scriptures into the Chippeway language. Captain Anderson, at the Rice Lake, a gentleman of talent and extensive information, and well acquainted with this dialect, to whom the Committee feel under great obligations, has kindly undertaken to afford all the assistance in his power in revising the work as it proceeds. The first seven chapters of St. Matthew, already translated, have been sent for his inspection, and returned with the testimony, that he thinks the translation as good as the Chippeway language will admit of. The same testimony is borne by three literary gentlemen who understand that language."

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America.
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1804-54.
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1831.

The Parent Society having previously had letters before them upon this subject, from gentlemen connected with the Methodist Episcopal Church, authorized a translation of the New Testament to be made into the Chippeway, at the charge of the Society, and instructed them to draw upon the Treasurer for the sum of £100. The communications received, contained many interesting details of the progress of conversion among the native Indians, and the avidity with which the small portion of the Scriptures already printed was sought.

As closely connected with this subject, the following account may be given of a visit made by Mr. Thomson, when he was in the country, to the interesting Indian people inhabiting a village on the north of the Rice Lake.

• The distance of this village from Coburg is twelve miles by land, and three in crossing the lake. This is a spot of peculiar interest. Here are gathered into a town and civilized life, and, what is infinitely more important, into the fold of Christ, about 200 of the Aborigines of Upper Canada. Only three years ago, these now happy and exemplary Christians were revelling in all kinds of ungodliness: but the labours of the Wesleyan Missionaries were blessed unto them, and they were turned from darkness unto light, and now live in such a manner as to put to shame many of more knowledge and longer standing in the faith of the Gospel. I conversed with the Missionary resident on the spot, and with others who had been to visit the place at different times; and the result of my inquiries was very satisfactory, as to their adherence to Christ as their only Saviour, and as to their obedience to him as their only Lord and Master.

Mission
Station at
Rice Lake.

In 1831, Mr. Peter Jones, the Chippeway Indian Chief above referred to, visited this country, and was introduced to the Society by letters from the York Auxiliary Bible Society. Mr. Jones had translated the Gospel of St. Matthew into

Visit of
Mr. Peter
Jones to
this coun-
try.

AMERICA.

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British
North
America.

1804-54.

1832.

The Chip-
peway ver-
sion of St.
John
printed.

the Chippeway language, while his brother had finished that of St. John. Having left his own translation in the hands of his brother, with a view to its being revised and printed at York, and having brought with him that of his brother, for the same purpose, to this country, he was authorized to carry the Gospel of St. John through the press, which he accordingly did, at the expense of the Society. The late Mr. Greenfield applied himself to the language, and soon became sufficiently skilled in it to render most material assistance in the work, and to form a judgment respecting the general fidelity of the version. At the first meeting of the Committee after the decease of that excellent individual, the printed copy was presented, and 950 copies were ordered to be sent out to the York Bible Society. Mr. Jones, on his return to his native land, was to proceed with the remaining parts of the New Testament, in conjunction with his brother, under the superintendence of the York Society.* From the letter introducing Mr. Jones, the following is a pleasing extract:—

“Of the Chippeways, there are at this time nearly 2000 under religious instruction. From roving tribes of depraved drunkards, they have become a virtuous and praying people, and most of them are now settling in villages to cultivate the soil, improve in mechanism, and afford to their children the advantages of schools. When 400 of these children shall all be able to read the Scriptures in the Indian language, who can estimate the good that may be produced among 30,000 who speak the same language, especially if they may have access to the word of God in their own language?

“Of the 400 Indian children in the Mission schools, more than 100 can now read the Scriptures both in English and Indian.”

Supplies of
Gaelic
Scriptures
for High-
landers in
Prince
Edward's
Island.

In the same year two grants were made, one of 500, and one of 1000 copies, through the intervention of Major Rankin, for the benefit of the emigrants in Prince Edward's Island, comprising at that time from 30,000 to 35,000 souls, most of whom spoke no other language than that of their country, the Gaelic of the Highlands of Scotland; so that it was required that two-thirds should be in that language. Major Rankin reported the gratitude with which the books were received, in token of

* The prosecution of this work was afterwards undertaken by the American Bible Society, and the New Testament completed; the version being styled the Ojibwa.

which, 600 of these poor settlers gave in their names as contributors, of small sums, to the Society.

The next few years present nothing very remarkable in the history of the Northern Transatlantic Societies. The established Auxiliaries continued, with various degrees of success, to prosecute their work. In 1835, an Auxiliary Society was formed in Newfoundland. Previously to the formation of this Auxiliary, there had been circulated in the island upwards of 11,000 copies of the Holy Scriptures, principally through the Agents of the Newfoundland School Society.

The plan of sending out an Agent from this country to visit the Societies in British America, and with special reference to the supply of emigrants proceeding thither, was repeatedly under consideration at this period.

In the meanwhile, the friends on the other side of the Atlantic were concerting measures for the extension of the work. The United Synod of the Presbyterian Church of Upper Canada passed a resolution, recommending the further formation of Auxiliary and Branch Societies; and the Rev. Mr. Smart, of Brockville, was led to offer himself to act as Agent for the Society. The testimonies in favour of Mr. Smart, as a fit and suitable person to undertake the work were so strong—he having also resided for twenty-five years in Upper Canada, and being extensively acquainted with the country and its inhabitants—that the way seemed clear to accept of his proffered services; and he was appointed Agent for Upper Canada, at a salary of £200 per annum.

The disturbed state of the provinces in 1837, necessarily interrupted for a time the labours of the Society; Mr. Smart, however, still prosecuted his work with much diligence.

But though the labours of Mr. Smart were considerable, and the success as much, perhaps, as could be reasonably expected; yet the results of the experiment, on the whole, not being what the Committee deemed sufficient to justify a permanent Agency on so large a scale, his connection with the Society was closed at the end of the third year.

Several of the Auxiliaries in the Canadas, and the other provinces, continuing to express a strong desire that an Agent,

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CHAP. II.
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North
America.

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1804-54.—
1835.

Experi-
ment of an
Agency for
Canada.

AMERICA. immediately deputed from the Parent Society, should visit them;
 — an arrangement was made with the Rev. James Thomson, on
 CHAP. II. his quitting Jamaica, where he had acted for some time as
 British Agent for the West Indies, to make another and more ex-
 North tended visitation of the Auxiliaries and Branches in British
 America. 1804-54.
 — North America.

1835. One of the first measures adopted by Mr. Thomson, was the establishment of a considerable dépôt at Montreal; both the Montreal and other Societies having frequently suffered from a lack of Bibles when they were required. 2500 Bibles and Testaments in English, French, and Gaelic, were forwarded for the above purpose.

Rev. J.
Thomson's
second
visit.

In December 1838, Mr. Thomson, in company with two friends of the Society from Montreal, performed an arduous journey up the course of the river Ottawa.

After visiting numerous places in Lower Canada, and attending the Meeting of the Montreal Auxiliary, Mr. Thomson's attention was directed to Upper Canada, where he made an extensive tour of several months. Setting out from Montreal towards the close of April, he proceeded to Toronto, touching at Prescott, Brockville, and Kingston. On arriving at Toronto, he waited on His Excellency Sir George Arthur, the Governor, who, he found, had long cherished a friendly feeling to the Society, having presented to it a donation of £50, through the Honduras Auxiliary, when he was Governor of Honduras.

After making arrangements for a Public Meeting at Toronto, Mr. Thomson paid a short visit to some places in the neighbourhood; among the rest, to the Chippeway Mission station on the River Credit, where he succeeded in forming the first Bible Society among the Aborigines of North America; of the circumstances attending which he gives the following interesting account:—

His visit
to the
Chippeway
Mission

“Probably you will recollect something about this Mission, from its being the residence and immediate field of labour of the Rev. Peter Jones, so well known in England, and, I doubt not, personally to yourself. It is a village inhabited by Chippeway Indians, who, only a few years ago, were wandering over the expanse of this country; but who are all now, by the providence and grace of God, gathered into this fold, where they enjoy the benefits of civilized life and of religion. There are about fifty

houses in the establishment, and the number of people is about 220. They have a chapel and a school-house, and are privileged with regular religious instruction, and the means of elementary education. Much has been done among them for good ; but (as is still the case, alas ! in all countries, and among all people,) much remains yet to be done, in order that they may fully reap all the advantages, which God has placed within their reach through His blessing, of civilization, education, and religion.

“ On the 8th instant, your Agent visited this place ; and on the evening of the following day, there was held a Meeting of the Chippeways, in their chapel here. The attendance was good ; and much interest seemed to be felt in the object which brought us together, and in the statements and details which were made. Your grand Bible plan I set before the Chippeways, and they seemed to perceive some of the grandeur of it : for the people are capable of higher conceptions, and more expansive ideas, than we are disposed to imagine. My West India labours led me to state many things concerning the past and present condition of the Negroes — a peculiar people ; and especially as concerns the Bible, their interest in it, and their labours to promote its general circulation. With the West India people I compared their own case, as also a peculiar people ; endeavouring to point out what God had done for them, and what He expected of them.

“ A number of the people in this village understand a good share of English ; but others know little of it. To meet this case, and that all the people might well understand the things that were brought before them, the Rev. Peter Jones went over my statements, when I had closed, embodying them in the Chippeway tongue. This served a double purpose ; for it gave those, who understood not before, a knowledge of the things said ; and, on the other hand, the re-hearing by others the same things in their own native tongue, which they had before listened to in English, gave them a deeper impression of them, from the accompanying savour of their native and favourite dialect.

“ The chiefs present, of whom there were four, also addressed their countrymen on these topics ; and so also did the Rev. Messrs. Slight and Scott, two Wesleyan Ministers, who were with us. All seemed to enjoy the occasion ; and a Bible Society was forthwith formed with good will.”

After this, Mr. Thomson succeeded in forming, at different places, seven more Bible Societies, among the sons of the forest, many of whom are now brought to revere and love that “ Great Spirit” whom their forefathers ignorantly worshipped, and to take a lively part in propagating his holy word. It is interesting to look over the long, hard, Indian names, of some of the first officers and subscribers of these novel Institutions : it is delightful to find the ranks of Christian philanthropy swelled from such a quarter.

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CHAP. II.

British

North

America.

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1804-54.

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1839.

Indian

settlement

on the

River

Credit.

Public
meeting.Other
Auxiliaries
formed.

AMERICA.

CHAP. II.

British
North
America.

1804-54.

1840.

Progress
of Mr.
Thomson's
visitation.

On Mr. Thomson's return to Toronto, was held the Anniversary Meeting of the Toronto Bible Society, whose title has been since exchanged for that of the "Upper Canada Bible Society," as more in accordance with the revised plan of operations then adopted.

Mr. Thomson proceeded after this to visit several other places, in some of which he held Public Meetings, in others he had conferences with Committees and officers; in all of which, as well as everywhere else throughout his extensive tour, he met with the utmost kindness and hospitality, from ministers and friends of different religious denominations.

On the 23d of September, Mr. Thomson left Toronto for Quebec, taking Prescott, Brockville, Perth, and Bytown, on his way.

During this time, the Montreal Auxiliary was zealously employed in supplying every destitute family in the province with a copy of the Holy Scriptures. Several additional counties and townships had been visited during the year. These investigations brought to light numbers of families who had been living ten, twenty, thirty, and, in some instances, nearly forty years, without a copy of the Scriptures; others never possessed the precious treasure. Several entries in the journal are to this effect:—"Eight years married, never had a Bible"—"Seven years married, lost three children within six days, never had a Bible: received it with tears"—"Father of six children: owns a farm, but never owned a Bible"—"Married twenty-two years: never till now possessed a Bible." In one county, out of 1469 families, 658 were found destitute; and in one day, of thirty-one families visited, twenty-three were without the Scriptures.

Proofs of
destitution
in the in-
terior.French
Canadians.

The attention of this Auxiliary continued to be very earnestly directed to the distribution of the Scriptures among the French Canadians, who are very numerous in the Lower Province, and for the most part Roman Catholics. They again employed, in part at the expense of the Parent Society, a Colporteur, who had, in the preceding year, prosecuted this work with considerable success.

At the urgent solicitations of the friends of the Society at Montreal, to have Colporteurs sent to them from France,

M. de Pressensé was applied to. Out of two recommended by him, one was selected and appointed, by way of experiment. He continued, however, but a short time engaged in the work, as he deemed it his duty to withdraw from the Society, and devote himself wholly to the work of preaching and general instruction.

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1841.

Mr. Thomson was engaged during several months in the following year, 1840, in visiting the Auxiliaries, Branches, and Associations, in the provinces of Nova Scotia and New Brunswick. After concluding his visit to the two provinces, he passed the winter in Montreal, having obtained leave to cease from his labours for four months, which he devoted to prosecuting a course of medical study, with a view to his enjoying, by means of such knowledge, increased facilities in his future travels on behalf of the Society, and with more immediate reference to his visiting South America.

In 1841, Mr. Thomson, (now M.D., having taken out a medical diploma at Montreal,) renewed and completed his visit to the provinces of Nova Scotia and New Brunswick. He sent, as usual, full and interesting details of his operations and movements, which are much of the same character as those given above. The mission of Dr. Thomson to the principal British provinces in North America, was now brought to a close. This mission, originally undertaken at the request of the Committee, though only expected to occupy about two years, necessarily spread itself over three; and, had other calls permitted, might doubtless have been advantageously extended. In the review of it, the Committee expressed their satisfaction with the zeal, the diligence, and the prudence of their devoted friend; nor did they omit to testify their sense of the kindness and attention shown to their Agent by the numerous friends of the Society who welcomed him, and encouraged him by their willing and hearty co-operation, in the great object of his mission. Most of the Bible Societies in the above provinces were visited; and in the course of the three years many new Societies were formed, —some of them probably but small, yet calculated, by their combined efforts, to effect a wide distribution of the Sacred Volume in districts where it was much needed, and amongst

Close of
Dr. Thom-
son's mis-
sion.

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America.—
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1842.Colportage
among the
French
Canadians.

a people that might be considered as having special claims on the parent country.

It has been already stated, that the attention of some of the North-American Transatlantic Societies had been directed to the importance of employing Colporteurs. Besides the one procured from France, the Montreal Auxiliary engaged the services of Mr. Hibbard, as an Agent to visit the French part of the population. He was employed for some years at the expense of the Parent Society. The Montreal Auxiliary also engaged a General Agent, besides Mr. Hibbard, who made journeys in different directions, thus giving a useful impulse to the energies of the Branch Societies in the remote parts of the province.

The Upper Canada Society, also, engaged the services of a Travelling Agent, towards whose expenses the Parent Society for many years made a grant of £100 per annum. The Rev. James Richardson was appointed to this office in 1841: his first visit in this capacity extended over the portion of the province between Kingston to the east, and Chatham to the west, a distance of nearly 450 miles. The following is a summary of his proceedings on this journey:—

“The distance travelled by Mr. Richardson was about 2667 miles; the new Societies formed were 36; Societies revived, (which had become extinct,) 10; 36 others were visited and publicly addressed, some of which were almost inefficient, and would probably have been soon extinct; 1240 additional subscribers were added to these Societies; subscriptions were obtained to the amount of £294. 8s.; and the Committees of the several branches arranged to extend the subscriptions, by means of visiting, within their respective localities. This was by no means the whole good done. The orders for copies of the Scriptures from the various Branch Associations exceeded those of any preceding year in an extraordinary degree, which may be fairly attributed to the energy infused by the visits of the agent. During the preceding year, these orders had amounted to £315; but this year they rose to the sum of £930.”

It was during this tour, the following incident occurred:—

“I crossed the Rice Lake,” writes Mr. Richardson, “on the

ice to Aldersville, and held the Bible Meeting among those Red Men, when every man, woman, and child belonging to the station, contributed something, to promote the translation of the 'Good Book,' amounting altogether to £5 currency."

Up to the year 1844, the British Provinces of North America had placed on the books of the Society, the names of 246 tributary Societies. Many of these, doubtless, were but limited in the sphere of their influence, but others were of considerable extent and efficiency, affording many facilities for supplying, with the record of truth and salvation, the emigrant, the country-born, whether English or French, and, we may add, the aboriginal inhabitant of the forest; for, as we have seen, some of these useful institutions were found among the native Indians. To the labours of the valued Agent of the Society, Dr. Thomson, doubtless, much of this extensive organization was to be ascribed; much also was due to the promptitude with which his proposals were met, and the zeal with which the work was prosecuted, by numerous friends resident in these countries.

A Missionary Society, formed in Canada, for the especial benefit of the French Canadians, had been assisted from time to time by large supplies of the Sacred Volume. The grant this year was 500 copies—sometimes it has been even more. Considerable supplies continued also to be sent to Newfoundland, either to Missionaries established there, or through the medium of the Newfoundland School Society. A Bible Society had not yet been formed for the colony. An Auxiliary, however, was formed at St. John's during the next year, 1846, under very pleasing auspices; His Excellency Sir John Harvey, Governor, becoming the Patron.

In the summer of 1845, two awful and calamitous fires occurred at Quebec, by which, it was stated, nearly two-thirds of the city was consumed, and 20,000 people rendered homeless. Much sympathy was shown, as was natural, for the sufferers, and, among other modes of expressing it, the Auxiliary Society of Quebec took immediate steps to relieve the distress caused by the burning of the Bibles of the sufferers. They offered to supply a Bible or a Testament, either gratuitously or at reduced rates, to every person able to read,

AMERICA.

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1804-54.

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1844.

Extensive
organiza-
tion of
Auxiliaries.Grants
from the
Parent
Society,
1844.

AMERICA. on affording evidence of their having lost one on the above calamitous occasion. To encourage and assist in this deed of true charity, the Parent Society at once made a grant of 1000 Bibles and Testaments, and remitted to the Quebec Auxiliary their debt due for books received, amounting to £281. 2s.

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1848.

Canadian
Travelling
Mission.

It may be mentioned, that grants of considerable extent, amounting at times to nearly 500 volumes, have been made to the Stewart Canadian Travelling Mission.* These books were in English, Irish, and Gaelic, intended in part for the use of emigrants from the United Kingdom, of whom as many as 96,500 were landed on the American shore during one year, multitudes of them in great wretchedness. Chiefly, however, the object of the Mission was to extend the benefits of the Scriptures among the scattered population of the back settlements in the distant wilderness.

The following extract from a letter of one of the Agents of this interesting Mission, will tend to show the nature and value of its labours:—

Its import-
ant and
interesting
character.

“The work is done, by the plentiful supplies scattered by the Missionary in his travels. Many and many a backwoodsman in the lonely bush, while reading the word of God thus provided for him, or the comforting and awakening Tracts, on the Sabbath day, calls to mind, dejectedly indeed, the former associations of his native land; and, while he ruminates on the still unforgotten sound of the Sabbath bell, learns to bless God, that though deprived of the happiest privileges of the day of rest, still he is no longer exposed to a famine of the word. I have myself known instances of the salutary effect of this mode of preaching upon careless characters, who, strolling into the tavern to spend their Sunday, have accidentally taken up one of these books, left by the Missionary weeks before, and been thereby brought to serious reflection, and ultimately to the exercise of prayer and praise.”

To the Nova Scotia Auxiliary, as well as to those in the two Canadas, the Parent Society allowed, for some years, the sum of £100, for the services of a Travelling Agent. He entered on his work in 1848. That such an Agency was much needed, will be seen from an extract from one of his earlier reports:—

“In these several journeys, I visited eighty-five towns, villages, and principal settlements, in fifty-five of which, interesting Public Meetings were held, and thirty-nine new Branch Societies were formed; sixteen in my first tour, and twenty-three since.

* A Mission established by the late Dr. Stewart, Bishop of Quebec.

"In my former report I mentioned, that, in one of our Meetings, it was stated, as an evidence of the want of Bibles in some remote districts, that an inquest had been recently held in a distant settlement, and when the jury had to be sworn, neither Bible nor Testament could be found. In another place, containing about 150 inhabitants, it was said that they had not more than five copies of the Scriptures amongst them. In Annapolis county, a clergyman told me he had imported a considerable number of Bibles and Testaments, which were readily sold, and had ordered more, not knowing that a branch of the British and Foreign Bible Society was so soon to have its dépôt there. And in the more remote settlements of other counties the same destitution prevails. But in all the principal places, as also along the sea-coast and the banks of navigable rivers, almost every house is supplied with Bibles and Testaments."

The Pictou Bible Society, with its several branches, has held a prominent place in this province; but it has been chiefly distinguished by the munificent liberality of one of its principal friends and supporters, who, during a series of years, forwarded personal contributions to the Parent Society.

A grant of Bibles and Testaments to the Bishop of Prince Rupert's Land, Dr. Anderson, on his leaving this country, in 1849, for his new diocese, laid the foundation for an interesting correspondence relating to that country. His Lordship, who succeeded in re-organizing an Association of which he himself became the President, soon found it necessary to apply for a further grant, including Gaelic and French, as well as English Scriptures.

An extract from his Lordship's letter on this occasion, besides indicating his zeal in seeking to promote the objects of the Society, contains an allusion to the circumstances under which the previous Association had been formed, which will be read with interest, as connected with the celebrated and lamented Arctic explorer.

"I have left a portion of the Bibles at York Factory, where I hope to keep a dépôt for the Bibles of the Society. I find that, as far back as the year 1822, a Branch Association had been formed there by the Rev. J. West, who was assisted on the occasion by Sir John (then Captain) Franklin, of whose safety and preservation such serious doubts are now entertained. I received at York some account of that interesting Meeting, which was held in one of the rooms in the Fort. They spoke much of the zeal and energy which Sir J. Franklin ever displayed in any subject connected with the glory of God and the benefit of immortal souls. Liberal contributions were then received, and many subscriptions promised; how it fell to pieces afterwards, I cannot learn, nor do I know

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1849.

Prince
Rupert's
Land.

Exertions
of the
Bishop.

Former
presence
and aid of
Sir John
Franklin.

AMERICA.

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North
America.—
1804-54.—
1850.Various
Associa-
tions and
dépôts pro-
jected.

how long the Branch continued to exist. Nothing, I feel grieved to say, has been done for the last few years; but it appears only to require an effort to direct the minds of the inhabitants to the worth and value of the Society.

“I hope, if the Lord will, to hold a Meeting soon after the commencement of the year, and then to form a Branch Association for the diocese; the central dépôt would be here, in Red River; a subordinate dépôt would be at York Factory; and another, for the more distant districts on the Saskatchewan, would naturally be fixed at Cumberland House, under the charge of the Rev. J. Hunter. A fourth spot, at which a good supply of Bibles would be very essential, would be Moose Factory, at the lower extremity of James’s Bay; but I would not ask for any for it until next year. With the central dépôt here, and these three subsidiary ones in active operation, I should view the British and Foreign Bible Society as firmly and permanently established in the country. I hope to gain some annual subscriptions for you at the meeting in January, but they will only be few in number for some time.

“I trust that the Society will make me these grants, and hold out the hope of assisting me for Moose hereafter. Of the amount of the three grants, I can guarantee that we can send home the half, as the people are very willing to purchase. They are for the most part fond of their Bibles, and observe the Sabbath in an exemplary way. I would say this of the Scottish settlers around me here, and of the half-bred population at the Indian settlement, as well as the converted Indians there. Of the more remote parts of the country, I cannot yet speak. There are many who speak Gaelic in their families here; for them I would ask for Gaelic Bibles. On the Saskatchewan there are many who speak only French; for them I would appeal for French Testaments.”

1853.

Version of
St. John in
the Cree
language.

Three years after this, the Society had much pleasure, on the recommendation of the Bishop, in ordering to press an edition of 1000 copies of the Gospel of St. John, in the Cree language, in the Syllabic character prepared by the Rev. W. Mason, a gentlemen connected with the Church Missionary Society. His Lordship, on bringing the subject before the Committee, writes:—

“I should be doing violence to my own feelings, and withholding a boon from the poor Indian, if I did not state my own earnest wish and desire, that the Society would kindly undertake to supply us with, at least, 1000 copies of the translation as it now stands.

“I am not without hopes, that at some future day the whole of the New Testament may be given in the Roman character. But that will be a matter of time, and our want is immediate of some food for the poor wanderer, who visits us for a week or fortnight in autumn, and then leaves to follow the chase.

"What then, is the present condition of those who are anxious to know the word of God among our poor scattered population? I find the translation of St. John's Gospel in use at English River, where the Rev. Robert Hunt is stationed, and where I have just visited. It is used in his Sunday School, where I heard the children repeat the first chapter both in English and in Cree. I saw it used, by the way, by Indians of the station where I now am, and who were tented with me for the Sunday, when we were together in the wilderness. They read it also during the week in my own boat.

"The character is used at Norway House with great success, and prevails from that to York Factory. It is adopted with no substantial difference, as I saw with great delight last summer, by the Rev. J. Horden, Church Missionary, of Moose Factory, St. James's Bay, as well as by the Rev. E. A. Watkins, still farther north; and the Indians along the shores of that bay, at Albany, Moose, and Rupert's House, would gladly receive a Gospel in the character, but copies cannot be supplied in sufficient numbers. That the Church Missionary Society may be considered as sanctioning it most fully, may be gathered from their having sent this summer a printing-press and a supply of type to the Rev. J. Horden by the annual ship."

Passing the intervening years, not as devoid of interest, for the Auxiliaries and Branches, and the travelling Agents and Colporteurs, were all found perseveringly conducting their several departments of labour, but with the view of not extending these details too far, we come to the last year included within the range of this history, which deserves and must receive a somewhat more special notice.

The Auxiliaries in the several provinces of British North America manifested during the year an unwonted interest and activity in the cause of the Society; called forth, as it would seem, in no small degree by the occurrence of the year of Jubilee. Their ordinary operations were marked by increasing vigour, and their special and liberal efforts on behalf of the Jubilee and China Funds were followed by most gratifying results.

This was strikingly the case with the Upper Canada Auxiliary at Toronto—an important Society, numbering no fewer than 115 Branches in connection with it. The remittances from this Auxiliary during the year amounted to £1941.12s. 2d., including £440.5s. 8d. to the General Jubilee Fund, and £153.9s. 1d. to the Fund for China; and after the accounts for the year were closed, a further remit-

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Summary
of opera-
tions in
Canada.
1854.

AMERICA. tance was received of £569 . 2s. 4d., to be divided among the Jubilee and other Funds. The issues during the year amounted to 21,573 copies, being 3,504 more than in the previous year. Its orders for the current year extended to 26,238 copies.

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1854.

Jubilee
celebration
in Toronto.

The Meetings held at Toronto, in celebration of the Jubilee, were stated to have been most delightful; a large number, both of ministers and laity, attended; and throughout, a truly catholic spirit prevailed. The Meeting in the evening was one of the finest ever held in that city; at least 2000 people were present.

An interesting document was received at this time, containing a review of the rise and progress of the Upper Canada Auxiliary; from which it appears that its total issues, up to the close of the year, had amounted to 187,019 copies, and its receipts to £20,950. The following paragraph is taken from its close:—

“Having presented the foregoing synopsis of the rise and progress of the Upper Canada Bible Society, it only remains for us to add, that its prospects were never so bright as at the present.

“The number of copies of the Scriptures that have been circulated during the year; the amount of free donations and subscriptions; the Auxiliaries and Branches that have been organized; the numerous and influential friends that have been added to the ranks; the harmony and unity of co-operation and effort that have characterised all its operations, as well as the numerous doors of usefulness and extension that are being opened up; all prove that the cause is not only destined to succeed, but is assuming its proper place in the sympathies and support of our improving and enlightened Christian population. As the country is rapidly advancing in civil and commercial importance, and is destined at no distant day to become a great and powerful nation, it is highly desirable that the Bible Society should keep pace with its growth, and still continue to take the lead of its moral and religious organizations.”

The Society renewed their grant of £100 to this Auxiliary, towards the expenses of a Travelling Agent. The importance of the agency may be gathered from the following statement, extracted from the document above referred to:—

“Mr. Richardson continued his connexion with the Society 11½ years, travelling annually an average of about 3000 miles, his labours being confined to the western section of the province, that is, to the westward of the town of Kingston, and embracing a great variety in the circumstances, characters, and religious professions of the inhabitants. This gentleman having resigned in the autumn of 1851, his place was supplied by the

Rev. L. Taylor, with increasing success, in regard to both the number and efficiency of the Branches, the copies issued, and the amount of finances."

The Kingston Auxiliary remitted £242. 7s. 6d., of which £59. 4s. 11d. was for the Jubilee Fund, one-fourth of it being appropriated to China.

A very animated Jubilee Meeting was held there, which excited deep interest.

With respect to this promising Auxiliary, the Secretary writes, in the beginning of 1854:—

"We have still to thank God for the past, and to take courage for the future. Our Anniversary took place in January, and was fully equal to the Grand Jubilee Demonstration.

"The issues have been 6353, an apparent decrease, but apparent only, when we take into account that shortly before our previous Anniversary, most of our Branches had been plentifully supplied with stock, and did not need to be replenished, and, moreover, that for about half of the year we were deprived of the services of one of our colporteurs. The reduced amount we have to report this year gives no indication of a diminishing interest, or a retrograde course. On the contrary, as our field of operation is widening, and the resources of our province are being rapidly developed, and the forces of error are mustering, we feel that it is more than ever incumbent on us to brace ourselves up for an enterprise which increases every day in interest and importance, and to gird on our armour (the whole armour of God) for that 'coming struggle' of which Canada, in part at least, will be the theatre.

"We have thirteen Branches and six Dépôts. A new Branch was formed during the year at Madoc, about eighty miles from Kingston, close by the great Marmora Iron Works. We hope, during the current year, to plant at least four new Branches. The issues of our Belleville Branch during the year exceeded 800, trebling the former year, besides 300 circulated by colporteurs in the surrounding district. This Branch has kindly voted us a Free Contribution of £15, and we hope for a similar grant to the Jubilee Fund. Though for five months of the year we had but a single colporteur, our issues in connection with this department of our work reached 3665. We have now two colporteurs, and are talking of employing a third, well versed in the Romish controversy, on our projected railroad, as the bulk of the labourers will be Roman Catholics.

"Our receipts for the year have been £503. 6s. 9d.; our disbursements, £471. 19s. 7d.

"Several of our Branches contributed their quota to the Jubilee Fund. We have not made any separate effort for China, but may probably designate a portion of the above to the million scheme, of whose progress we are rejoiced to hear.

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1854.

Kingston
Auxiliary.

AMERICA. "Our Ladies' Association is proving a very efficient handmaid. Their Anniversary was held in December, and proved a very interesting occasion. Their income for the last year, including the balance on hand from the preceding, amounted to £104.11s. 10½d. They have supported entirely one of the colporteurs, and contributed about £18 to the Jubilee Fund. They have circulated 5616 copies of the Scriptures since their Association was formed four years ago. Within ten months their zealous Agent visited upwards of 4000 families. Who can calculate the amount of good that may be realized by such an extensive scattering of the incorruptible seed?"

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1854.

Montreal
Auxiliary.

LOWER CANADA.—Remittances were received during the Jubilee year from the Montreal Auxiliary, amounting to £915.10s. 4d., of which £248.3s. 6d. was for the Jubilee Fund; in addition to which the Rev. H. Wilkes forwarded £170.9s. 1d., as a separate contribution from members of his congregation for furnishing 10,000 copies of the Chinese Testament, which generous effort was made, after the congregation had taken their full share in the Jubilee collections. The celebration of the Jubilee called forth here, as elsewhere, a noble manifestation of interest in the Society's object. Sermons were preached, Meetings held, and a very lively interest excited, as may be seen from the large sum poured into the treasury of the Society.

From the Report of this Auxiliary for the year, it appeared that its issues had amounted to 8069 Bibles and Testaments; and it had received supplies consisting of 8259 copies.

A further grant of £100 was made to the Montreal Auxiliary, towards the expenses of their Travelling Agent, the Rev. J. Green, from whose Report the following extracts are made:—

"The summary of my winter's labours is this: travelled 1594 miles, visited 88 different townships, towns, or villages, transacted the business of 40 Branches and Depositories, established 3 new Branches and 4 new Depositories, addressed 47 Public Meetings, and preached 14 or 15 sermons on kindred subjects. On a review of this part of the field, I find much to encourage. The objects of the Society are becoming better understood; its friends are increasing in number; and the gratuitous or free contributions were above one-third more, from this part, than the winter before. Hospitality was more freely offered, and consequently the expenses of prosecuting the work were somewhat less; not that the entire expenses for the year have been less, but rather more, on account of the greater number of new places visited, but the expenses connected with

the older portions of our field have been reduced. The meetings, also, have been generally much better attended, and many were evidently meetings of much interest.

My last journey was begun on the 27th of August, and, with two or three short intervals of rest, continued till the 24th of October, when the mud became so deep and the weather so uncertain, that I had to suspend my labours till winter should set in. During this time I travelled 758 miles, visited 28 different places, opened two new Depositories, and addressed 22 Public Meetings; making in the whole, during the year, 3479 miles travelled, 179 towns, townships, or villages visited, in which I had given 121 public addresses, opened 12 new Depositories, and established 5 new Branch Societies. Here are multitudes of people collected from every part of the world, and by a most inscrutable providence cast together in the dense forests of Canada, without the means to protect themselves effectually from the severe cold of a long winter, or the means to provide any thing but the merest pittance to satisfy the cravings of nature. Roman Catholics and Protestants have sympathies in common one for another. A Gaelic Bible given to a settler from the Highlands of Scotland, who had not seen one before for six years, drew floods of tears not only from the recipient, but also from her Roman Catholic neighbours, who could not resist the influence to participate her joy. The Church never engaged in a more Christian-like effort than that of circulating the word of life in the wilds of Canada."

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1854.

The Auxiliary Society at Quebec was revived during the year, under favourable auspices; and remittances to the amount of £298 . 15s. 3d. were received, including £192 . 13s. 1d. for the Jubilee Fund.

Quebec
Auxiliary.

A Grant was also made of 600 copies to the French Canadian Missionary Society, whose labours are chiefly directed to the Roman Catholic population of the province.

The Nova Scotia Auxiliary at Halifax made remittances, amounting to £665 . 6s. 9d.; of which £436 . 17s. 7d. was towards the Jubilee Fund, and £34 . 2s. 8d. for the Special Fund for China.

In this province also the celebration of the Jubilee, and the Services and Meetings connected with it, appear to have awakened a deep and lively sympathy, and to have given fresh impulse and encouragement to the friends of Bible distribution.

Mr. Smith, the Travelling Agent, was continuing his useful labours; and towards his expenses the further sum of £100 was contributed by the Parent Society. The supplies of Bibles

AMERICA. and Testaments sent to this Auxiliary amounted to 5500 copies.

CHAP. II. The Auxiliary at Pictou remitted £109.6s. 6d., of which
British £14.7s. was for the Jubilee Fund.
North America.

— The New Brunswick Auxiliary at St. John remitted
1804-54. £274.14s. 3d. in aid of the Jubilee Fund; and after the
— accounts were closed, a further remittance was received of
1854. £277.4s. 7d. on purchase account; and £191.17s. 6d., the

New amount of free contributions from the Auxiliary and its
Brunswick branches; with £166.13s. 8d., the contributions raised by
them for the Chinese Testament Fund.

The Report of this Auxiliary stated that the issues for the year had been 1930 Bibles and 2071 Testaments; total, 4001 copies. It had received during the year 3979 copies of the Scriptures.

It was pleasing to learn that here, too, the very lively interest excited by the Jubilee had not diminished the ordinary income of the Auxiliary, which, on the contrary, was larger than the preceding year.

Frederic- The Fredericton Auxiliary remitted £125.19s. 4d., of
ton. which £15 was for the Jubilee Fund, and £35 for the China Fund. It also ordered supplies to the amount of 720 copies.

The Fredericton Ladies' Society, which heretofore had acted as a branch of the Auxiliary, was during the year constituted an independent Auxiliary; and the Committee, consisting of Lady Head, Mrs. Brooke, Mrs. Wilmot, and other ladies belonging to various sections of the Protestant Church, had been actively engaged, not only in raising funds, but also in promoting the distribution of the sacred Scriptures.

Miramichi. The Miramichi Ladies' Auxiliary sent a free contribution of £32.11s. 3d.

From the Prince Edward's Island Auxiliary was received a remittance of £150, in part for the Jubilee Fund, accompanied by an order for 550 Bibles and Testaments.

St. John's. The Newfoundland Auxiliary at St. John's made a remittance of £160, of which £104.12s. 10d. was a free contribution. It ordered a further supply of 1838 copies. The sum of £55 was also remitted by this Auxiliary towards the Jubilee Fund, which was collected by the lady of the President.

The Rev. J. Vicars also rendered an account of the appropriation of a considerable part of a grant, of 250 Bibles and 500 Testaments, entrusted to him.

This brief account of the operations and prospects of the Transatlantic Societies, in the Jubilee year, may be not inappropriately concluded, by the report of a visit paid to them by Rev. Mr. Kent, one of the Society's Domestic Agents, which, though not accomplished within the year of Jubilee, was regarded as part of the Jubilee movement. He was deputed also to represent the Parent Society at the Annual Meeting of the American Bible Society at New York.

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1854.Visit of
Rev. Mr.
Kent to
America.

Mr. Kent landed at Halifax on the 14th of April, 1854.

"At the Meeting of the Committee," writes Mr. Kent, "which was specially summoned for the purpose, the welcome was formally and officially, though no less cordially, offered, and a Resolution was ordered to be entered on the Minutes, expressive of the high sense of regard and esteem which was entertained towards the Parent Committee, and the full appreciation of their act in sending a special Deputation to the affiliated Societies in British North America. I may now state that similar Resolutions were passed by Committees at all Public Meetings throughout my extended tour.

"I arrived in New York on Saturday evening, the 6th May. The Public Meeting was held on the 11th, at the Tabernacle, the present Exeter Hall of New York. I was introduced to the immense audience by the Rev. Dr. Tyng, as Chairman of the Committee of Management, in a peculiarly graceful and pleasing manner; and never can I forget the almost enthusiasm with which our American friends received me and listened to my address. I had invitations to Philadelphia and Boston, but my engagements in Canada rendered it impossible for me to accept them. I trust my visit will in some humble measure promote the feeling of fraternal regard and esteem.

Public
Meetings
at New
York.

"I left New York on Saturday evening, May 13th, and proceeded direct to Toronto, resting on the Sabbath at Albany, and reaching the former place on Tuesday, the 16th. From Mr. Howard, the esteemed Secretary, in particular, and from the Committee in general, I received the kindest and most courteous attention, and from the Rev. Mr. Taylor, the devoted Travelling Agent, the most valuable assistance. I had the pleasure of his company through the greater portion of my tour in Upper Canada, and had the opportunity of witnessing the value of his labours to the Society. The Public Meeting was held on May the 18th; about 1500 persons were present, and ministers and laymen of the various orthodox Churches filled the platform. I found this important Auxiliary in a state of surprising vigour, and the Report made ample and honourable mention of the indefatigable labour of Mr. Taylor. It is, however,

Toronto.

AMERICA. impossible for one man to overtake the work of this gigantic Auxiliary, and our friends are contemplating the employment of a second Agent.

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CHAP. II. A perpetual tide of emigration flows on without diminution to Western
British Canada, and the rapid increase of its population, and the enhanced value
North of property, is, in some districts especially, really startling. The
America. Committee of this Auxiliary appear to understand and feel the importance
of their position; and the history of the past furnishes ample promise that
1804-54. their energy will not fail in meeting future exigencies, and supplying
— future demands. I visited various affiliated Societies, from Cobourg, on
1854. Lake Ontario, to Sarnia, at the foot of Lake Huron, many of which gave
most cheering proofs of zeal and prosperity. Before I pass from this
part of my Report, I may state that the issues from this Auxiliary during
the past year amounted to 21,574, being an increase over the preceding
year of 3505. The receipts also show an increase of £1573 .7s. 4d.

"I arrived at Montreal on the evening of the 13th of June. It was arranged that I should visit some of the Societies before the Public Meeting to be held at Montreal, and accordingly, on the 14th of June, I proceeded to St. John's, about twenty-six miles from the city. The Meeting was one of peculiar interest; such was also the character of many others which I visited, between Three Rivers on the St. Lawrence, to Bytown on the Ottawa.

Quebec. "I landed at Quebec on the morning of the 28th June, after a most tempestuous voyage. A storm materially affected the attendance at the Meeting held on that day; but on the following Sunday it was arranged that I should address the children belonging to the various Protestant Sunday Schools collectively. They entirely filled the area of the spacious building in which they assembled, the galleries at the same time being crowded with adults. It was the first time the children thus met, and our friends appear to attach much importance to the event. There was a large collection made, at the close of the service, towards the China Fund.

"Having consumed all the time I could possibly give to Canada, and with a grateful feeling that I had been able in so short a time to accomplish so much, and with sentiments of esteem and regard for many friends who had so cheered me in my path, I proceeded on my journey to Boston, to take the steamer to St. John, New Brunswick, where I arrived safely on Thursday evening, the 17th August. There is a wide field to be cultivated in New Brunswick, and the assistance of a local agent is much needed. Without some such assistance it will be impossible to occupy ground, which to so great an extent now lies waste.

Newfound-
land.

"In Newfoundland I was received in the kindest manner, with every demonstration of esteem for the Parent Society. The Public Meeting was one of unusual interest, being attended by families of the highest respectability, and belonging to various religious denominations. I am personally indebted to many friends here for their numerous acts of kindness, and took leave of them at a public breakfast with very grateful sentiments, on the day before I quitted their wild and rugged shores.

"Throughout the whole of my extended tour, a feeling of confidence towards the Parent Society was expressed. I have also every reason to believe that increased activity has been imparted to the various Societies.

"FRENCH CANADIANS.—Of these there are upwards of 700,000, and their picturesque villages fringe the banks of the St. Lawrence, from above Montreal to below Quebec. From many conversations with friends fully capable of forming an opinion, there appear many favourable circumstances at the present time to render the employment of colporteurs extremely desirable. I ventured to state, both there and at Montreal, that the Parent Committee would regard with attention any application which they might see fit to make on this most important question. The great difficulty anticipated is that of securing the right men as colporteurs; but that being accomplished, I believe the result would amply repay any reasonable amount of outlay."

In a word, the communications and reports received during the year from the Auxiliary Societies in British North America, bore ample testimony to the steady progress which they were making in the work of distributing the Scriptures among their own people, and of raising funds for the supply of other nations.

There is a small part of North America which has been reserved for distinct notice; for though the operations of the Society there have been on a limited scale, yet they have some features of peculiar interest, and could not well have been included in the account of the efforts made for the benefit of the British provinces.

LABRADOR is an extensive country in North America, to the east of Hudson's Bay. The Indian population spread over it, called Esquimaux, are not very numerous, but they have long attracted and received the notice of the Church of the Moravian Brethren, whose Missionaries have laboured there, with indefatigable zeal and perseverance, and not without much gratifying success.

It was at an early period in the Society's history (1809), that in answer to an appeal by the Rev. C. J. Latrobe, Secretary to the Brethren's Missions, an edition of the Gospel of St. John, in the Esquimaux language, was published at the Society's expense, for the use of the converted Esquimaux, on the coast of Labrador.

AMERICA.

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CHAP. II.

British

North

America.

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1804-54.

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1854.

Labrador.

Moravian
Mission to
the Esqui-
maux.

It was in connection with this undertaking that the difficulty

AMERICA. occurred, previously alluded to in an early part of this history, which gave the Directors of the Society an opportunity of testifying their vigilant and zealous regard for the simple object of the Institution. By a practice, in general use among the Brethren's congregations, a translation had been made of a Harmony of the Scriptures into the language of the Esquimaux; and the petition of their Secretary was, that this Harmony might be printed, for their benefit, at the Society's expense.

CHAP. II. British North America. 1804-54. 1808. To this proposition the Committee objected; considering any mode of printing the Scriptures, but that which exhibited them as they stand in the Canon, to be a deviation from the letter and the spirit of their Institution. In this view of the subject the Brethren acquiesced; and, accordingly, engaged to conform their translation to the standard as generally received. A similar exception had been previously taken against the form of a Harmony, in the Calmuc version, when proposed by the Missionaries at Sarepta; and it was attended with a similar result.

Labrador. 1813. "When our Esquimaux" (says the Missionary Kohlmeister, who carried out the printed copies of the Gospel of St. John to Labrador) "were first informed of what had been done for them, they were most deeply affected, and exclaimed, with tears: 'Jesus is worthy of thanks, and our friends are worthy of thanks, who love us so much, though they have never seen us; and have printed for us the comfortable words of God, that we might read them in our own language, to our joy and edification.'"

Version of St. John in the Esquimaux dialect. The reception given to the Gospel of St. John, disposed the Society, in 1812, to pay a favourable attention to the prayer of these devoted and indefatigable labourers, that the three other Gospels might also be printed. A version of them had been made by the venerable Superintendent of the Labrador Mission, the Rev. C. F. Burghardt, who possessed an intimate knowledge of the Esquimaux dialect.

From the good effect which the four Gospels had been seen to produce among the converted Esquimaux, encouragement was given to the translation of the remaining portions of the Testament into that dialect.

From this time the Society continued to receive very pleasing

accounts of the gratitude and delight with which the Scriptures were read by the Esquimaux Christians, at the three stations of Hopedale, Nain, and Okkak.

“It will be truly gratifying,” write the Missionaries on one occasion, “to our friends in England, to learn, that their persevering exertions are attended with the most beneficial effects. We can assure them that, from the very time that our Esquimaux have been put in possession of one portion of the New Testament after another, and have been enabled to read it in their own vernacular tongue, their understandings have been much enlightened, and they are evidently growing in the knowledge and grace of our Lord Jesus Christ.”

Again: “Expressions of thanks were heard, while we distributed among them the copies of this work, (Epistles of the Apostles in Esquimaux). Many tears of gratitude and joy flowed down their cheeks.”

“Several of our Esquimaux,” writes one of the Missionaries of the United Brethren from Nain, “who had been informed of the nature of the Bible Society, and its aim in the distribution of the sacred Scriptures throughout the world, of their own accord began to collect seals’ blubber, by way of making up a small contribution towards the expenses of the Bible Society. The expressions they made use of in presenting their gifts, deeply affected us all.”—The oil produced by these humble efforts, consisting of about 30 gallons, was duly received.

By the year 1825, the whole of the New Testament was reported as completed, and printed, with the exception of Revelation; the Book of Psalms also was translated; and in the following year, information was received that every family, nay, every individual that could read, was in possession of the whole of the New Testament, the book of Revelation excepted; and of this book 500 copies were sent out soon after. Two or three years later, 1000 copies of the Book of Psalms were printed and sent out in due course; and the testimony of the Missionaries was, that their Esquimaux were particularly delighted when they received the Psalms of David in their own tongue, and were loud in their demonstrations of gratitude for the sacred boon.

In 1835, 500 copies of Genesis in the Esquimaux were received

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CHAP. II.

British

North

America.

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1804-54.

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1820.

Labrador.

Gratitude
of the Es-
quimaux.

1825.

The New
Testament
and
Psalms
completed.

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British
North
America.

1804-54.

1854.

Greenland.

Mission of
the Mora-
vian Bre-
thren.Circulation
of the
Scriptures
in Green-
land and
Labrador.

by the Brethren at Labrador—who continued their translation of the Old Testament, and revision of the New. The Pentateuch, Psalms, and Isaiah, were at length found in the hands of these poor people, who hailed with much delight every fresh portion of the sacred volume.

In 1842, they were called to express their gratitude for 1150 copies of various parts of the Old and New Testaments, granted for the use of the different Missionary stations.

It may be here stated, that the Missionary labours of the Moravian Brethren on the coast of Labrador, were in close connection with similar labours on the part of their Missionaries in Greenland. Some allusion has already been made to Greenland, and to the Scriptures printed for its benefit in Denmark. For the express use of the Moravian Missionary stations in that country, the Society printed, in the year 1850, a second edition of the Greenland New Testament. Twenty-six years had elapsed since an edition had been printed for the same interesting people.

The following is from one of the later letters of the Rev. P. La Trobe, on the subject, referring to the circulation of the Scriptures in English, and also in the native languages of the inhabitants of Greenland and Labrador. A small remittance accompanied it, being the sum realized by the Missionaries at Hopedale in Labrador, by the sale of English Bibles to Southlanders who visited that settlement in the spring of the preceding year.

“At Easter,” writes Mr. La Trobe, “we had the joy to see many strangers from the south; so many, that we could have almost fancied ourselves in Europe, rather than in Labrador. Several of these visitors appeared to be seriously impressed, and concerned for the salvation of their souls. Our stock of English Bibles was therefore of great use to us. We sold them for about a shilling a copy, and herewith send the money received, to the esteemed British and Foreign Bible Society. The number of our visitors amounted to forty-five persons. During this period our Esquimaux houses were inconveniently crowded.

“We are coming gradually into more frequent contact with the Europeans, half-castes, and Indians, living scattered in our neighbourhood. At Easter many of them visited Hopedale, and all appeared much gratified with the celebration of the solemn season. They were forty-five in number. Some had come with their sledges from Cape Harrison, three or four days’ journey from this place. Several had never before seen a

church, nor attended divine service. In conversing with them, we were pleased to find that they were not altogether without knowledge of religious truth, and that they knew what they must do to inherit eternal life. The Bible is their only instructor. We exhorted them to read it diligently, and to live according to its precepts. Our last year's supply of Bibles enabled us to satisfy their demands for that most precious book.

"An Esquimaux family, from Cape Harrison, appeared particularly pleased to have an opportunity of visiting us. They were very courteous and modest, and asked for an Esquimaux Bible and some school-books. When we asked them whether they could read, they answered, 'We can read, for we have among us a woman, a former resident at Okkak: she taught us to read, and we teach our children. Besides her, we have no teacher except the books, according to which we desire to conform our lives.'

"I am now able to inform you, that 100 copies of the new edition of the Greenland New Testament arrived here yesterday, fifty copies for Lichtenau, and fifty for Fredericksthal. The print, paper, and binding are beautiful, and leave nothing to be desired. Oh that our Greenlanders may increasingly value this precious book, and read it diligently! Of the first edition, Lichtenau received the half of the copies, of which only fifty are left; but as the whole stock at Fredericksthal has been exhausted, I sent twenty-five to that place. Now all the copies of the first edition will soon be distributed, and it was therefore high time to print another. We request you, dear brother, to express our own and our Greenlanders' best thanks to the British and Foreign Bible Society, for the precious gift which that honoured Institution has, for the second time, conferred on this Mission."

AMERICA.

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CHAP. II.
British
North
America.

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1804-54.

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1854.
Greenland.

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CHAPTER III.

SOUTH AMERICA AND MEXICO.

1804—1854.

Brief effort to introduce the Scriptures at Buenos Ayres.—Auxiliaries formed at Berbice and Honduras.—Distribution of Scriptures in Peru.—Version of New Testament in Ancient Peruvian.—Rev. J. Thomson engaged as Agent at Lima.—Successful distribution of Scriptures in chief towns.—Efforts of Rev. Mr. Armstrong at Buenos Ayres.—Appointment of Mr. Matthews as Special Agent.—Journey of Mr. Matthews, and distribution of Scriptures.—Visit of Mr. Thomson to Mexico, and success in disposal of Scriptures.—Other journeys by Mr. Matthews.—His mysterious death.—Suspension of efforts in South America.—Edicts prohibiting the Scriptures.—Second visit of Dr. Thomson to Mexico.—Results of former efforts.—Revolution at Mexico.—Departure of Dr. Thomson.

AMERICA.

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CHAP. III.South
America
and
Mexico.—
1804-54.

THE history of Bible operations in South America is one of sadness and disappointment. The name of Christianity has, indeed, extended over a large portion of its wide-spreading provinces; but, amidst the rites and forms associated with that name, little place has been found for the Bible. Nor has the Society succeeded, except temporarily, and to a very small comparative extent, in supplying the lamentable lack of Scriptural knowledge which is found to prevail there. Year after year, sometimes for several years in succession, South America has presented only a blank on the pages of the Society's Reports.

Still, however, the occasional efforts made, on the part of the

Society, to introduce the Scriptures into that vast continent. AMERICA.
 have not been wholly without success.

In 1806, 600 copies of the Spanish Testament were CHAP. III.
 dispatched to Buenos Ayres and Monte Video, at the latter of South
 which places, they were stated to have proved highly acceptable, America
 and even to have obtained a rapid and extensive circulation. and
 It was asserted by the correspondent to whom they had been Mexico.
 consigned, that this was the first instance, in which Testaments —
 in the Spanish language had found their way to South America. 1804-54.
 Applications for purchasing them were numerous; and among —
 those who applied were Roman Catholic priests, who not only 1806.
 received them themselves, but also “recommended them to Buenos
 others as good and fair copies.” Ayres.
 The Scrip-
 tures ad-
 mitted for
 a short
 time.

It is not, however, to be dissembled, that upon the expulsion Afterwards
 of the British from that possession, (an event which speedily fol- prohibited
 lowed,) this act of kindness was superseded by measures of a very by the
 different description. Scarcely had the Spanish colours begun Catholic
 again to wave over this recovered settlement, when the Roman Bishop.
 Catholic Bishop of Buenos Ayres called in, under the severest
 ecclesiastical penalties, all copies of the New Testament, as well
 as of other religious publications, distributed by the British
 during the period it remained in their occupation. Had this
 prelate replaced the Testaments which he suppressed, by
 others more congenial with the version accredited by his
 Church, there could have been no just ground for complaining
 of his conduct. As it was, the people were forcibly deprived
 of the light which had been furnished them by the British and
 Foreign Bible Society; and nothing was given them as a sub-
 stitute for its guidance, or an atonement for its loss.

For several years, nothing further appears to have been
 accomplished by the Society for the benefit of South
 America, except an occasional grant to parties willing to
 receive a few copies for distribution; among the principal of
 these was one of 50 Dutch Bibles, and 250 Testaments for
 Surinam; this was about 1814. Of the books thus granted, it
 is reported that “the eagerness to obtain them was only
 equalled by the gratitude, reverence, and attention, with which
 they were received.”

An Auxiliary Bible Society was established for the colony

AMERICA. of Berbice, in 1815, and one for the province of Honduras, in
 CHAP. III. 1818, in behalf of which considerable interest was excited at
 South the time, as probably affording an opening into the central
 America and part of America, which object, however, was but very partially
 Mexico. obtained. Considerable distributions were indeed effected in
 1804-54. these colonies themselves, as also in that of Demerara; but
 1820. these being British provinces and colonies, and thus connected
 Auxiliaries also immediately with the operations of the Parent Society in
 formed at the West India Islands, any further notice of them will be
 Berbice more appropriately given when treating of the West Indies in
 and Hon- general.
 duras.

Further
 occasional
 openings in
 the Spanish
 States.

By degrees the prospect, as it regards South America, brightens a little. A few new and unexpected inlets were found into its dark and unfrequented regions.

A chieftain of Patagonia was discovered in possession of a New Testament, printed by the British and Foreign Bible Society. He had procured it at Buenos Ayres, whither he had repaired for trading purposes, and had thence conveyed it to his home, that he might explain its contents to his fellow-countrymen.

A native of Rio Negro, (a small fort under the Brazilian Government,) on the river of that name, on the east coast of Patagonia, was so pleased with a copy of the New Testament, that he requested the person who had brought it thither, to bring several copies with him on his return from Buenos Ayres, for the use of his family and friends.

In the region of Rio de la Plata, in Chili, at Rio de Janciro and Pernambuco, the Spanish and Portuguese Scriptures were sought with eagerness, and received with gratitude; and, as the American Bible Society co-operated in this extensive field, the number of copies in circulation could not be inconsiderable. The progress of education in these vast regions, of which gratifying intelligence was received, afforded increasing facilities to the efforts of the kindred institutions. Every opportunity afforded for direct communication with the countries north of Chili was improved; but the disturbed state of those countries prevented regular intercourse.

Soon after this, the intelligence received from different parts of South America became more encouraging, and that conti-

ment began to assume a somewhat important place in the pages of the Society's Reports.

In 1822, a small Auxiliary Society was instituted at Buenos Ayres, which made a remittance, consisting of contributions and receipts by sale of the Scriptures, amounting to £41.

From the Brazils, Chili, Peru, Caraccas, and Honduras, to which countries supplies of the Scriptures had been transmitted, the most gratifying communications were received. The following is an extract of a letter from a correspondent at Bona Vista, who had distributed copies of the Scriptures among the poor labourers in the salt works in the vicinity of that place. "I was highly gratified (says he) next day, to see these poor people seated on the sand at noon, when resting in the shade, from the heat of the sun, and one of them reading most devoutly to about twenty who surrounded him."

At Pernambuco, a number of Portuguese Bibles, which had been admitted duty free into that port by permission of the Government, were distributed "to crowds of applicants." To this station 1000 Bibles, and 1500 New Testaments, were subsequently transmitted.

At Lima, 500 Spanish Bibles and as many New Testaments were sold in two days; and the correspondent stated, that had their number amounted to 5000, they would have been disposed of, so eager was the demand for them. To this station, also, fresh supplies of the New Testament were despatched.

At Valparaiso, Coquimbo, and Huasco, 200 Testaments had been distributed by a captain, to whose care they had been confided: of these 146 were sold, and their value, £19. 6s., placed in the hands of the Treasurer. The following is the captain's report: "I assure you the inhabitants seemed very desirous of religious instruction. I found the copperminers, in particular, most anxious to possess and read the Holy Scriptures."

From Lima, gratifying accounts continued to be received. The Bible was eagerly sought, and from thence, in 1824, a remittance of about £300 was received, accompanied with an urgent request for further supplies. 2200 Bibles and 1500 Testaments were sent: 5000 were asked for;—indeed, one correspondent wrote that were 10,000 sent, they would all

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South
America
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1822.Demand
for the
Scriptures
at Lima.

AMERICA. meet with a ready sale. The stock on hand did not allow of a
 CHAP. III. larger supply being sent at the time, but measures were soon
 South adopted to meet this difficulty, by the printing of a new edition
 America of 15,000 copies. A new version of the Scriptures in the
 and Ancient Peruvian—the Quichua—was proposed; and the
 Mexico. Society having encouraged the undertaking, the pleasing
 1804-54. intelligence was soon after received, that the translation of the
 1824. Testament was already completed; much care having been
 Version of taken in its execution. It was forthwith ordered to be printed,
 New Tes- but the subsequent changes which took place, appear to have
 tament in interfered with the accomplishment of this object.
 the An-
 cient Peru-
 vian.

The Rev.
 Mr. Arm-
 strong en-
 gaged as
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 Agent.

The accounts from South America becoming so favourable in regard to the disposition and even eager desire of the people to receive the Scriptures, the Society resolved upon adopting further measures of some importance, which the political convulsions of the times rendered possible, though at the same time perilous. Reflecting on the immense advantages which had accrued to the Society in sending out respectable and prudent representatives, they determined to accept the offer of the Rev. Mr. Armstrong, to visit South America on the Society's account. This gentleman had been chaplain at Honduras for twelve years; a service in itself calculated to qualify him for such a mission as that contemplated.

The Society had for some time enjoyed the valuable correspondence of the Rev. James Thomson, (whose name has been already introduced into this history,) who was then residing at Lima, having gone out under the auspices of the British and Foreign School Society, for the purpose of promoting the establishment of Schools. Mr. Thomson having mentioned the expediency of occasional journeys in furtherance of the object of the Society, it was resolved to place £300 at his disposal for that purpose, as also for carrying on the translating and printing of the Peruvian Scriptures.

Rev. J.
 Thomson's
 successful
 efforts in
 distribu-
 ting the
 Scriptures.

Before, however, a communication to the above effect reached Mr. Thomson, he had set out from Lima to Bogotá, on his way to this country. The account transmitted by him of his success in the distribution of Scriptures between Lima and Bogotá, increased the regret of the Directors of the Society, when they found that Mr. Thomson was not at once prepared to return

to South America as their Agent—which arrangement was, however, so far at least as related to Mexico, as we shall see, afterwards brought about.

The following is an outline of his journey and operations between Lima and Bogotá:—

Mr. Thomson quitted Lima with a stock of 800 Testaments, which was augmented at Guayaquil, by several packages sent to meet him. He stopped at Truxillo, where he found an individual promoting the distribution of the New Testament in a prudent manner, and who had, before his arrival, disposed of 100 copies. He there also formed a connection with a clergyman of considerable influence, of whom he observes: “No individual I have yet met with in these countries has offered himself for the work so decidedly and so heartily as this gentleman.” In his way from Truxillo to Guayaquil, he stopped for a short time at a place called Paita, where he had the happiness of distributing, by sale, 27 copies of the New Testament; and having touched at a small island, where three more were eagerly bought, he reached Guayaquil. Hither he had, a short time previously, sent 20 copies, which had all been dispersed, and prepared the way for a speedy circulation of 168 others; and these were followed in four days by 570 more; and nearly the whole of them were sold, and the proceeds remitted to Lima, for the purpose of printing the Peruvian version of the New Testament. His next advance was to Babahoya, where he disposed of 51 copies in the few hours that he stopped. In the Governor of Guaranda, which place he reached after a tedious journey, he found a kind friend: his success was, however, comparatively small, owing principally to the inhabitants being, for the most part, Indians, and not understanding Spanish. The 13 copies which he sold, and the 50 which he left for distribution by the Governor, will, it is trusted, serve as a foundation on which future labourers will hereafter build with advantage. In his way to Riobamba, he met with a proof of the utility of the Quichua version, discovering, in conversation with the peasantry, that the population speaking this language was far greater than had been at first supposed; and in the Governor of Riobamba he found another zealous supporter, and during his short stay disposed of 35 copies, and left behind 50 others. The ministers of religion likewise expressed their readiness to assist. At Ambato, the Governor offered his own house as the place of sale, and 47 copies were disposed of in the two days that he stayed. The kindness of these three individuals did not terminate with Mr. Thomson's visit: they each offered their services to receive and dispose of consignments of the Sacred Scriptures, if forwarded to them.

The single Bible which Mr. Thomson had with him, would have found many an eager purchaser, could he have parted with it, so great was the desire which the sight of it excited in the minds of many to possess it. He could only console them by assurances that abundant supplies would

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South

America

and

Mexico.

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1804-54.

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1824.

His
journey
from Lima
to Bogotá.

Readiness
of all
classes
to receive
the Scrip-
tures.

AMERICA.
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South
America
and
Mexico.
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1804-54.
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1824.

Bible So-
ciety
formed
at Bogotá.

in process of time be sent. At Tacunga he unexpectedly fell into the company of the prior of the convent, and was most agreeably surprised by the readiness of the prior and friars to aid in the sale of the Scriptures, and within the walls of the convent 104 copies were disposed of: the prior stating, that he should, upon any future occasion, be glad to forward the views of the Society, and would most readily take charge of any copies that might be destined for Tacunga. Arrived at Quito, new friends seemed to be waiting for him; and at the very first announcement of his treasures, 137 Testaments were presently bought; these were quickly followed by 80 more, and before he quitted, the number amounted to 360, and arrangements were made for forwarding Bibles, which were much in demand, from Lima. From the Marquess de San Jose, of Quito, and his lady, he met with a hospitable reception, both warmly entering into the views of the Bible Society, when explained to them. His distributory labours were brought to a close before he reached Bogotá, because he had no more copies of the Scriptures with him, having disposed of 1473.

At Bogotá, he had the satisfaction of witnessing the formation of a National Bible Society, which was almost unanimously resolved upon, after considerable and interesting discussions had taken place. Colonel Hamilton, and Mr. Henderson, His Britannic Majesty's Consul, were present, and assisted on the occasion. Individuals, high in civil and ecclesiastical appointments, accepted various offices in this new Institution; and the President, Mr. Gual, addressed a letter to the President, announcing the formation of the Society. Its second rule is worthy of being recorded. "Its sole object shall be to print the text of the Holy Scriptures, and to promote their circulation, in the first place, in Columbia; in the second place, in South America; and in the third place, throughout the world, as far its means will reach."

On the receipt of this intelligence, the Committee immediately voted 10,000 Testaments in aid of these noble purposes, together with copies of different versions for the library which the Society purposed immediately to form.

Reviewing the whole of Mr. Thomson's operations, and the evident openings thus created, the Committee thought it proper to direct that 5000 Testaments should be sent to Lima, to be despatched to the various stations pointed out by him; together with 500 Bibles and 1000 Testaments to Mr. Henderson at Bogotá.

In the mean time, Mr. Armstrong, whose mission was, at first, one of discovery, with a view to the establishment of a permanent agency in some commanding spot in South America, left England, and repaired to Buenos Ayres; which place he reached in August, 1825, having it in prospect, at that time,

to proceed thence to visit Chili, Peru, and afterwards to return by Columbia to this country. He was received with great kindness by several individuals in situations of influence; and besides 500 copies of the Spanish Scriptures, previously sent, 4600 Bibles and Testaments in Spanish, German and English, were shipped for that country.

Shortly after his arrival, Mr. Armstrong received and acceded to an invitation, to officiate as chaplain to the British residents in the city of Buenos Ayres. This he did, on condition of having an assistant in the duties of his appointment, and being at liberty to make occasional visits with a view to promote the primary object of his going to that country. This arrangement was cheerfully acquiesced in by the Society at home, as he thus at once entered upon a position precisely of the kind which he had always contemplated, and without further expense to the Society. He proposed directing his attention to the provinces of La Plata, including also Chili and Brazil, and immediately proceeded to open an extensive correspondence within the above circle. He soon had occasion to write as follows:—

“I am most happy to inform you that a fine prospect is opening of an extensive circulation of the New Testament in the national schools of this province; and, independent of one or two smaller grants, I have presented 500 Spanish New Testaments to the schools of the Sociedad de Beneficencia, in the name of the British and Foreign Bible Society, and as soon as the remainder of the number voted to me, for this place, shall arrive, I shall make further grants to the seminaries of youthful instruction, of which, public and private, there are about 100, containing 5000 scholars.” Mr. Armstrong distributed upwards of 1200 Bibles and Testaments, and from the inquiries he made, it appeared that about 3000 had been distributed in former years. Copies were sent to Monte Video, Rio de Janeiro, Chili, Mendoza, and Cordova.

Two gentlemen about to proceed to Paraguay, known as friends of the Society, took charge of 500 Bibles and 1000 Testaments for sale. A further request was also received and complied with for 500 Portuguese Bibles for Rio de Janeiro;

AMERICA.

CHAP. III.

South
America
and
Mexico.

1804-54.

1825.

Settlement
of Mr.
Armstrong
at Buenos
Ayres.Distribu-
tion of
Spanish
Scriptures.

AMERICA. and grants were made for a Colony at St. Leopolda; and to Pernambuco, 200 Portuguese Testaments were sent.

CHAP. III.

South
America
and
Mexico.

1804-54.

1825.

Mr. Armstrong opened an extensive correspondence with different parts of South America, and embraced every opening for disseminating the Scriptures; but the circumstances of the war in which that part of the country was involved, necessarily much impeded his operations. Through introductions which he obtained, he was enabled to send small supplies to Potosi and Cuzco, the one in Bolivia, the other in Peru; in neither of which districts, had the Bible in the Spanish language, perhaps, ever been seen.

A gentleman at Truxillo, in returning thanks for 500 Testaments placed at his disposal, observes—

“I am happy to inform you, that the generality of the natives entertain a strong desire of reading these divine volumes.” And in another paragraph he observes, “The inhabitants of the Sierra Highlands are more enlightened than those of the coast. The greater part of the Testaments sent to me by Mr. Thomson I have disposed of to the Suranos, who are in general an amiable people. The beautiful provinces of Caxamarca, Patas, Chachapoyas, Huamachuco, and Guambos, up to the frontiers of the Portuguese territory, and the many towns on the Amazon River, present flattering prospects of disseminating the Holy word. The curates continually send to me for Testaments.

Mr. Armstrong also received some valuable introductions to Arequipa and Cordova. In the neighbourhood of the latter town, the New Testament had begun to be admitted into the schools.

The encouragement which thus seemed to attend the Society’s labours and prospects, led to an engagement for three years with Mr. Luke Matthews, as an Agent for South America. He had previously been in that country, and spoke the Spanish language. He proceeded to Buenos Ayres in 1826. Thence he was directed to visit the principal towns, in crossing from that city to Chili; and afterwards he was to retrace the steps of Mr. Thomson to Columbia, whence it was originally designed that he should visit the republic of Mexico. In consequence, however, of an engagement made with Mr. Thomson, to which we shall presently advert, his route was to have been changed on his arrival at Bogotá. 6000 Spanish Bibles and 12,000 Testaments were sent to different places, where it was

Appoint-
ment of
Mr. Mat-
thews as
special
Agent;

also of Mr.
Thomson.

hoped dépôts might be established. He set out on his journey at the end of October 1826.

The great satisfaction which Mr. Thomson gave by his former labours, in connexion with the Bible Society, made the Committee gladly embrace the opportunity of entering into an engagement with him for a period of two years, to be spent in visiting the city of Mexico, as well as the principal parts of that interesting republic. His principal object was to be the circulation of the Sacred Scriptures, and the finding properly qualified individuals to effect new translations of the Sacred volume into the aboriginal languages.

10,000 copies of the Scriptures, in various languages, chiefly in the Spanish, were despatched to Mexico and Guatemala, to be ready for distribution, under the direction of Mr. Thomson.

The following Address, delivered by an Agent of the American Bible Society at the Anniversary of that Institution, held in 1826, strikingly shows the importance reasonably attached at that time, to the above agencies and operations:—

“What do we behold, calculated to interest this noble Society? We behold, 15,000,000 of human beings—beings, too, professedly Christians, believing in Revelation, baptized in the name of the Trinity, and yet almost entirely without the Bible! By the efforts of this Society, and that of England, they have, it is true, within a few years, received 7000 or 8000 copies of this holy book. But what are these among so great a multitude? Scarcely a single copy to 2000 souls! Throughout the long road from Buenos Ayres to Chili, excepting a very few in Mendoza, not a solitary copy of the Book of God was found; and I more than once presented copies to aged priests tottering over the grave, who told me they had never before seen it in their native tongue. North of this road, in the great towns of Cordova, Tucuman, Salta, Potosi, La Paz, Santa Cruz, Charcas, Cuzco, Arequipa, and many others, I learned that scarcely a single Bible in their own tongue had yet found its way; and coming down the coast of Chili, Peru, Columbia, and Mexico, a few copies were met with in the large towns on the Pacific, and were useful; but the great mass, even there, are yet destitute, and, generally, in the interior, they never saw the Scriptures, and in some

AMERICA.

CHAP. III.

South
America
and
Mexico.

1304-54.

1826.

Population
of Mexico,
and its
destitu-
tion.

AMERICA.

CHAP. III.

South
America
and
Mexico.

1804-54.

1827.

instances, told me they never before knew, that the Scriptures existed in their own language! Even in the capital of Mexico, a city more populous, and in some respects more magnificent, than this great metropolis (New York), I have reason to believe there is not one Bible to 200 families; and that the other great cities of that republic, cities containing from 30,000 to 80,000 inhabitants, are still more destitute. But what gives such a peculiar interest to this subject is, that now, under their new liberal systems, the way is open to supply this lamentable deficiency of the word of life. The Bible is there no longer excluded by royal mandates and papal bulls; the houses of Inquisition have lost their terrors, for they are converted into the peaceful halls of legislation, and into school-houses, where the Bible itself may be daily read. Those new Governments are not only willing, but in some cases anxious, that the Scriptures should have a general circulation. Some of their most intelligent statesmen and influential clergy are ready to lend their personal aid towards so desirable an object. In one instance, a dignitary of the Church came and purchased of me 30 Testaments, for a school of which he was a director; and then requested me to present him with as many more, for another school of poor children."

Journeys
of the So-
ciety's
Agents
in South
America.

The labours of each of the Agents mentioned above, were carried on for two years—the years 1827, 1828—with considerable activity, and not without an encouraging measure of success. Afterwards an almost entire blank of several years occurs in the history of the Society's operations on behalf of South America; nor have the same labours ever been since renewed, except partially, and to a very limited extent. This circumstance, together with the fact, that the state of these countries is so little known, may justify a somewhat larger space being given to the details of these two years, than would otherwise have been expedient.

Route of
Mr. Mat-
thews from
Buenos
Ayres,
across to
Mendoza
and Val-
paraiso.

Mr. Matthews, one of the Agents already mentioned, left Buenos Ayres towards the close of 1826, proceeding, by way of Cordova, to Mendoza, Valparaiso, Coquimbo, Rioja, Salta, and Chuquisaca.* Many were the discouragements with which

* For a series of interesting letters from Mr. Matthews, detailing the circumstances attending his several journeys, see Appendix to Report, 1828.

he had to contend, arising from the unsettled state of the country, the attempts to spread the poison of infidelity, and the indifference of the people to the Scriptures. His personal fatigues, privations, and dangers, were also very great. But, under every discouragement, he was borne up by the principles of the Book he was so industriously endeavouring to circulate. In his way to Mendoza he followed the track of a Swedish physician, and met with several pleasing instances of the benefit accruing from the judicious distributions of that individual. At Mendoza itself he found that the Scriptures were regularly on sale, and that they had, indeed, been early introduced: 200 Bibles had been disposed of, besides Testaments. From Mendoza he visited the town of St. John's, the first place where exertions had not been personally made, although several copies were in circulation. An English gentleman, resident there, took nearly the whole of his stock, (20 Bibles and 40 Testaments), expressing a conviction that he should soon have to send for a much larger supply to the Rev. Mr. Armstrong at Buenos Ayres. In his way to Valparaiso, he found that at St. Jago, besides the few that had been circulated by Mr. Barnard, who had charged himself with the distribution in that place; on account of the Society, a considerable number had arrived from Liverpool and other places, particularly North America. At Valparaiso, he had the satisfaction of proposing to the governor of the public school the introduction of the Scriptures for the use of the children; and, to the mutual satisfaction of both parties, it was agreed that 100 Testaments should be given, and 100 purchased, on the part of the school, by the council of the town. Being unexpectedly detained in Valparaiso, Mr. Matthews made a short excursion to Quillota, and there had the happiness of forming a connection with a gentleman in business, who, at a small reduction of the price, took all that he had carried with him, and who, in case of further supplies being wanted, was authorized to apply for them. Another place, Rancagua, was also visited, and 20 Bibles and 100 Testaments left under similar circumstances; and it was hoped that the person engaged at this place would extend his exertions to other towns.

Supplies of 200 Testaments and 48 Bibles were likewise sent

AMERICA.

CHAP. III.

South
America
and
Mexico.

1804-54.

1827.

Ready sale
of Scrip-
tures in
various
towns.

AMERICA. to the Island of Chilo, to the care of a Swedish gentleman,
 CHAP. III. mentioned to Mr. Matthews by Dr. Edhelhjerta. At Co-
 South quimbo, New Testaments, to the number of 200, were intro-
 America duced into the schools, on the same principle as at Valparaiso.
 and Mexico. On his way from Coquimbo to La Rioja, Mr. Matthews
 1804-54. writes—"Since leaving the mountains, I have passed through
 1827. three or four small villages, or, as they are called here, towns.
 I have disposed of, among them, about 80 Testaments, and
 12 or 15 Bibles. I could have sold many more copies of the
 Bible if I had had them." He had taken the necessary
 measures to forward supplies. At Tucuman, he learned, with
 great regret, that though the Scriptures had been exposed for
 sale for four months, only 6 copies had been disposed of, and
 that those had been purchased by an English gentleman.
 From the steps, however, which he adopted, matters began to
 wear a different aspect, and, in the course of a week, he sold
 upwards of 40 Bibles and 90 Testaments. 50 were pur-
 chased by the governor for the Lancasterian school, and
 12 by a clergyman to take to his curacy. At Salta he could
 only dispose of 32 Bibles. In his way thence to Chuquisaca,
 during a short stay at Jujuy, a frontier town, he sold 56
 Bibles, and left it with the satisfaction, "that there was
 scarcely a decent family which was not in possession of the
 Sacred Scriptures;" and it was still more gratifying to have
 perceived, that many were engaged in their diligent perusal.
 Several very interesting minor distributions were made in the
 course of his journey, the persons receiving the copies engaging
 to circulate them. And while some, both among the clergy
 and laity, were wholly indifferent to his important object,
 others received him with unfeigned satisfaction. From Potosi,
 he was obliged, in consequence of being disappointed in the
 arrival of supplies, to re-cross the mountains, and go down to
 the coast of Arica. On his way back, stopping at Omro, he
 quite unexpectedly disposed of between 60 and 70 copies;
 and after his departure, inquiries were made for more.
 During his absence from Potosi, by the kind assistance of a
 gentleman, 76 copies were sold; and before he quitted it, a
 few more were added to the number. The opposition of
 the clergy in this last-named place was, unfortunately, great.

Route
north-
wards.

Chuqui-
saca.

Potosi.

At Chuquisaca he had also met with similar difficulties, and had effected but little.

From Buenos Ayres, the Rev. Mr. Armstrong—the second Agent referred to—embraced the opportunity of despatching small quantities of the Sacred Scriptures here and there, to persons recommended to him by his different friends. The political circumstances of the country proved to him, as well as to Mr. Matthews, a serious impediment; but the great evil against which they had both had to contend, was the apathy of the people. The total amount of the distributions, up to that time, had reached 2443 copies. The blockade prevented the sending thither of fresh supplies; but seven cases of Bibles and Testaments were consigned to the care of Dr. O'Donovan, of Truxillo.

In the vicinity of Rio de Janeiro were several congregations of emigrants from Germany, Switzerland, France, and Portugal, and likewise various bodies of troops; the principal part of the congregations, as well as of the troops, being Protestant. A detailed account of their numbers and circumstances was transmitted by the Rev. C. L. Vosges, minister of the German colony at St. Pedro de Alacantara, and superintendent of the Protestant congregations in the Brazils: in consequence, 800 Bibles and 800 Testaments, in German, 100 in French, and 100 Van Ess's Testaments, were forwarded to him. He was also furnished with 200 Portuguese Testaments.

Robert Ralston, Esq., of Philadelphia, having stated that the Society in that city, of which he was the Treasurer, was again turning its attention to South America, 500 Bibles and 2000 Testaments, in Spanish, were placed at the disposal of the Board in Philadelphia, to enable them to embrace these favourable opportunities.

On May 17th, 1827, Mr. Thomson, the third Agent referred to, reached Mexico. On June 18th, he writes that his sales had commenced, as he had received 300 Bibles and 1000 Testaments, which had been sent some time previously. Under date of July 27th, he adds: "I have now the pleasure of saying that the whole of the Bibles are sold, and at a price equal to the original cost, and all expenses." Of the New Testaments, 380 had been sold on the same terms. 50 of

AMERICA.

CHAP. III.

South
America
and
Mexico.

1804-54.

1827.

Distribu-
tion at
Buenos
Ayres, by
Mr. Arm-
strong;

at Rio de
Janeiro, by
Rev. C. L.
Vosges.

Success of
Mr. Thom-
son at
Mexico.

AMERICA. the above Bibles and 50 Testaments, were purchased to be
 — sent to Puebla, a city three days' journey from Mexico,
 CHAP. III. and containing about 80,000 inhabitants. In the sale of the
 South Bibles in question, there was something peculiar; for intelli-
 America gence had been received that a bookseller, who would have
 and taken them all, had declined the purchase, in consequence of
 Mexico. their not having the Apocrypha. In anticipating the arrival
 1804-54. of the supplies from Vera Cruz, Mr. Thomson writes: "I not
 1827. unfrequently contemplate the novel and truly interesting
 Mexico. spectacle afforded at the present time, on the road referred to.
 Surely it is a new thing in this land, to see twenty-four mules
 loaded with Bibles and Testaments, making their way up the
 mountains, and through the woods, to the interior of this
 country." Anticipating, from what he had already found to
 be the case, that his supplies would be nearly exhausted before
 any fresh ones could reach him, he suggested, in the same
 letter, that 1000 Bibles and 1000 Testaments should be sent
 without delay, which was accordingly done.

On visiting San Augustin, about twelve miles from Mexico,
 Mr. Thomson found the Rector of the College, and other in-
 fluential individuals, well disposed towards the objects of the
 Society. From them he learned, that the whole population of
 the State amounted to about 1,000,000, and that of them, about
 one-half speak the Spanish, 300,000 the Mexican, and 200,000
 the Otomi. The Governor of the State, a native of Yucatan,
 also informed him that the whole population of Yucatan speak
 the Yucatanese, and that their number is about 800,000.
 With respect to these three languages, Mr. Thomson says,
 "Pray encourage me all that you can, that I may get some-
 thing done in them." In his instructions the Agent had full au-
 thority to make inquiry for competent persons to prepare trans-
 lations; though, before he proceeded to print, he was requested
 to communicate fully with the Society. The Rector of San
 Augustin, Jose Maria Alcantara, became an annual subscriber
 to the Bible Society, as well as Jose Antonio Lopez Garcia de
 Salazar, a priest in Mexico, who was followed by a third,
 Dr. Jose Maria Mora. This last-named gentleman presented
 three volumes of Mexican manuscript to the Society.

On October 20th, Mr. Thomson, with a train of fourteen

mules, quitted Mexico for Quérétaro, and reached that city on October 29th. This city contains about 25,000 inhabitants. The same plan was pursued as at Guayaquil, of posting up advertisements, announcing the sale, and the number of days it would continue. An introduction to a friar, Father Cuevas, was of eminent service to him. The difficulties connected with the absence of the Apocrypha and notes were freely canvassed in the convent, and if the parties were not altogether satisfied, they were at least much moderated in their feelings by the statements of the Agent. There was another difficulty which arose out of the preceding, the suspicion that lurked in the minds of several, that those who had kept back those books, might also have altered those which they had printed. Mr. Thomson was seriously asked if the Bibles were, indeed, printed from Scio's version with fidelity: and on this subject Mr. Thomson remarks—"At present, though the Apocryphal books are wanting, and which is felt here as a great want, yet at the same time we can triumphantly appeal to an examination of the Bibles, for the faithfulness and correctness of the books that are printed." The copies of the Scriptures sold at Quérétaro were as follows: 125 Bibles, 150 New Testaments, 80 of the four* Books, and 95 of Luke and Acts; in all, 450 copies; and 741 dollars 6 rials were received for them.

In the same letter, speaking of the decided preference given to copies of the Scriptures in a large type, Mr. Thomson says—"I have a request to make, and I hope it will meet with your approbation. It is that you will print for me, with all speed, a pica New Testament, similar to the one in English." Of the probability of a demand for it, he says—"Mexico will at once take 2000 copies, and, very probably, soon after, 3000 more." He likewise writes—"I feel strongly disposed to request you for an edition of the four Books in 12mo., but with the type in which the New Testament is printed." In accordance with these requests, editions of 5000 copies of each of these works were put to press.

The next place at which he arrived was Zelaya, a city containing about 12,000 inhabitants. Here, also, he met with well-disposed priests, who encouraged the sale of the Scriptures,

* The Four Books consisted of the Psalms, Proverbs, Ecclesiastes, and Isaiah.

AMERICA.
—
CHAP. III.
South
America
and
Mexico.
—
1801-54.
—
1827.
Mexico.

Visit of
Mr. Thom-
son to
Quérétaro.

Sale of
Bibles and
Testa-
ments.

Zelaya.

AMERICA. and brought with them friends for the purpose of making purchases. During the sale a message was received from a CHAP. III. South Nunnery, requesting to see specimens of the books. One of America and each kind was sent, and the messenger presently returned with Mexico. the price of the volumes in his hand. "This," says Mr. 1804-54. Thomson, "is the first time I have been honoured with the dealers in this class, in a direct way; I hope it will not be the 1827. last." Many of the poor were observed among the buyers. Mexico. The sale lasted four days, and 69 Bibles were disposed of, and 55 Testaments, 30 of the four Books, and 17 of Luke and Acts; in all, 171 copies. In this, as well as in other places, Mr. Thomson met with many unequivocal proofs of the desire experienced by several to enjoy the benefit of education, or to impart it to their children.

Guana- At Guanajuato, the next place in his journey, Mr. Thomson juato. experienced great kindness from an English gentleman, Mr. Henry, connected with the Anglo-Mexican Mining Company, and Mr. Williamson, the first commissioner. Of the sale in this place, he observes—"Our sale has gone on well, and more has been done than in either of the two former places. I cannot say exactly we had no hindrances, but I can say, what did occur of this nature was as gentle as could be expected. There were sold, 268 Bibles, 160 New Testaments, 77 four Books, and 120 Luke and Acts; or, in all, 525 copies; and there were received for them, 1111 dollars 6 rials.

Sale at the mines. At San Juan de Los Lagos, a small town containing not more than 2000 inhabitants, a large annual fair is held. Under an impression that such an occasion afforded an excellent opportunity of making a wide circulation of the Scriptures, and of sending them into parts where otherwise they might not reach for a considerable time, Mr. Thomson omitted some other important cities, and passed on to this place. In this expectation he found himself somewhat disappointed, and only disposed of 133 Bibles, 100 New Testaments, 34 four Books, and 19 Luke and Acts, for 524 dollars, and these were sold in a manner somewhat different from what he had supposed. Instead of being purchased in quantities of 20, 30, or 50, for the purpose of being sold again, they were all disposed of in single copies. Here he had a painful proof of

San Juan
de Los La-
gos.

the unhappy eagerness with which infidel publications are sought after; for, as soon as it was known that he had books to sell, inquiries were made for books of this character. And here, likewise, he witnessed multitudes performing the devotions prescribed by the Roman Catholic Church, in honour of an image of the Virgin, which is said to have wrought several extraordinary miracles. In the midst of such scenes as these, to see his banner announcing the sale of the Scriptures waving in the air, afforded him matter of grateful reflection and thanksgiving.

Mr. Thomson had intended to have gone to Guadalajara next, but, instead of so doing, he sent two cases of the Scriptures to a friend in that city; and on December 13th reached Aguas Calientes, (a place celebrated for its hot springs, whence, indeed, it derives its name,) where the authorities, both civil and ecclesiastical, attempted to put a stop to his proceedings; but, by temperate firmness, he succeeded in maintaining his ground. The sale was, however, only small: 21 Bibles, 19 Testaments, 19 four Books, and 59 of Luke and Acts; for which there were received 121 dollars 1 rial.

At Zacatecas, besides selling 142 Bibles, 157 New Testaments, and 12 copies of the four Books, he left two cases in the hands of a merchant dealing in books, and who, in the way of his business, would send them into the interior.

The only remaining place visited in the course of this journey was San Luis Potosi, to which he travelled on horseback, finding his road with some difficulty, the country being for the most part but thinly inhabited. At San Luis he sold 85 Bibles and 77 New Testaments, for 300 dollars; and left with a merchant, by whom he was most kindly entertained, four cases more, to send into the interior. Here he met with a degree of discouragement from some of the ecclesiastics, while by others he was much encouraged; and on this he justly observes—"Thus, you see, in almost every case when we have discouragements, we have some little encouragements to animate us to persevere in circulating the Scriptures in this land; and, taking together all the circumstances which occur in regard to this matter, I am always more surprised at the freedom and encouragement we enjoy, than at the discouragement and partial opposition we meet with." In

AMERICA.
—
CHAP. III.
South
America
and
Mexico.
—
1834-34.
—
1827.
Mexico.

Aguas
Calientes.

Zacatecas.

San Luis
Potosi.

AMERICA.
—
CHAP. III.
South
America
and
Mexico.
—
1804-54.
—
1828.

this letter he requested further supplies, of 1000 Bibles and 1000 Testaments, 1000 of the four Books, and 1000 of the Luke and Acts; which were ordered. After having thus expended the twenty-eight cases with which he set out from Mexico, he safely returned to that city, expressing his gratitude to his Heavenly Preserver, for the blessings he had experienced in the prosecution of his work.

In the following year, 1828, the difficulties already alluded to increased, rather than diminished. This was attributable in part to the political circumstances of the country, which threw every thing into confusion; and partly to that alarm, which the circulation of the Scriptures naturally occasioned in the minds of some. The absence of the Apocrypha was easily seized upon as the pretext for forbidding the circulation of the Bible, though it was evident that had these books not been wanting, some other equally futile reason would have been assigned. The same prohibition took place both in South America and in Mexico; so that in each, the Agents found themselves seriously impeded in their work.

Journeys
of Mr.
Matthews
resumed.

At Chuquisaca, Mr. Matthews could only effect a distribution of 30 copies. In his way thence to Cochabamba, he scattered a few in several of the villages; and in Cochabamba itself, he was agreeably surprised, by disposing in two days of 80 copies, and the number would have been much greater had he had larger supplies with him. At La Paz he met with much disappointment, and only sold 20 copies. On his road to Arequipa, he met with many favourable opportunities of leaving a few Testaments. At Arequipa he was much grieved on finding that the cases he had expected had not arrived, and he therefore quitted it for Lima, having left necessary directions behind him. At Lima he found the affairs of the Society in much confusion, and was reluctantly compelled to sell at a low price 400 dozen of New Testaments; which were to be re-sold, by the merchant who bought them, in the city of Lima and its vicinity, as well as in the province of Truxillo. A large gratuitous circulation had previously taken place, which occasioned a difficulty in getting a better price; 1000 copies of the Bible were also purchased by the Government, for the use of schools. Mr.

Lima.

Matthews, besides, engaged, at Lima, the services of an individual to visit the interior, and from the accounts transmitted, he anticipated that the number disposed of by him would amount to between 700 and 800. Another individual, who had accompanied Mr. Matthews as a servant, had also circulated and accounted for nearly 200 copies.

On his way to Lima, Mr. Matthews passed through the country in which the Aimarà language is spoken; and had the satisfaction of finding that the translation of Saint Luke, which had been made by Dr. Pazos Kanki, the manuscript of which Mr. Matthews had taken with him, was faithfully and well executed. The Society therefore printed an edition of 1000 copies, with the Spanish, in parallel columns.

Of the Quichua, or Ancient Peruvian, the translation of which Mr. Thomson had procured when in Peru, no further information was received.

At Guayaquil, Mr. Matthews was kindly received by the American Consul. He found that his labours had been much anticipated by the American Bible Society, and says that, "generally speaking, the value of the Bible is appreciated among the principal people of Guayaquil." In a school in this city, every boy purchased and paid for a copy of the New Testament. "Among other happy results," remarks Mr. Matthews on this sale, "should be reckoned the benefits which may accrue to many of the children's parents. It should never be forgotten, that there is no other way in which they would be at all likely ever to obtain any acquaintance with the contents of the Bible: the most of them are unable to read." To a public school he had also the happiness of presenting two cases of New Testaments, with the cordial concurrence of the Governor and the Cabildo. To a Society composed of the most respectable ladies of the city, for the education of females, he likewise confided a case: their receipt was acknowledged in the most grateful terms by the lady who was President of the Institution. 804 copies were in the whole disposed of, besides the above three cases in the schools; and a Swedish gentleman had undertaken to promote further distributions.

From Guayaquil, Mr. Matthews went to Panama, where he

AMERICA

CHAP. III.

South

AMERICA

and

Mexico.

1804-54.

1827.

Version of

St. Luke

in the

Aimarà.

Guayaquil

Scriptures

introduced

into

schools.

AMERICA. disposed of 350 copies, and left in the hands of a schoolmaster
 — 270 more. The American Bible Society had been there also
 CHAP. III. before him. He observes—"The Testaments have been
 South principally circulated among the lower classes, who in Panama
 America and are very generally able to read. I have been much delighted
 Mexico. to see them earnestly engaged in the perusal." On his return
 — 1804-54. to Guayaquil he visited some islands, where he had the happi-
 — 1827. ness of finding that different individuals had supplied them-
 Bogotà. selves from Panama. From Guayaquil to Bogotà, Mr. Matthews
 had to make a painful journey, meeting with various obstruc-
 tions; sometimes, from the difficulties and dangers of travelling,
 —sometimes, and, indeed, principally, from the opposition made
 to the work. A few copies were, however, disposed of; on which
 he justly writes—"The sale of half a dozen copies of the New
 Testament may seem a very trivial circumstance to many, but
 I am persuaded that to you it will not; when you consider the
 remote and solitary places where they have been dropped, you
 will not deem the event either uninteresting or unimportant."

At Truxillo, a place which Mr. Matthews could not visit,
 Mr. O'Donnovan, who had resided there for thirty years,
 found a very pleasing desire for the Scriptures, and the people
 from the vicinity also flocked to him to obtain the New Testa-
 ment. 50 Bibles and 200 Testaments were sent to him.

The Rev. Mr. Armstrong, of Buenos Ayres, continued his
 exertions and his correspondence, though the circumstances of
 the country allowed of his effecting comparatively little. In
 a visit paid to a school in the neighbourhood, Mr. Armstrong
 had a painful proof of the want of books in general; the first
 classes were reading manuscripts, which he perceived were old
 documents taken from the public offices. On the conclusion
 of the peace between Buenos Ayres and Rio de Janeiro, Mr.
 Armstrong applied for 500 Spanish Bibles, which were for-
 forwarded. Another revolution occurred, and much confusion
 again prevailed.

During the year 1828, Mr. Thomson performed another
 journey. He quitted Mexico on the 2d of April, with valuable
 letters of introduction to the Bishop of Puebla, from his friend
 Salazar, and Don Miguel Santamaria, the Columbian Minister,
 who showed lively interest in the concerns of the Society.

Second
 tour of
 Mr. Thom-
 son from
 Mexico.

The Bishop received him in the most friendly manner; he entered fully into the necessity and importance of procuring translations in the native tongues, and undertook to provide persons to accomplish a version in the Mexican language, very extensively spoken. The Bishop further promised to give his name to sanction the translation when accomplished, and expressed his readiness generally to co-operate with the Society. He addressed the President to this effect, in a letter replying to one, in which his Lordship had commended the Society to his notice and protection. He also presented Mr. Thomson with some volumes in the Mexican language, for the Society's Library.

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At Jalapa, arrangements were made by Mr. Thomson for the sale of the Scriptures after his departure, and he proceeded to Orizaba, where he had the satisfaction of taking measures for the formation of an Auxiliary to the British and Foreign Bible Society. The proposal originated with a gentleman of the place, Don Joaquin Pesado. It was warmly supported by Don Manuel Arguellas, and fully concurred in by the Vicar, who preached in recommendation of the object. This individual, besides being the Rector of Orizaba, was the Bishop's Vicar, and had under him a numerous body of clergy, which necessarily gave him considerable influence. A sale commenced, and was as prosperous as could have been expected. The magistrates purchased 50 New Testaments for the public schools.

Jalapa.

Auxiliary
formed at
Orizaba

Chalchicomula had a Depository established in it, and Cordova was visited by Mr. Thomson, and cases of the Scriptures forwarded thither. On leaving Orizaba for this latter place, Mr. Thomson had the satisfaction of seeing several persons engaged in the perusal of the Bibles and Testaments they had purchased; and he says, "The book is quite new to them; and I believe the general method is, to begin at the beginning of the volume, and to read it through with as little interruption as possible." At Tehuacan, through which place Mr. Thomson passed in his way to Orizaba another Depository was formed. At the last-named place, he was at first very kindly received, and five cases out of six were quickly sold, and 50 New Testaments were taken for the public schools.

Cordova.

Tehuacan.

AMERICA. Difficulties were, however, soon created; and the Bibles, in consequence of the absence of notes and the Apocrypha, fell under suspicion. In this city he obtained further information respecting the languages spoken in this part of Mexico, and found their number considerable. He endeavoured to make some arrangements for a translation into the Zapoteco.

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Mr. Thomson returned in safety to Mexico, though the roads when he set out were infested with robbers. While at Puebla, twelve of the robbers were brought into that city, and he observes—"Nothing but a sense of duty would have led me from home to travel on such a road at that time: but your supply of the Scriptures for us had arrived in this country, and I saw it was my duty to put them as early as possible into the hands of the people."

Edict pro-
hibiting
the Scrip-
tures.

In Mexico, an edict was this year issued by the ecclesiastical authorities, prohibiting any further circulation of the Scriptures, and requiring those who had received copies to give them up. The effects of the edict were not confined to the city of Mexico itself; for though no other edict was published elsewhere, there were not wanting those who attempted, and with some success, to avail themselves of the one in question. At the first issuing of the edict, the sale of the Scriptures was nearly brought to a stand; but the number of Bibles actually delivered up, it was supposed, was exceedingly small.

The two following years, 1829-1830, through the mysterious providence of God, beheld the closing again of those doors of usefulness, which had seemed opening so propitiously, in regard to the Society's object and labours in South America.

Departure
of Mr.
Matthews
from
Bogotá;
and mys-
terious
death.

Mr. Matthews, whose arrival at Bogotá has been mentioned above, left that city, in the early part of the year 1829, on another journey into the interior, and was never more heard of. It is feared that he met with an untimely death, for all the inquiries which could be prosecuted, in order to obtain some information as to the particulars connected with his subsequent movements, proved fruitless. The most probable conjecture respecting this melancholy event, is that given in a letter from Major John Powell, which is dated Carthagena, August 14th, 1830:—

"It is, therefore, I fear, too certain, either that some accident befel the

boat, by which he and all on board perished, or that he was robbed and murdered by his boatmen; and I think the latter the most probable circumstance, as it seldom happens that a boat of such a description meets with any accident in descending the river; and as he was alone, and, I believe, unarmed, the money he would necessarily have about him, or his baggage, or even the boat itself, would be a sufficient temptation to his men to commit such a crime.

“ I think it certain he never reached Mompox; for he would then have applied to some of the English residents, who must have remembered him.”

During this period of long suspense respecting the fate of Mr. Matthews, Mr. Thomson was in Mexico, struggling with difficulties, arising from the convulsed political state of the country, as well as from the operation of the edicts against the circulation of the Scriptures. He did not fail in zealous and prudent exertion, and during his last year there, he succeeded in circulating 1600 volumes of various portions of the Sacred Scriptures; but, notwithstanding the adoption of every necessary step to avoid the effects of the edicts issued against the circulation of the Scriptures, he was at length reluctantly compelled to abandon the country.

At Buenos Ayres, notwithstanding the continued efforts of the Rev. John Armstrong, little could be effected. A deplorable check was thus put on the labours of the Society, in that part of the New World; yet the good seed, the imperishable seed of the Divine word, had been pretty extensively sown, and might it not be hoped, that through the influence of the Holy Spirit, it was not wholly sown in vain.

Nothing now occurs, for several years, in the history of the Society's proceedings in South America, to demand particular notice, with the exception of a renewed attempt, in 1838, on the part of a gentleman who had spent some years at Carthagena, where his father formerly had acted as the British Consul, and who was introduced to the Society as friendly to the circulation of the Bible, and disposed personally to assist in promoting this object. He was engaged, for a limited period, to undertake this fresh experiment. 2500 copies of the Scriptures had been forwarded to Carthagena, to be at his disposal for the work he had undertaken. Such difficulties, however, presented themselves at the very outset of his mission, on the part of the

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Mr. Thom-
 son, on
 account of
 increasing
 difficulties,
 leaves
 Mexico.

Efforts in-
 termitted
 for several
 years.

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ecclesiastical authorities, that all his zeal, and address, and knowledge of the country, proved insufficient to surmount, to any great degree, the obstacles with which he had to contend; and in the following year he resigned the appointment.

In Rio de Janeiro, for some years, a British merchant, Mr. James Thornton, continued to receive and to distribute the Scriptures, on behalf of the Society; but, about 1842, he was obliged to leave the Brazils, on account of his health. Before his departure, he succeeded in placing in the hands of respectable residents at Rio, Bahia, Para, and Maccio, the stock of Scriptures undisposed of.

In British Guiana, prospects were more cheering; but this is a part of the continent which, it has been already mentioned, will be treated of in connection with the West Indies.

Second
visit of Dr.
Thomson
to Mexico.

We now pass on to an attempt made, in 1842, to resume operations in Mexico, in the name and on behalf of the Society. When the Society's tried agent, Dr. Thomson, had concluded his engagements, already referred to, in British North America, it was, after much deliberation, determined that he should proceed again to Mexico.

On his arrival at that city, (which was at the end of August 1842,) he set himself to collect such information as was in his power, as to the results of the former labours of the Society in that country, and of what had occurred in relation to the Bible cause, since his previous visits.

The following is the substance of the information which he obtained, with observations of his own upon it, showing that his former labours had by no means been in vain:—

“You will recollect the edict that was issued in this metropolitan diocese, in 1829, against the buying, selling, reading, or retaining in possession any of your Bibles, and of the difficulties at the custom-house, which arose out of this. Our bookseller informs me, that in consequence of this edict, and some urgency in carrying it into effect, several of our books were demanded and given up at the confessional. He also, however, gives me the pleasing information, that since the appointment of the present archbishop, no urgency has been used on the subject in the confessional; our books, therefore, have now freer course than they had when I left, and for some time after. This is a gratifying change in advance. The Bibles and Testaments have been on open public sale uninterruptedly all along. How many have been sold since the last arrangement of accounts, I have not yet ascertained, but expect to do so soon.

Check on
the Scrip-
tures re-
laxed.

"The several thousands of copies of your Bibles and Testaments, which were brought into circulation here during your agency in 1827—1830, have produced, we may well say, both a direct good, and an indirect one. The direct one, of course, was these thousands of copies of the word of God coming into many hands in a country destitute of it, and we may well suppose not without good effects, though we may not know them. The indirect one was a stir created about the Bible, both among those who were friendly to our books, and those who were not. Those against the circulation of the Scriptures without notes, were anxious to bring in a Bible containing the notes; and those friendly to us cheerfully joined them, glad thus to see the Scriptures come into more general use. The consequence was, that a bookseller ordered an edition of Torres Amat's Bible, which was printed in 17 small volumes, in 18mo, and was sold here at 25 dollars. About 1000 copies of this have been sold. The work is still selling well, and the price is now somewhat reduced.

"But this is not all of the effects of your former sales here; there is something better, something that manifests a considerable interest in the Scriptures, and does real honour to this country. A new and improved version of the entire Bible has been published here since I left in 1830.* This is accompanied by the Latin of the Vulgate, together with a harmony of the Four Gospels, prefaces to all the books, analyses, expositions, plates, maps, and dissertations. The whole amounts to 25 volumes in Spanish quarto, (which is about equal to our royal octavo,) and a folio volume of maps and plates. This is altogether, as you see, an extensive work, and its publication certainly does great credit to Mexico. It is the first Bible printed here, or in any part of Spanish America, and therefore truly forms an era of a most important kind in regard to these countries. It was published by subscription in 1831, 1832, and 1833, at 132 dollars each copy, in boards, and there were upwards of 700 subscribers, thus involving a capital in this Bible work of about 100,000 dollars. This was certainly an unexpected and great undertaking in this country, and under all its circumstances. The enterprising publisher has much of the merit of the case, and his name deserves to be recorded, which is, Mariano Galvan Ribera. But there is another party which has also great merit in this work, namely, the priests of Mexico, by whom the translation was made: there were about eight of them engaged in it. This whole work is taken from the French of Vence, of which it is a translation.

"Of this new Spanish version of the Scriptures, I have read through the Gospel by St. Matthew, and consider it a greatly improved version, and much superior to that of Scio or Torres Amat. The text is in many parts interlarded with expositions, but they are printed so as to be quite distinct from the text, which is rendered with about the same freedom as our authorized version. The style of the Spanish in this work is modern, easy,

* Mr. Thomson procured and presented to the Society's Library two copies of the Spanish Bible—the one consisting of 25 volumes as above, the other of 11 vols. 8vo.—both published in Mexico.

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Good result
of former
efforts.A new
version of
the Bible
published.

- AMERICA. and dignified, and more acceptable to general readers than the two versions above named.
-
- CHAP. III. “One thing particularly distinguishes this translation over the other two, namely, that though it is, in one sense, formally a translation of the Vulgate, yet there is a constant reference in it to the originals in Hebrew and Greek, and all the variations of these from the Vulgate are noticed, and also frequently adopted.
- South America and Mexico.
-
- 1804-54. “Among the many valuable dissertations contained in this work, amounting in all to upwards of 300, there are two on the Vulgate. In these its inferiority to the originals is distinctly set forth. The object of the Council of Trent, it is stated, was to declare its authenticity among Latin versions on the one hand, and as containing nothing contrary to the faith and sound morals on the other, and not to say that it was free from errors, or preferable to the Hebrew and Greek, with which it was not compared at all, in the decree on the subject. In these two dissertations, errors in the Vulgate are not only admitted, but shown forth freely.
-
1843. “I have thus dwelt at some length on this subject, because of the present and prospective bearings it has on the general circulation of the Scriptures, both in Mexico and Spanish America generally, and also in Spain itself. Already the Bible stands on vantage ground through it in the eyes of this people, and this same advantage will, I doubt not, increase. This Bible, from its size and price, can of course come into the hands of but a few, whilst a desire will be stirred up in many to possess it, and these will avail themselves of your cheaper book. It was your labours here, unquestionably, that led to the publication of this extensive, interesting, and useful work, and in return the greater circulation of your Bibles will be much increased by it. Had you not sent the Scriptures here, and distributed them so fully, this work would not have appeared, and neither would Torres Amat’s version have been so much circulated in this country; and as you have brought in these, so will they increase your circulation, and leave you in possession of the main field; just as with us in England, the Bibles without note or comment vastly surpass, in numbers, those with them; and all work together for the general knowledge of the word of God.
- The Vulgate less closely followed.
- Advantage thus gained to the cause of Scripture circulation.
- “I am making inquiries whether it is possible to get an edition of the New Testament printed here, of this version; I mean, of course, the text only. If this could be done with ecclesiastical sanction, formal or tacit, it would at once authorize, I may say, the general circulation of the Scriptures in the country, without notes, which would be a step gained of very great importance. Such a book, from its better language than the other two, would probably become an acceptable school-book. If the government here should interest itself in the matter in favour of the schools, it would be of much consequence. Would you authorize me to make arrangements for such an edition? And would you give a reduction in price for the schools, should the government be friendly and anxious on the subject, in such a way as you favoured the French government and schools? And further, would you aid in putting this New Testament

into the hands of the military of this country, should it be desired, as you aided the Prussians? Be kind enough to let me know your resolves on these points as early as convenient.

"An edition of Scio was also published in this city, and by subscription, the number of names on the list being about 1300. This edition was published in numbers, in all 77, at one dollar each. This Bible was printed about the same time with the Mexican version of Vence, and the one perhaps rather hindered the success of the other, whilst the revolution that occurred during their publication injured them both, and considerably.

"The issue of these three different Bibles here, in the course of a few years, and the extent of sale they have had, and at such high prices, all show what attention this sacred book has obtained in the country. Let us pray that it may obtain an increased attention in every way."

Great hopes were entertained by Dr. Thomson of being able to introduce copies of the new version of the New Testament largely into the schools. He put himself in communication with the authorities, both civil and ecclesiastical; but after much delay in receiving replies, all his hopes, on this head, were extinguished. Ecclesiastical influence prevailed; though it is but just to say, that the Society would have been hardly prepared to adopt the version, without a much more searching inquiry into its real merits, than there had then been time to make.

Dr. Thomson had no less earnestly desired to procure translations into several of the principal languages; and he writes as follows:—

"The other object, or rather the third one, of my solicitude here is, that of getting some portion of God's holy word into the hands of the Indians in their native tongues. The great body of the people in this country are Indians, and they are of different nations and tongues. There are many schools among them, and a goodly number, all things considered, can read. A considerable portion of them can speak Spanish, and do speak it in the market-places, where they are required to do so in their business. But they are strongly attached to their own languages, and ever speak them among themselves. I hear these tongues daily spoken in the streets of this city as I move along, and observe the Indians speaking with one another. The two chief tongues spoken within the diocese of Mexico, are what are called the Mexican, and the Otomi. One of the Gospels, you know, is already in the former of these dialects, and I long to hear about it from you and from Dr. Mora. Regarding the other, the Otomi, I am making efforts to get a fit translator, and have one in view. The advantage of getting the Scriptures into the Indian tongues is, I conceive, con-

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1843.

Version for
the Mexi-
can
Indians
much
needed.

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siderable ; for although many of them, as already stated, speak Spanish, they will feel a peculiar pleasure in having the word of God in their own tongues, as was and is the case in the Highlands of Scotland, Wales, and Ireland. I request, therefore, your prayers for this object also. The Indians are all Christians nominally, and I fear most of them, as well as most here of all classes, nominally only. I look upon it, that when the true Gospel begins to make way in this country, it will begin with the Indians, similar to the Gospel progress in the West Indies. The slaves were first awakened ; and through the black and slave population, the whites and other free people were at length led to a greater attention to religion. Thus does God choose the weak things of this world, and things that are despised, to bring to nought all the proud thoughts and gloryings of men. Let us not glory in our work, though most sacred and holy as it truly is, but let us glory only in the Lord."

But here again disappointment awaited him ; nothing could be effected.

Large supplies of Spanish Bibles and Testaments were forwarded to Mexico ; but Dr. Thomson himself, feeling that his prospects of usefulness were too much diminished to justify his remaining in Mexico, after making the best arrangements practicable, for the safe custody and gradual disposal of the books, left the city.

Revolution
at Mexico.

The state of the country was very unsettled, and a revolution occurred during Dr. Thomson's visit to Mexico ; the military, however, being all on one side, it proved a revolution without fighting.

Dr. Thom-
son obliged
to quit the
scene.

Thus has been given a somewhat detailed representation of the then existing state of things in this quarter of the world, as it regards the Society's labours. A second time, it may be said, their agent was driven, by untoward circumstances, from his post ; but the Society was not left without encouragement. Their first labours were evidently not in vain in the Lord ; neither, it may be hoped, were the last. Such is the confidence of faith. The friends of the Society may learn from such a state of things, that it is not of him that willeth, nor of him that runneth, but of God, to open a free course for his word, and to preserve it when opened.

Removes
to Yuca-
tan.

Disappointed in his efforts to circulate the Scriptures—at least, on any extensive scale—in Mexico, Dr. Thomson next made an attempt in the province of Yucatan. He proceeded to Campeche, and afterwards to Merida, the capital of Yucatan,

where he obtained a friendly introduction to the Governor or President, and the Bishop; but circumstances did not justify his continuing long in those regions, and after such arrangements as were in his power for the prosecution of his work, he returned to England. The following extract will show the difficulties he had to contend with, as well as the variety of quarters from which help occasionally springs:—

“I announced to you peace between Mexico and Yucatan, and in doing so, little dreamed that this was a signal for war against us. Yucatan, by this peace, has lost its religious liberty, which it had established in its new constitution; and the bishop took occasion from this to oppose the general use of our books. This opposition has been met in a spirited manner by some persons of standing here, and the subject has been freely discussed through the press, by which we expect that much light will be diffused regarding the Scriptures, and that an interest will be awakened for reading them. Both these were necessary in this place of slumbering and sleeping; and thus we believe that the evil which has arisen will really prove a good, and an extensive one. Of this sleeping and deadness in regard to the Holy Scriptures, I may give you a striking instance, and which only came to my knowledge to-day. A parochial priest in this city, attached to the cathedral, had never seen a Bible in Spanish till the other day, and did not even know that there ever had been a Spanish translation of it published. He now has one of your Bibles in his possession, and is much pleased with it. My informant also stated, that this priest was about as ignorant regarding the Latin Bible as the Spanish one, and that all he had or knew, as the Bible, was his missal. Through this controversy, and the press, a knowledge of what the Bible is,—that it has come to this land,—and that it is a high duty to read it, will be very generally diffused.

“I felt anxious to get the New Testament introduced into the schools here, and a providential circumstance afforded an opening for the attempt. You will recollect, perhaps, that in the month of May, 1841, I met with a Yucatan gentleman, in the steam-boat from Albany to New York. Who should be elected first Alcalde, or Mayor, of this city, in the end of December last, but this very gentleman? Through him I made the proposal, and he introduced the subject into the city council, advocated it, and carried it. An order has, in consequence, been communicated to me for 200 Testaments.

“This was the subject which awakened the bishop. As soon as he learned the matter, he spoke against it, and indicated his purpose of frustrating it. He sent a message to the Alcalde to this effect, and he intimated to the Secretary of State, in conversation, that he would or might have to apply to the Government to sustain his object and enforce it. I spoke to the Governor, to know what were his intentions in regard to the matter, and he gave a most decided negative as to any aid being afforded

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Opposition
of the
Roman-
Catholic
Bishop.

Ignorance
of the
Priest-
hood.

AMERICA. to the bishop in his purposes by the Government. On succeeding opportunities, I renewed the subject, and found him firm in his intention. The
 — Governor's disposition on this point may be seen, and pretty clearly, by
 CHAP. III. the fact, that the gentleman who has started up as our chief defender is
 South the Governor's son-in-law, and living in the same house with him. This
 America gentleman has rendered us a willing and an effectual service, and for
 and which I pray that God may bless him and all his house. He is a member
 Mexico. of the Government (or, as we should say, privy council), and has a high
 — literary standing in the country.
 1804-54.
 —
 1845.

Scriptures
 sanctioned
 by the
 Board of
 Education.

"A law was made by Congress here lately in favour of general elementary instruction, and the carrying of it into effect was committed to a board of education. One of the members of this board died since I came, and our friend, as I may well style him, Mr. Calero, was elected in his place. Through him I made application to the board as to our New Testaments, and 1000 copies have been ordered.

"When the bishop began his opposition, and some of its immediate effects were perceived, we were struck with a sort of panic, and it was judged necessary to counter-order one half of the supply we had requested from you for general sale. Our affairs now look better, and will be bettered, I am sure, by all that has taken place. Still, however, it will be more judicious to send only half the quantity ordered, until you have a communication as to sending the rest.

"These 200 Testaments to the city council, and the 1000 to the board of Education, are the duodecimo brevier size, and of Scio's version, bound in sheep. The price at which they are sold is a quarter of a dollar each copy; but I have intimated that a further supply to the same amount will be sent to the two parties free of charge, after you shall hear from them of the arrival of the books, the payment, and their being put to the intended use. The number of copies thus purchased is therefore, in effect, 2400, and the price is one rial: this is about a third of the value at which they are priced in your list, and they are therefore afforded by you to this country on terms similar to those at which you supplied, many years ago, the French Government with 40,000 copies. I consider our bargain good in the view of our general object, and I shall be very glad to make many such contracts in my movements, and believe you also will be so.

The black-
 smith col-
 porteur.

"Since my last letter was written, I have got acquainted with a blacksmith here, who promises to be of essential service to us, and you yourselves have prepared him for the same. This man travels through the country very extensively, selling blacksmith's implements, through which occupation he creditably supports a numerous family. In his travellings he purchased one of your Bibles for six dollars, in one of the towns towards Belize, from whence the Bible intermediately came. This was several years ago. He has read this Bible carefully, and has a very extensive knowledge of its contents, and quotes it, and long passages too, very readily. He is all alive to the object proposed to him, of circulating our books as he moves along in his general employment, and the

opposition shown to the Bible has inspired him with new fire in favour of diffusing it widely over all the country. When your books arrive, this man will be supplied with copies, from time to time, by Mr. Calero, and will account to him for the sales. This useful coadjutor and colporteur was introduced to me by a friar, who is a warm friend to our object, and has taken a decided stand on our side. Another friar, who lives in the interior of the country, but whose acquaintance I made in this city, will take charge of sales of our books in the place where he resides."

The 1200 copies adverted to, were sent; and this was the last direct effort made by the Society for the benefit of South and Central America, within the period embraced in this history. A zealous captain of a British vessel, Captain Le Lacheur, had entrusted to his care, at different times, a number of Bibles and Testaments for distribution in Central America, for which he returned the full amount of cost; at one time he ordered as many as 500 Bibles and 3000 Testaments at once, and, either by him, or by the help of a friend on the spot, they were all brought into circulation: a few other grants were also made, but nothing was accomplished at all commensurate with the wants of those large and benighted provinces.

Taking all the preceding circumstances into account, it was resolved, when the year of Jubilee approached, and various plans were pointed out as deserving of peculiar attention, to include a visit to South America, by a deputation selected for the purpose, among the special objects towards which a portion of the Jubilee Fund should be directed. After numerous and diligent inquiries, however, no person, altogether suited to such a Mission, presented himself during the Jubilee year, nor for some time afterwards; but in 1856, two gentlemen were engaged as Agents for America, the one, Mr. Duffield, for the Spanish, the other, Mr. Corfield, for the Portuguese provinces. These gentlemen have each entered on the work with encouraging prospects of being able to accomplish, at least, in some degree, the interesting and important Mission entrusted to them.

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1846.

These, the

last direct

efforts, in

South and

Central

America.

Special

appropria-

tion from

Jubilee

Fund, for

renewed

Agency.

Messrs.

Duffield

and Cor-

field ap-

pointed.

AMERICA.

CHAPTER IV.

WEST INDIES AND BRITISH GUIANA.

1804—1854.

First grants to Moravian Missions.—Auxiliary formed in Jamaica and Antigua.—Supply of French Scriptures for St. Domingo.—Barbadoes and Honduras Auxiliaries.—Spread of Scriptures among the Negro population.—Visit of Mr. Thomson to Jamaica.—Auxiliary formed for the whole Island.—Mr. Thomson appointed Agent for the West Indies.—Visits to various Islands.—Negro Bible Association.—Spread of Scripture-reading among the Slaves.—Prospect of Emancipation.—Proposition of Rev. H. Stowell, of gift of Testament and Psalms on the Day of Freedom.—Resolution of Committee, and general enthusiasm and liberality of Auxiliaries through the Kingdom.—Tidings from the West, in prospect of the Day and the Gift.—Tidings, after the 1st of August 1834.—Time of distribution extended to 1st of August 1836.—Great success of Mr. Thomson's labours.—Agency of Mr. Wheeler.—Departure of Mr. Thomson to Canada.—Death of Mr. Wheeler.—Appointment of Mr. M'Murray.—Increasing demand for Scriptures.—Supplies to Refugee Converts from Madeira.—Grant of Scriptures to Hayti.—Jubilee celebrations through the Islands.

AMERICA. THE first direct grant of the Society for the benefit of the West
 CHAP. IV. Indies, appears to have been made on the application of a
 West member of the Society of Friends, then resident at St. John's,
 Indies and Antigua. His probable opportunities of distributing the Scrip-
 British tures he described as follows:—"Our wish is to have sup-
 Guiana. plies to dispose of, to sailors of men-of-war which come in
 1804-54. here, and also in the hospitals; to soldiers in barracks in the

different islands; and to many poor overseers and other persons who may long since have neglected such reading, but who might be stirred up by a gift of this kind to set a little more store by it." This was in 1808. About the same time, the Rev. C. J. Latrobe, Secretary of the Moravian Brethren's Missions, applied for and obtained grants of Bibles and Testaments, for the use of their Missionaries in different parts of the world—the West Indies, where they had several stations, being also included.

We find that in 1810, copies of the Scriptures, either in whole or in part, and in various languages, were sent, among other places, to the West Indies, for the use of Christian Negroes, in the Islands of Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, Trinidad, Antigua, St. Thomas, St. Domingo, and also to the settlement of Demerara.

These grants were renewed from time to time. Many gratifying testimonies were received of the beneficial effects, experienced among the Negroes, from the Scriptures thus furnished to them. One correspondent states, "that many of the Negroes steal time from their rest to learn to read, that they may be able to read the Scriptures, while others, who have acquired this talent, spend many an hour of the night in exercising themselves in reading" (to use the simple language of the relater) "the most blessed of all books."

In 1812, considerable zeal and liberality, in behalf of the Society, was called forth in the Island of Jamaica; prompted, in the first instance, by a respectable individual,* who kindly put himself forward as its first public advocate in the Island. The sum of £250 was transmitted from Kingston as the first fruits of this zealous effort; liberal subscriptions were also raised in other parts of the Island. The clergymen of several of the parishes came forward and united in a separate contribution, amounting to above £100; all these parties, at the same time, pledging themselves to promote the interests of the Society in their respective neighbourhoods; and 250 Bibles and 1000 Testaments were ordered.

An impression was also made in favour of the Society among the people of colour. While the more opulent members of

AMERICA.

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West

Indies and

British

Guiana.

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1804-54.

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1808.

First
grants to
the West
Indies.Distribu-
tion in
various
Islands.Movement
in the
Bible cause
in Jamaica,
and liberal
contribu-
tion.Jamaica
Auxiliary
of People
of Colour.

* Stephen Cooke, Esq.

AMERICA. this part of the community associated their offerings with those
 — of the Island in general, donations, chiefly from the poorer
 CHAP. IV. West classes, were afterwards transmitted through the medium of a
 Indies and society formed in 1812, under the designation of ‘The Jamaica
 British Auxiliary Bible Society of the People of Colour,’ it being in-
 Guiana. tended to raise yearly subscriptions from persons of that de-
 — 1804-54. scription throughout the Island.
 — 1815.

Among the contributions received in the following year from different parts of the Island, may be particularized, £283.10*s*.5*d*. from the corporation of Kingston, and £100 from the justices and vestry of the parish of Westmoreland; also, £55, the first contribution from the Society of the People of Colour. Their second contribution amounted to above £140.

Auxiliary
at Antigua.

An Auxiliary Society was instituted at Antigua in the beginning of the year 1815, and towards its close, one at Berbice, under the patronage of the Governor, General Bentinck. In connection with the latter event, it is interesting to see how the minds of the poor Negroes were opening to thirst after and receive divine truth. In evidence of this, the following letter may be introduced. The writer (it is believed) was the Rev. Mr. Wray, a Missionary, whose name became afterwards honourably, though painfully, associated with the persecutions which arose on account of the Gospel:—

“I embrace the present opportunity of acknowledging the receipt of fifty Bibles, kindly placed at my disposal by the British and Foreign Bible Society. It is necessary here to teach the Negroes to read, before we can distribute Bibles among them, which, of course, makes our progress slow in this good work. I am often astonished at their patience and perseverance. They appear never to be tired. As soon as their work is done in the evening, they begin to learn with all their hearts; some of them walk a considerable distance. A Negro at Le Resouvenir, in Demerara, where I formerly resided, of about fifty-eight years of age, has been very diligent, is now able to read the Bible very well, and it is his greatest delight. I trust it will prove the power of God to his salvation. He was before a Mahomedan, and a man of bad character, but the Gospel of Christ has changed his heart. He frequently has many Negroes at his house, to whom he reads the Scriptures, teaches them to read, and catechizes them.

“A short time ago, a white gentleman informed me of a free coloured woman who had learned to read for the purpose of reading the Bible, in which she had made rapid progress, and the change in her conduct was astonishing. She was formerly cruel to her slaves, and would curse,

swear, and use very foul language; but afterwards she became mild, and would not say a bad word.

“On an estate where one of the principal people had learned to read, several of the slaves contributed their mite to purchase a Bible for the benefit of all upon the estate, who would meet to hear it read. Several have since learned to read, and now possess Bibles. Their master, in the beginning, was against their learning, but his sentiments were soon changed; he saw thieves becoming honest, rebellious persons obedient; and, instead of meetings for dancing and revelling, heard of meetings for prayer and praise.

“Some of the white people have also been supplied with Bibles, and I trust with good effect.

“I beg leave to offer my grateful acknowledgments, and those of many poor Negroes, to the Committee of the British and Foreign Bible Society, for the Bibles I have received from them.”

In 1815, some French Testaments were distributed at Port-au-Prince, in St. Domingo, by Captain Reynolds, of the merchant ship *Ilebe*; one of them was presented to Petion, President of Hayti, and another to his Secretary of State, Monsieur Inginac; these were thankfully received, and respectfully acknowledged. The letter from the latter observes:—“It is a work which is scarce in this country, and which, if circulated, would greatly contribute to the welfare of the Haytians.”

The Society took advantage of this information, to send a supply of French Bibles and Testaments to that part of St. Domingo, which was under the authority of President Petion.

The transmission of a set of the Society's Reports, and a copy of the French Bible, to Christophe, whose authority was established over the northern part of St. Domingo, produced an equally favourable result. The thanks of this Chief were communicated to the President, by his Secretary of State and Minister for Foreign Affairs, Count Limonade; and the Society, in compliance with a wish expressed in that communication, sent 500 Bibles, and 1000 Testaments, in French and English, to Cape Henry; and also proceeded, in consequence of a request from the same authority, to print the New Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

One thousand copies of the Gospels and Acts, in the form above mentioned, were first sent, and were soon followed by the remainder of the whole work, namely, 3000 entire New Testa-

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—

1804-54.

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1815.

Supplies of
French
Scriptures
for St.
Domingo.

AMERICA. ments, together with the second part of what had been previously
 — forwarded; and intelligence was afterwards received that, under
 CHAP. IV. the auspices of the King of Hayti, the Scriptures were intro-
 West duced into all the schools, which were rapidly spreading over
 Indies and the largest portion of the Island of St. Domingo.
 British
 Guiana.

1804-54.

1818.

Auxiliaries
 at Barba-
 does and
 Honduras.

In 1818, an addition was made to the number of Auxiliary Societies in the West Indies, by the formation of one at Barbadoes "for People of Colour," and another for the province of Honduras. The latter was regarded as an event of considerable interest, as it denoted an organization of measures for circulating the Scriptures, in a part of the American continent in which ignorance and prejudice held a strong dominion, and where, except by supplies of Bibles and Testaments to the Chaplain of the Settlement, little or nothing, it was feared, had been done for making the people acquainted with Divine revelation.

For several following years, the cause of the Society in the West Indies made no very marked or striking progress. Most of the Auxiliaries continued their labours as usual, and one or two new ones were formed; as, for instance, one for the eastern part of Jamaica, and one for the people of colour in the Bermudas, where the friends of the Society stood prominently forward in their efforts to serve the cause. In Antigua, also, the Auxiliary, after having suffered some decline, was revived, and proceeded afterwards with considerable energy in its work. Contributions also continued to be received from all these quarters, and a pretty large number of copies were brought into distribution.

1827.

Increased
 desire for
 the Scrip-
 tures
 among the
 Negro
 population.

Towards the year 1827, growing evidence of increased interest in the Bible on the part of the Negro population, as well as of the people in general, was found to show itself. From Barbadoes, in remitting a small sum, and requesting a few Bibles, the Secretary of the Auxiliary Society of the People of Colour, wrote: "People of all classes, but particularly the lower orders, through the divine blessing, are daily devoting a portion of their time to the reading of the word of life; and it is with grateful pleasure, I can assure you, this Auxiliary has been the instrument of distributing it to numbers, who might otherwise have sought for the book of salvation in vain."

A letter from a Missionary in Berbice stated, "Since the

promulgation of the Negro Code, there has been an increasing desire among the slaves to learn to read. I have applications almost daily for spelling-books and catechisms; I hope I shall soon be able to say the same of Bibles and Testaments."

From Jamaica, a correspondent, describing what was passing in his own parish, wrote: "You will rejoice to hear that the time seems rapidly approaching when the word of God will become a most cheering offering to our Negroes, multitudes of whom are now learning to read in our Sunday-schools. The last year, in this part of the island, has been a year marked with the most signal benefits, especially to the rising generation, of whom nearly 2000 are at present receiving instruction through the medium of the Local Association for the Conversion of Slaves."

Another correspondent, in Jamaica, observed: "It has been supposed that Bibles are useless here, because it is thought Negroes can neither read nor are capable of learning; but this is a mistake; and such is their anxiety now to be able to read the Bible, that they will get children, who are at school by day, to instruct them at night, for which they pay from 10*d.* to 1*s.* 3*d.* currency, per week. Several, unable to read themselves, have yet wished to purchase copies, alleging that they have friends who can read to them."

In 1828, gratifying communications were received from several of the West-Indian Islands. The Rev. Mr. Thomson, the active agent of the Society, on his passage to Mexico, landed for a short time at Jamaica. From thence he wrote:—"I have great pleasure in saying to you, that the Redeemer's cause here does not stand still. The little leaven which has been cast into this mass is working its way, as it did in the woman's meal, and is gradually leavening all around. Before the whole, however, is leavened, years must pass, or more leaven must be sent. Some of this leaven you have got, and you must send some to this place as soon as you can,—I mean to say, send here, without delay, 400 Testaments. Many slaves and free people of colour are hungering and thirsting for them." The Rev. Mr. Knibb,* on whose behalf this request was made,

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1828.

Visit of
Mr. Thom-
son to
Jamaica.

The bright-
ening pros-
pect which
met his
view.

* A Missionary of the Baptist Society, whose services and sufferings in the cause of the Negroes are well known.

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Indies and
British
Guiana.

1804-54.

1829.

Request
for supplies
of Scrip-
tures by
Rev. W.
Knibb.

paid Mr. Thomson, for some he had before received, 48 dollars. The Society readily listened to this application, and were delighted to receive another application from Mr. Knibb himself, who, very shortly after the arrival of the above grant, wrote: "Though the Testaments have been in my possession so short a time, I am happy to inform you, I sold all of the pocket size, and could have disposed of 25 more, had I possessed them; 100 of the school size have also been sold, and some few of the larger sizes. I mention this to show you there is an increasing desire for the word of God." He then proceeded to ask a further supply, and added: "Having a day-school of more than 300 children, I have very frequent applications from them and their parents." 100 Bibles and 200 Testaments were accordingly given. The desire to learn to read was considerable among the adult population with whom Mr. Knibb was connected; the children of the school were the teachers, receiving 5*d.* to 10*d.* currency, per week, for devoting their leisure time in the evenings to so important a purpose. Two aged persons, one seventy and the other sixty, were by these means enabled to read the Bible; and being very poor, Mr. Knibb presented them each with a copy of the New Testament in large print, in the name of the Society. An old, grey-headed slave walked a distance of fifty miles to obtain a Bible, for the purpose of its being read to others, and returned, as he had promised he would do, at the end of three months, bringing the full price of it; a collection having been made among the slaves.

The Rev. Mr. Phillippo, another Missionary, also writes: "Those who cannot read are anxious to have the Scriptures, that they may get some one occasionally to read to them. The office of reader is frequently performed by the children, some of whom have long been in the habit of going from house to house, to read to the interesting groups assembled by previous appointment."

From Barbadoes, the Secretary of the Auxiliary Society of the People of Colour, in remitting £25, wrote (contrasting the existing state of things with what it was ten years before):—"When this Auxiliary was formed, few individuals among us contemplated the necessity or utility of forming any kind of

Society for the general instruction of youth, among the lower orders of this community ; whereas," (in another part of his letter he adds,) "in Bridge-town alone there are at present 1000 children receiving moral and religious education from public charity ; 650 are taught in the schools under the Bishop, the remainder in Sunday-schools lately established in this town. The thirst after knowledge among all classes is gratifying. We have not a single Testament in our depository, and only six large Bibles." Copies of the Scriptures, to the value of £50, were granted to meet this interesting demand.

Various applications were also made, on the part of different Missionary Institutions. The Wesleyan Missionary Society stated to the Society, that they had in the West Indies about 8000 children in their Missionary schools, and in other parts of the world 8000 more ; and solicited 2000 Testaments and 500 Bibles, which were accordingly voted.

The Baptist Missionary Society, which had in other schools in Jamaica, besides that of Mr. Knibb, about 700 children, received 100 Bibles and 500 Testaments.

The United Brethren, also, requested assistance for their stations in St. Kitt's, Antigua, Barbadoes, and Jamaica, and were supplied with 1700 Bibles and Testaments.

An effort was made, in 1831, to give a new impulse to the work, by the formation of an Auxiliary for Jamaica, which should embrace the whole island. This was accomplished through the instrumentality of W. Taylor, Esq., who actively sought to promote the interests of the Society. At the formation of the Auxiliary it was estimated that above 3500 persons were present ; Clergymen of the Establishment and Missionaries of various denominations uniting on the occasion. 2000 Bibles and Testaments were placed at the disposal of this new Society.

It now became evident that something more was needed, to give efficiency to the cause of the Bible in this part of the world. For more than two years, the Committee had had their attention called to the desirableness of appointing an Agent to the West Indies. They had long been convinced, that there was an ample field for the distribution of the sacred volume, which required the presence of an individual in whose zeal, discretion and piety, a just confidence could be reposed. In

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1831.

Jamaica.

Auxiliary

formed

for the

whole

island.

Mr. Thom-

son under-

takes

separate

Agency for

West-

Indian

Islands.

AMERICA. vain had they sought for such an individual, when at length
 CHAP. IV. their late Agent for Mexico, the Rev. James Thomson, ten-
 West dered his services. His proposals were accepted, and 5000
 Indies and Bibles and Testaments were forwarded for Mr. Thomson's dis-
 British tribution. After a tempestuous and lengthened passage, he
 Guiana. reached Antigua in safety at the end of 1831, and immediately
 1804-54. addressed himself to the object of his mission. He proceeded
 1831. to make the necessary arrangements for the renewal of the
 Auxiliary in that island, and occupied a short time in visiting
 some of the neighbouring islands, of which visit some account
 will presently be given. During that period of the year in
 which he could not prosecute his operations in the West Indies,
 Mr. Thomson visited the continent. He proceeded to Paloboso,
 thence to San Fernando de Assure, taking, in his course, the
 valleys of Anaqua, lying on the banks of the lake of Valencia,
 one of the most populous parts of the country.

Reaches
his desti-
nation.

Short visit
to the Con-
tinent.

In the course of this journey the successes he met with were comparatively small, while the evidences continually presented to him of the Scriptures being needed, were many and painful. Arrangements were, however, made in several places for the sale of the Scriptures, and Mr. Thomson also attempted to get the Scriptures introduced into the public schools, by addressing a circular, through the governors, to the provincial deputation in each province of Venezuela. These provincial deputations, thirteen in number, had assigned to them the charge of the elementary schools. The deputations were not to meet during Mr. Thomson's stay in the country; but when he touched at Barbadoes, in his way from Demerara to Trinidad, he received favourable answers to three of his circulars; and, in consequence, the necessary supplies were sent to await his arrival at the Island of St Thomas, whence vessels were frequently going to all parts of the Spanish Main.

After travelling through extensive valleys, and over immense plains, and sailing down no fewer than three magnificent rivers, Mr. Thomson returned to Trinidad in safety, and resumed his labours once more in the West India islands. To the review of these labours we now proceed, reverting to the commencement of them in the island of Antigua. The public meeting at which the Auxiliary Society was formed

having been delayed, Mr. Thomson had, in the interval, visited several of the adjacent islands. At St. Christopher's, it happened that a conference of Wesleyan Missionaries was held at the same time, and Mr. Thomson availed himself of the opportunity of sending by the Missionaries, on their return to their respective stations, supplies to St. Eustatius, Saba, St. Bartholomew, St. Martin's, Anguilla, and Tortola. In St. Christopher's a small Society was formed, and 70 Bibles and 341 Testaments were left, with which to commence its operations. At Nevis, measures were adopted for furthering the Society's object, and 56 Bibles and 94 Testaments were assigned to the friends who had undertaken to ascertain the wants of the Scriptures. During his stay one lady had received the names of thirty, and another of forty persons, desirous of being furnished with copies. Similar steps were taken at Montserrat, where Mr. Thomson enjoyed the co-operation of the two clergymen on the island, and also of a medical practitioner. Though Mr. Thomson had designed to stay but a few days in Antigua, on his return to it he was prevailed upon to remain by the Rev. N. Gilbert, for the purpose of forming a Bible Association among the slaves on his own estate. Though the notice was only given in the morning of the day on which the meeting was held, it was computed that 500 persons, all slaves, were present. This meeting led the way for one of a similar character the following evening on another estate, and arrangements were subsequently entered into for the establishment of eighteen more. Mr. Thomson gives the following interesting account of these Associations:—

“In the first place, these Associations are formed among slaves. Some of these are able to read, and have already got the Bible. These we exhort to read the Bible they have got with all attention, and to join and give us their mites to enable us to send the Scriptures to those parts of the world where they are not. Most of the slaves on Mr. Gilbert's estate are in these circumstances; and although they need not the Scriptures for themselves, being already supplied, yet have they most readily come forward to subscribe to the Association formed among them, and their contributions are, of course, for sending the Scriptures unto others; and, in short, they thus join and co-operate with you in your great and general object of supplying the world with the word of God.

“Those among our Associations, who can read, and have not the Scriptures, we advise with all earnestness to see to get the Scriptures into their

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Guiana.

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1804-54.

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1832.

Visit to

various

islands.

Account of
Negro
Bible
Associa-
tions.

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—
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British
Guiana.
—
1804-54.
—
1832.

possession as soon as they possibly can ; and we point out to them the facility of doing this, by subscribing a small sum monthly to our Association. On the other hand, we advise those who cannot read, to learn without delay, showing them the facility of doing this, as there are schools everywhere around them.

“In the next place, I observe that the slaves take a great interest in this matter. This is proved by the numbers that have assembled at our meetings. We have had from 200 to 500 present in the forming of the Associations ; and last night we had in the Moravian chapel of St. John’s, not fewer than 900. A further proof is found in the close and deep attention they pay to all that is spoken, and the alacrity with which they seem to enter into the business.

“I would further observe respecting these Associations, that they are all formed with the approbation of the planters, who not only give us their consent, but, in most cases, attend our meetings and advocate our object in person.”

In Guadaloupe, the island next visited, Mr. Thomson found a widely different state of things, and was only able to make arrangements with two booksellers for the sale of the Scriptures. In Dominica a small Auxiliary was formed ; while in Martinique and St. Lucia measures were adopted for the sale of the Scriptures.

New Aux-
iliary at
Barbadoes.

Barbadoes, like Antigua, proved the scene of important operations. The Society, composed of the people of colour, existed at the time of Mr. Thomson’s arrival ; and though Mr. Thomson rather wished that it should merge in the general Society he proposed to institute, its conductors judged it proper to preserve it as a distinct institution. The new Auxiliary was formed under very favourable auspices ; and, among the early measures of the Committee, was the division of Bridgetown, the capital of the island, into districts. The population consisted of 20,000, a considerable proportion being whites, in poor circumstances. A Ladies’ Association was also planned on the same occasion.

Mr. Thomson quitted the island in June, and returned in December, and found the affairs of the Auxiliary and the Ladies’ Association in a very flourishing condition. Measures were taken for forming Associations in the districts into which Bridgetown had been divided. At the first meeting which was held, numbers were unable to obtain admittance, and in fourteen days, 60 Bibles were demanded for subscribers. After

this, a special meeting of the Auxiliary Committee was held, and a Report was presented by the President, who had personally taken charge of a district. The substance of that Report Mr. Thomson gave as follows:—

“He visited 333 families, and noted down the number of individuals in each, what persons could read and what could not, who had and who wanted the Scriptures, who wished to have them, who could and would give something for them, and how much, together with such other particulars as bore on the object of his visitation. In these 333 families there were found to be 1308 individuals, of whom 930 could read, and 377 could not. The number of Bibles found in the district was 200, and the additional copies wished for, turned out, by adding up the list, to be nearly the same number, namely 200.”

Accompanied by the Rev. Mr. Edmondson, one of the Secretaries of the Auxiliary, Mr. Thomson assisted at the formation of an Association on an estate about seven miles from Bridgetown. Nearly 200 persons attended the meeting. Shortly afterwards Mr. Thomson, having experienced in Barbadoes, from numerous friends, the same kindness as he had met with in Antigua, quitted it for Demerara.

Bibles and Testaments to the number of 760, were ordered by the Auxiliary in Barbadoes, and remittances received to the amount of £150.

In Demerara Mr. Thomson succeeded in establishing an Auxiliary, denominated “The British Guiana Auxiliary Bible Society.” British Guiana includes Demerara, Essequibo, and Berbice. Supplies of Bibles and Testaments were sent thither.

The Rev. Mr. Ketley, of Demerara, had disposed of copies of the Scriptures for the Society to the amount of 557 guilders, and had collected in his chapel about 700, (equal to about £40).

Mr. Thomson was not able to visit Berbice as he wished; but from that place the Rev. Mr. Wray sent the following pleasing account:—

“Almost daily the country slaves are applying for spelling-books, catechisms, and Testaments. Our Sunday School also presents a most delightful scene: there are about 240 children, and upwards of 24 teachers; and almost every week we have applications from young people to become teachers.

Mr. Thomson proceeded from Demerara to Tobago, and

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Indies and
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Guiana.

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1832.

Auxiliary
at Deme-
rara.

AMERICA. though he could not allot more than three days to that island,
 CHAP. IV. he happily succeeded in establishing an Auxiliary.

West The following year was spent by Mr. Thomson in visiting
 Indies and the islands and colonies. Amongst others, Grenada, St.
 British Christopher's, Nevis, Tortola, and the Danish Islands of St.
 Guiana.

1804-54. Thomas and Santa Crux, in the last of which he was enabled
 1833. to establish a Bible Society, and two Ladies' Bible Associa-

Antigua. tions. He also re-visited the island of Antigua, without any
 intention of prolonging his stay. The importunities, however,
 of the Society's friends prevailed upon him to alter his purpose,
 and results the most encouraging ensued.

Number of Of the twenty Associations formed in the preceding year,
 these As- he found sixteen working with pleasing activity, and the
 sociations. remaining four he had the happiness of stimulating to fulfil
 the engagements they had entered into. To these twenty, he
 had the satisfaction of adding twenty more, and might have
 increased their number, could he have prevailed upon himself
 to prolong his stay. In many instances, though notices were
 never given to that effect, collections were made spontaneously.
 The plans were cordially entered into by the owners of estates.
 Mr. Thomson, writes :—

"In some instances, where the planters gave us liberty last year to form Associations, though then somewhat doubtful of their issue, they have this year extended the liberty given us, having found that no evil, but good, had followed our last year's operations. We have formed an Association on the estate of the President of the Council, and also on the estate of the Speaker of the Assembly."

Berbice.

Another gratifying communication was now received from the Rev. Mr. Wray, of Berbice, showing the progress of the Scriptures, and of Scripture-reading among the Negro population.

"Toby, the Negro, to whom the Committee voted a quarto Bible when I was in England, is making great improvement, and growing in the knowledge of the Scriptures. Every Sabbath, when he can cross the river, he comes to chapel with his quarto Bible under his arm. Mrs. Wray is highly delighted with the questions he asks, and she takes much pains in explaining to him the Scriptures. He reads the Bible to numbers of his fellow-slaves; but, indeed, a great many are beginning to read well, and they are never weary of the exercise. I trust we shall soon have them flock for Bibles and Testaments, as they have done the few last weeks for spelling-books and catechisms.

"Our Bible readers are increasing. Yesterday some of our Sunday Bible class of slaves sat down with us for the first time at the table of the Lord. It is delightful to see Ethiopia stretching out her hands to receive the word of life, and the symbols of the broken body and shed blood of the blessed Saviour.

"I doubt not we shall have a very great demand for the Sacred Scriptures in Berbice very soon, as the desire of the slaves to learn to read increases daily, and I trust, in connection with religious instruction, will be a happy means of preparing them for the enjoyment of that freedom which is soon to be given to them!

"The great desire among the negroes to learn to read the word is surprising; and we trust this desire will increase more and more. Last month I went over the river to preach in our new chapel on the west coast, and it was a most pleasing sight to see upwards of thirty negro slaves all reading the New Testament in a class, and ten in a Bible class, and several other classes in different parts of the chapel reading in their spelling-books and catechisms. Last Sabbath I preached in a new place, about five hours' pull, with four oars, up the river, in a large coffee logie. I think I had about 500 slaves. It was pleasing to see them come along the road from the various plantations decently dressed, and many of them bringing their stools, seats, or benches on their heads. All expressed the greatest desire to hear the word of life."

Thus was the Negro mind gradually preparing for that great event which was on the eve of taking place, and the chief incidents of which, so far as they are interwoven with the measures carried into effect by the Society, we now proceed to relate.

The 1st of August 1834, will long be celebrated in the West Indies, and will ever hold a conspicuous place in the annals of Great Britain, as the day on which the Act, passed in the preceding year for the abolition of slavery throughout the British Colonies, first came into force. On that day more than 800,000 slaves, subjects of the British Crown, received their freedom, subject to an apprenticeship which was to cease after a few years. In connection with this interesting event, the British and Foreign Bible Society came under an engagement to supply every liberated Negro, able to read, with a copy of the New Testament and the Book of Psalms, on occasion of their emancipation. It may be interesting, even now, to review the measures adopted for the accomplishment of this object, and to glance at the results that followed.

At the Anniversary meeting of the Society, held in May 1834,

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1834.

Scripture
reading
among the
slaves;cause and
omen
of the
coming
change.The Day of
Freedom
arrived!

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Proposition
of the Rev.
H. Stowell.

the Rev. Hugh Stowell, of Manchester, alluding to the approaching emancipation of the Negro population, observed:—"I should propose that a separate fund might be raised, in order to put a copy of the word of God, in his own language, into the hand of every slave; as I know of no boon that can so well compensate him for the wrongs he has sustained, as the gift of those Scriptures which make known the pearl of great price."

The suggestion thus thrown out came early under the consideration of the Committee; and the following resolutions were adopted:—

Resolutions
of Commit-
tee.

"That the Committee of the British and Foreign Bible Society desire to unite in the general feeling of satisfaction, expressed in so many quarters, at the approaching termination of slavery in the British Colonies.

"That this Committee, while they rejoice in the extension of civil freedom to their fellow-men, cannot but be reminded of that freedom of which the Scriptures speak, and on which the Scriptures lay so great a stress: 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.' John viii. 31, 32. 'Being then made free from sin, ye became the servants of righteousness.' Romans vi. 18.

"That it appears a religious duty to embrace so appropriate a moment for calling the attention of those about to be liberated from earthly bonds to this heavenly freedom; and that to present, in an affectionate manner, to such persons, at the present juncture, a copy of the Scriptures, would be calculated to produce beneficial impressions on their minds.

"That, with these views, a copy of the New Testament, accompanied by the Book of Psalms, in a large type and substantially bound, be tendered to every person receiving the gift of freedom on the approaching 1st of August, who can read; or who, though not able to read, is the head of a family in which there are readers, or children learning to read; such parties receiving a recommendation from a minister, teacher, or employer."

Grateful
intelligence
from the
West
Indies.

Two communications were received at the same period, and materially encouraged the Committee in proceeding to act upon the above resolutions. In one of these from St Christopher's, the following striking passages occur:—"The immense Negro population are, almost to a man, anxious to read, and to be in possession of the word of life; and greater facilities will shortly be afforded, on their emancipation, for them to receive it.

"The principal part of the Negroes cannot read, but they are anxious to learn; and wherever I have been, they are calling for spelling-books. These we cannot furnish, as they are very dear with us; but I hope there is a Society in England which

would send us a supply. Can you (I do not say will you, for I am sure your good wishes are with us) interest yourself, and procure a large supply for us? They are needed."

In the other from Barbadoes, the writer observes:—"The Auxiliary Society here, composed of people of colour, have requested that 50 Bibles may be sent. The sizes for which I now write are principally required for the use of schools and the labouring class of our population, who, since the great changes wrought, and continuing to be wrought, in their condition, are very anxious to learn to read, and to obtain the Bible. It is really pleasing to behold numbers of these persons, when returning from the Saturday market, getting their lessons along the streets, from books which they have just purchased from the sale of a part of their provisions."

The communications had with different Missionaries on a visit to England from the West Indies, and with the Committees and Officers of the Missionary Societies, strengthened the conviction that the measure would prove most beneficial. Intelligence of the design was speedily communicated to the Auxiliaries, Branches, and Associations, as well as among the various friends of the Society, and met with universal approbation. Subscriptions, for this peculiar object, were forthwith commenced in various forms; special meetings were in some instances called; in others, the subject was brought forward at meetings held in the usual course. In some places visits were made from house to house; while, in others, sermons were preached. Collections were also made in various Sunday schools, the little children giving with the utmost delight; while several friends, still feeling conscientious difficulties about uniting themselves with the Society, judged that they could, with propriety, aid this particular object, and made liberal donations. The contributions for the purpose amounted to £15,007. 18s. 7d.; and it was a matter of rejoicing to state, that this extra subscription in no way interfered with the Society's usual receipts. Several contributions were received from Ireland, and some small remittances from the Continent.

Letters were written without delay to the different islands, requesting that returns might be made of the numbers who would be qualified to receive the proposed boon; but, as the

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The Ne-

groes will

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read.

Enthusi-

asm of

Auxiliaries

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Amount of

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Letters

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period, between the Annual Meeting and the 1st of August, would not allow of replies to these letters being received in time to forward the books for delivery on the happy day itself, the period was extended to December 25th; and the friends of the measure in the West Indies were authorized to report as able to read, all the persons whose proficiency in learning, at the time of making up the returns of the number of copies wanted, gave a fair promise that, by the arrival of the appointed day, they would be able to make use of the book. At the earnest request of several Missionaries, the period was afterwards extended to August 1, 1835; partly in consequence of the supplies not having arrived, in all the islands, at the appointed time, owing to circumstances which the Society could not control, and partly in consequence of the very earnest desire of many of the Negroes to obtain the gift, who had not succeeded in learning to read at Christmas.

Replies
from Mis-
sionaries.

The measure was received with great approbation in the West Indies; and the most cheerful co-operation was offered by all classes of persons, including Governors, and other official persons, the Clergy, the Missionaries, proprietors, managers, and, above all, the Negroes themselves. Extracts from letters received from the different islands will best show the feeling which prevailed.

The Rev. J. Wray writes, from Berbice:—

Berbice.

Announce-
ment of
Resolution
to the Ne-
groes.

“By this mail I had the pleasure to receive your interesting circular of June 2d, enclosing the Resolution of the Committee of the 30th of May; which is, ‘That a copy of the New Testament, accompanied by the Book of Psalms, be tendered to every person receiving the gift of freedom, on the approaching 1st of August, who can read.’ This, indeed, is a glorious resolution! I shall feel unfeigned pleasure in assisting the Committee to carry it into effect. I received your letter on the Saturday evening; and the next day my chapel was crowded with slaves from distant plantations, to whom I preached, on the subject of their freedom on the 1st of August, from Philip. i. 27—‘Only let your conversation be as it becometh the Gospel of Christ;’ when I read and explained to them your interesting communication. It was also communicated to the slaves of other plantations where we preach. As far as it respects British Guiana, Christmas will be the most suitable time, as it is a general holiday. I doubt not but many will be excited to learn to read, that they may receive the precious gift: and, oh! what a delightful scene to behold Ethiopia stretching out her hands on that day to receive the Book of God—the charter of her eternal freedom! This will be ‘Magna Charta’ indeed!—the Magna

Charta of eternal freedom, furnished by the British and Foreign Bible Society! What a blessed thought was that which led to so glorious a resolution!—You will rejoice to hear that our Governor, Sir James Carmichael Smith, has issued a proclamation, directing that on the 1st of August ‘All places of worship in British Guiana shall be open, at least twice, on that day for Divine Service; and all Ministers of the Gospel are earnestly requested to prepare and deliver, from the pulpit, appropriate and suitable religious exhortations and advice to their respective congregations; and that it is incumbent upon each and every inhabitant to return his humble and grateful thanks to Almighty God, to whose watchful and unerring providence alone it is to be attributed that this great change, in the relations of society in this colony, has been so far conducted without the slightest disturbance, or interruption of the public tranquillity.’”

Mr. Bourne, from Antigua:—

“To-morrow will the munificent grant of the British and Foreign Bible Society be proclaimed to assembled thousands; who will, I trust, be taught to estimate the true philanthropy, which aims at making them ‘free indeed,’ through the instrumentality of the word of Eternal Truth. We had a special meeting of the Committee on the Monday subsequent to the receipt of your letter; when your communication was duly considered, and arrangements made for the due publication of your benevolent intentions. I think it probable we may want from 7000 to 10,000 copies of the books.

“August 2d, the day of wonders, of anticipated confusion, riot, and bloodshed, has passed by; and all is peace and quietness, and order; no ebullition of any kind, no martial law, no ostentatious display of power. The churches and chapels of all denominations were thronged to excess; and the day was more like a Christmas holiday than any thing else.”

The Rev. Mr. Britten, from Nevis:—

“On Friday last, the 1st inst. (a day observed by proclamation as a day of thanksgiving to Almighty God for the termination of Slavery,) I announced from our pulpits, to many hundreds of the emancipated Negroes, your pious intention. It was most gratefully received; and will, I believe, be productive of much good. The proprietors universally gave the Negroes here both Friday and Saturday; and I am happy to write, that they conducted themselves in the most orderly and Christianlike manner. Yesterday I was round the island, and never heard of a single improper act, not even of a man being intoxicated. Without the interference of any law, they yesterday totally abandoned the Sunday market; and there was no more sign of this stronghold of the devil, either in town or country, than if it had never existed. Hallelujah! Our chapels were crowded to suffocation. We must now find room in the places of worship for the hundreds, for the many hundreds, who used to be every Sunday in the market-place.”

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1834.

Tidings
sent. 1st of
August.

Antigua.

The day of
freedom,
one of
peaceful-
ness and
solemn
worship.

Nevis.

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The Rev. James Thomson, from Jamaica:—

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1834.

Jamaica.

Learning
to read,
for 25th of
December.

“Your offered gift has come upon us opportunely, and has helped on our general rejoicing. There is a good deal of stir created by it; and many are learning to read, who never learned nor thought of learning before, in order to get one of your books on the ensuing Christmas-day. Whilst I write this sentence I hear the sound of spelling and reading among the servants below; and sometimes, when I awake in the night, I am cheered with the same sounds; and the doling out of the letters and syllables resembles the *tick-ticking* of the clock in the dead of night. We have had some letters from the interior of the island in answer to our circular; and there, too, it appears the same stir and interest are at work.

“I have visited the different chapels here, with a copy of your gift-book in my hands; and, showing it, have stated to the large Negro congregations your kind and liberal intentions, and have fixed their eyes on Christmas-day next for the verification of this giving and receiving. All were highly pleased, and full of gratitude for your kindness. You will be pleased to hear that your gift has been announced in the Roman Catholic Chapel, by the priest; who tells me that he will cheerfully help forward your generous object.”

Mr. J. Kennedy, from Barbadoes:—

Barbadoes.

“The contents of your second letter have given universal satisfaction in this island. I presented it to His Excellency Sir Lionel Smith, our Governor, who takes great interest in the improvement, both spiritual and temporal, of the labouring classes of our community; and he expressed his high approbation of the Resolutions for furnishing them with Testaments. Our patron, the Rev. William Garnet, and the clergy, have, as was to be expected, highly approved of the intentions of your Society; and, in pursuance of this approval, have directed the catechists and teachers throughout the island to ascertain, as nearly as possible, the number of apprentices that can read, and forward the same for their information.”

The Rev. Mr. Ketley, from Demerara:—

Demerara.

“I am instructed by the Committee of the British Guiana Bible Society to acknowledge the receipt of the Resolutions of the Parent Society, for the very liberal grant to those who may be able, or are learning to read; and to express their sense of the consideration and kindness which that step evinces, as well as the deep interest taken in the best interests of the Negro population. A copy of the Resolutions was published by us in the ‘Royal Gazette,’ of this province; they cannot fail to meet the approbation and gratitude of all who value the Truth, or who are alive to the importance of Divine knowledge; or believe that ‘godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come.’”

The following are extracts of letters received, after the arrival of the books at their destination.

The Reverend Messrs. Fidler and Biggs, from St. Vincent's:—

"Much interest has been excited by the promise of these books; but when they actually did arrive, and the Negroes beheld them in their own possession, their wonder at a gratuitous distribution of books seemed to subside into a feeling of satisfaction, and of most evident gratitude to their unknown friends and benefactors.

"The circumstances detailed in reference to Kingstown are a specimen of those which occurred in other parts of this island: and if the liberal contributors in England could have witnessed but a part of what we saw on the 25th and 26th of last December, they would have rejoiced in the happiness of doing good to a people so truly appreciating the favour conferred on them.

"It is most pleasing to behold scores of adult Negroes coming to our Sunday Schools, that they may receive further instruction, with the books they received at Christmas carefully covered. We give them all the encouragement we can, and hope that the means of moral culture will be much more widely extended."

The Rev. J. Wray, of Berbice:—

"We have had the great pleasure of receiving the 1080 copies of the New Testament and Book of Psalms, bound together, to be presented to the emancipated Negroes, in commemoration of the 1st of August 1834. Such a rich cargo was never before landed in Berbice. It is my earnest prayer, that God, our Heavenly Father, may abundantly bless the precious gift to all who receive it. The Negroes are greatly delighted with the Sacred Volume, and express their gratitude to the gentlemen in England who sent it.

"We were in hopes to have received 3000 copies, agreeably to the original grant to Berbice, and have been very much disappointed in not doing so; and I trust you will send us the remainder without delay, as we must send away hundreds of applicants till we receive them. I really thought at that time, that we should not find more than 1000 who would be able to read the Scriptures; but we have now fully ascertained that we could distribute more than 3000. The Rev. Mr. Howe has had upwards of a thousand applications at Hanover Chapel. Out of a population of 3000 people, 1000 can read. Thus, one-third of the population of that district, extending from Abary Creek, the boundary between Demerara and Berbice, to plantation Guelderland, a few miles above his chapel on the west bank of the river, can read; and you will see by the enclosed that he has not received half the number: so we shall find a deficiency in every other district. I think I shall want 1000 more, including town plantations, Providence and Overwinning, up the river, and all the plantations on both sides of the Canje, and on the Corentyne coast. We entreat you to send us the remaining 2000 without delay. Myself, Mr. Mirams, Mr. Haywood, and Mr. M'Leod, have not got more than 500 copies to distribute among thirteen or fourteen thousand people, very many of

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Tidings,
after the
distribu-
tion.

Resort of
adults
to the
Sunday
Schools.

Berbice.

Large pro-
portion of
Negro
readers.

AMERICA. whom, I doubt not, will be found able to read by the time the books arrive.
 — It is astonishing how they have been stimulated to learn to read since they
 CHAP. IV. have heard of your noble Resolution.”
 West

Indies and The Rev. W. Knibb, of Jamaica:—
 British

Guiana. “On behalf of my church and congregation, and on my own behalf, I
 — beg to return you unfeigned thanks for the very valuable present of Testaments, with the Psalms, which we have received. The impetus given

1804-54. by the promise of this grant to lettered instruction is astonishing; so much
 — 1834.

Jamaica. so, that, did I not perceive it, I could scarcely give credence to it. The number who have learned to read is delightful; and while hearing them, and giving to them your valuable present, I have longed that you could personally participate in the joy. When I inform you that, in this and the adjoining parish of St. James’s, full 10,000 Primers have been disposed of since the 1st of August; and that such is the continued demand, that I have sent for 10,000 more, and am anxiously awaiting their

Testimony of Rev. W. Knibb.

Impetus given to learn to read.

arrival; you will perceive what you have been instrumental in doing. Numbers of the members of my church, on different estates, teach the children and their fellow adults to read, three evenings in the week; and many of the children walk eight or ten, and some twelve miles, to the Sabbath School: in it we have here about 400, who sit under a tent, for we have no school-room or chapel; and the anxiety many of them manifest is very cheering to my heart.

Extension of time sought, and its special reason.

“As all, or nearly so, of the books belonging to my people were destroyed in the insurrection of 1831, and as my poor people did not dare to begin to learn till after the glorious 1st of August, may I petition that you extend the time till August 1835? I hope that I shall succeed in this request; for if I fail, numbers of old and young will be deprived of the word of life, who have tried hard to obtain it; while the announcement of so kind an intention will stimulate those who are fearful that, after all, they shall lose the prize, and will, I am confident, induce many others to commence.

“I make it a rule, that all who receive the Testaments shall read to me, or to one of my friends: though this engrosses much time, I am well repaid. If any one had told me, before I left England, that so many of the adults in my church would be able to read the blessed word of God on my return, I should, with my knowledge of their former inability, have thought it impossible.

“Perhaps it is necessary for me to say that my church consists of 900 members; and that my congregation is nearly, if not quite, 2090. My brother Burchell’s church, and our out-stations, are all in my circumstances; and, in pleading for myself, I wish to be understood as also pleading for them.”

Mr. Bourne, of Antigua:—

“Your welcome grant of 10,000 Testaments and Psalters, has been received with much gratitude by the Negroes of the island. In attending

the meeting after service at St. John's Church, on Christmas-day, I was much delighted. The books were sought after with great intensity of desire, and much disappointment manifested by those who were unable to obtain them. The sight would have amply compensated the good people of England for their sacrifice of money for this object; and will, I trust, in its permanent influence, show that your Committee have been wisely directed in this matter."

Supplies to the following amount were subsequently forwarded, in consequence of applications contained in the letters from which the above extracts have been made:—10,000 copies to Jamaica, 500 to St. Vincent, and 3000 to Barbice.*

It will not be thought inappropriate to quote in this place, from the report of the year's proceedings, the following strain of

* The following is a table of the first shipments made; and, it is pleasant to record, that they were all conveyed free of charge to the Society; and a saving of not less than £250 was thereby effected:—

Name of Place.	No. of Cases.	No of Copies.	Name of Vessel.
Antigua	17	4705	Codrington.
Barbadoes	19	4995	Kingston and Jamaica.
Berbice	30	7796	Calypso.
Bermuda	4	1087	Highbury.
Demerara	2	400	Romulus.
Dominica	11	2924	Ann Mondel.
Grenada	3	937	Ealing Grove.
Honduras	4	1044	Ruckers.
Jamaica :	1	200	Fair Arcadian.
Kingston	16	4810	Westbrook.
Morant Bay	10	2949	Nightingale.
Port Antonio	10	3225	Ruth.
Anotto Bay	10	3179	Elizabeth.
St. Ann's Bay	10	2949	New Phoenix.
Falmouth	8	2300	Reserve.
Montego Bay	16	4746	Emma.
Savanna-la-Mar	16	4749	Lady Kath. Barham.
Old Harbour	19	6274	Westbrook.
Montserrat	16	4636	Lion.
Nevis	2	500	Hope.
New Providence	12	3406	Superior.
St. Christopher	2	666	Hope.
St. Lucia	11	2965	Palestine.
St. Vincent	1	200	William.
Tobago	2	528	Prince Regent.
Trinidad	2	525	John Pirie.
	4	1000	
	258	73,695	

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AMERICA. reflection naturally suggested in reference to the above transaction:—

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Such the
result of a
few brief
words!

“In the origin of that measure, may it not be believed that the providence of God is discernible? May we not here apply, in the happier sense, —‘Behold! how great a matter a little fire kindleth?’ A few words, uttered at the last Anniversary, have issued in the sending forth of 100,000 New Testaments, with the Book of Psalms; in a contribution of between £15,000 and £16,000; in numberless expressions of goodwill to the once enslaved Negro—expressions which, accompanied as they have been by substantial acts of love, are well calculated both to stimulate and to soothe the Negro mind; in quickening a desire for the benefit of religious instruction; in the promotion of a spirit of dutiful obedience. Who can survey all these things, and not gratefully ascribe praise to God—not feel encouraged for the future? Who can behold these things, and not regard them as indeed a token for good to the Society?”

Time of
distribution ex-
tended
to 1st of
August
1836.

The Society continued to receive assurances of the grateful manner in which the “Gift-Book,” as it was termed, was received, and of the desire thus awakened to know more of the Sacred Volume. The advantages flowing from the great Act of Emancipation appeared in nothing more strongly, than in the increased facilities afforded for religious instruction, and the impulse given to the important work of education. In completion of the original purpose, several thousand additional copies of the gift-book were sent out, and the term of distribution extended to the 1st of August 1836.

Successful
labours of
Mr. Thom-
son.

1835.

The labours of the Society’s Agent, the Rev. James Thomson, continued to be most abundant, and, through the indulgent blessing of Divine Providence, were crowned with gratifying success. Taking advantage of the favourable impression produced in behalf of the Bible and the Bible Society, both on the white and on the black population, by the liberal distribution of the New Testament and Psalms among the emancipated Negroes, Mr. Thomson, besides adopting measures to improve the Auxiliary Society at Kingston, visited several parts of the island, and succeeded in establishing Bible Societies in many of the principal parishes, or districts; namely, in Portland, St. Thomas-in-the-East, St. Catharine’s, Manchester, St. Elizabeth’s, Westmoreland, St James’, Hanover, and Trelawney. Most of these were formed under very encouraging auspices; Chief Magistrates, Clergymen, Missionaries of different com-

munions, and others, uniting with much zeal and liberality in promoting the object. In connection with these Societies, numerous Associations were formed: in some parishes three or four; in one, that of St. Elizabeth, as many as ten or twelve. The contributors to these Associations (among whom were found a large proportion of apprentices) in some instances amounted to 200 or 300, and in one instance to 400. The value which these people set upon the Book, and the wish entertained by them to possess a good one, may be judged of from the fact, that 620 of the Society's quarto Guinea Bibles were ordered; two of these Associations requiring 100 each, principally for apprentices, who were subscribing for them.

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Mr. Thomson had not yet completed the original design of his appointment as Agent for the West Indies; but the Committee, bearing in mind the painfully destitute position of Mexico and South America, were anxious that he should proceed, without further delay, to those countries. They had, in consequence, appointed another individual to succeed him, having been earnestly importuned by several friends in the islands, not to leave them without an Agent. So encouraging, however, was the field of general usefulness in Jamaica, that Mr. Thomson, unwilling to relinquish it, resigned his appointment as Agent of the Society, and accepted another, in connection with another Institution. This, however, he speedily relinquished, and, at his own request, was joyfully received back by the Society, and placed on his former footing.

Mr. Joseph Wheeler, the gentleman selected by the Society to succeed Mr. Thomson in the West Indies, arrived in Jamaica at the close of 1835. After spending a few weeks with Mr. Thomson, conferring with him as to his future plans, and after visiting and forming several Associations, Mr. Wheeler proceeded to Hayti, there to commence his important operations.

Appoint-
ment of Mr.
Wheeler.

The 200 Bibles and 3000 Testaments, ordered by Mr. Thomson for Hayti, to be introduced into the schools, and among the military, were paid for, by an assignment, on the part of the Haytian Government, of seventy-six bags of coffee, which produced £180. 3s. 2d.

Scriptures
in the
Schools at
Hayti.

Mr. Thomson having, as stated above, resumed his relation-

AMERICA. ship to the Society, as one of its Agents, proceeded to visit the
 — different parts of the island of Jamaica, where Auxiliaries and
 CHAP. IV. Associations were already established, or new ones were about
 West to be formed. Several journeys were, in the course of the year,
 Indies and British undertaken for this purpose. After his return from one in the
 Guiana. County of Cornwall, he writes :—
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“I have now, in the gracious providence and mercy of God, closed our Bible Society concerns for the County of Cornwall, Jamaica, for the present year, 1836. And what is the result of this, the first year’s operations in this district, containing one-third of the island? It is upwards of £650 sterling, collected chiefly from the Negro apprentices, and for the purchase of Bibles, mostly for their own use. This would procure, at an average price for a Bible, 3000 copies. The Bible is the book in demand, and not the Testament by itself. The Testament with the Psalms came upon us as a shower, in your liberal boon, never to be forgotten here, or among the nations; and you see what your shower upon our prepared ground has produced. Let us give all glory to God, who prepared the ground, sent the shower, and has produced these results; to his name only be glory for ever and ever!”

Rapid sale
of Bibles to
the
Negroes.

Similar success attended him in other quarters, and the results of the year’s visitation were, on the whole, very gratifying: a spirit of lively activity prevailed, and much zealous co-operation was experienced. The Negro population came forward in a remarkable way, and the Society’s Agent met everywhere with an uninterrupted flow of Christian kindness.

Contribu-
tions from
Auxiliaries

The receipts of several of the Auxiliaries, were found to have been very encouraging. The Trelawney Auxiliary had raised £340; the St. Elizabeth £243, and nearly all from the Negroes or apprentices; the Hanover, £173; and the St. James’s, £273.

1836.

Mr. Wheeler’s proceedings in the other islands were equally satisfactory. In Hayti he succeeded in forming a Society, which indeed for a time languished, but ultimately revived under more encouraging prospects. At Santa Cruz, His Excellency the Governor General of the Danish Islands, gave his sanction to a public meeting being held, which accordingly took place in the church, and the St. Croix Bible Society was re-formed. Mr. Wheeler also visited Tortola, Antigua, and Barbadoes, and afterwards proceeded to Berbice and Deme-

rara, and then to Trinidad, Grenada, and St. Kitts. His proceedings in Berbice were particularly interesting, and will justify the following extracts:—

“Mr. Wray and myself went over to Hanover, and formed an Association, called the Hanover Association. We took down the names of 177, as subscribers for the Bible, about 150 of them with references. I assure you, the whole scene was very delightful, and deeply affecting; particularly to dear Mr. Wray, who has so long laboured in this vineyard, and, through evil report and good report, performed the duties of a devoted servant of Christ: so alive is he to Bible work, that he told me, when he received my letter, stating my intention of coming here, he shed tears of joy, to think of a Bible Agent coming to Berbice.”

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1836.

Berbice.

Bible As-

sociations;

Several other Associations in connection with Berbice, were likewise formed. Mr. Wheeler writes:—

“Being supplied with a boat, through the kindness of Mr. Schroeder, a member of the Committee, Mr. Wray, Mr. Howe, a Missionary also, and myself, went to a station called Brunswick, about twenty-five miles up the river, to form an Association. Although we did not reach there until late in the evening, and the people did not expect us that night, yet, on blowing the shell, in about an hour, at least 900 assembled, and we had a most interesting audience; and were occupied, after the meeting, until near midnight, in taking down the names of 177 as subscribers for Bibles. The next evening, on our return, we formed an Association at Fearn; and although the weather was unfavourable, several hundreds attended, and we commenced with 73 subscribers for Bibles. We have also formed an Association at New Amsterdam; and commenced with 115 names, which are daily being increased; and another at Lonsdale, with 54 names.

and Bible
Meetings.

In addition to the above intelligence respecting Berbice, the following is from the pen of the Rev. Mr. Howe:—

“In January, 1834, I had about thirty who could read the New Testament. During the present month (Jan. 1836), I have distributed nearly 1000 copies of the New Testament, with the book of Psalms, amongst the people of my charge, all of whom can read.”

The Demerara Auxiliary was revived, and several Associations were also formed in connection with it. Of his proceedings there, Mr. Wheeler writes:—

Demerara
Auxiliary.

“Since my return to George Town, we have been proceeding actively towards the re-establishment of the Auxiliary Society, with the addition of a Ladies' Auxiliary Branch, which will, I trust, prove very effective.

We have also established an Association at Charles Town, with nearly 200 names as subscribers for Bibles.

AMERICA. The supplies ordered for Demerara and its Associations
 CHAP. IV. were 2322 copies.

West
 Indies and
 British
 Guiana.
 —
 1804-54. A considerable part of the summer of 1837, was occupied by
 —
 1837. Mr. Thomson in a visit to the large and populous Island of
 Cuba, towards which his views had been long directed. On
 his arrival at the Havannah, he took immediate measures for
 making known the object of his mission, and getting the Scrip-
 tures into circulation, by means of booksellers, and through
 other channels.

Visit of
 Mr. Thom-
 son to
 Cuba.
 —
 His efforts
 frustrated.
 After leaving the Havannah, Mr. Thomson proceeded to
 Matanzas, where he was able to accomplish but little; a sad in-
 sensibility prevailed on the subject of religion generally, and no
 means which he could employ availed to awaken any demand
 for the Scriptures: a few copies, however, were left with
 a bookseller, for his disposal. When Mr. Thomson came to
 Puerto Principe, the next city that he visited, and the law
 capital of the island, he had to encounter a prejudice which
 had been raised against him and his mission, by a circular
 issued by the Archbishop of Cuba, (who was staying at
 Kingston when Mr. Thomson left, and with whom he had in
 vain sought an interview,) in which the people were warned
 of the attempt that would be made to circulate the Bible, and
 thereby, as it was alleged, to stir up the slaves to assas-
 sinate their masters: still he had reason to be gratified by
 his visit to this place, the Holy Scriptures being to some
 extent sought after and purchased, and his observations ad-
 dressed to many, on the value of the word of God, being well
 received.

At Santiago de Cuba, Mr. Thomson, though furnished with
 most respectable letters of introduction, fell again under the
 suspicion of being a person sent to disturb the public peace
 and order of the island. He was put upon oath by the autho-
 rities of the city, and subjected to a severe and lengthened
 examination, as to his objects, designs, and movements; and
 then directed to leave without delay. A case of Bibles, con-
 signed to him from Kingston, was seized and detained, and he
 himself escaped with some difficulty from the island,—an order
 for his arrest and imprisonment arriving, as it would seem, the
 day after he had embarked.

Thus the hope of gaining any considerable access for the Scriptures into Cuba was frustrated.

On his return to Jamaica, Mr. Thomson devoted the rest of the year to a tour through those parts of the island, where he had previously succeeded in forming Bible Societies.

In the following year, 1838, Mr. Thomson, in compliance with the proposal of the Parent Society, proceeded to British North America, for the purpose of visiting the numerous and valuable Auxiliaries in that quarter of the world, with the view of affording them the benefit of his experience and counsel.

The time of Mr. Wheeler, the Society's second Agent in the West Indies, was chiefly spent during the year in visiting the other islands and colonies where Bible Societies already existed, several of which had been formed during his visit in the preceding year. On one occasion, indeed, he proceeded as far as La Guayra and the Caraccas on the Spanish main, where he received much courtesy and kindness from Sir Robert Ker Porter, residing there as the British Chargé d'Affaires. Through him, he succeeded in introducing to the notice of the Government, the subject of employing the Bible as a school-book, in all the schools supported at the public expense. There were forwarded to Barbadoes for the Caraccas, at Mr. Wheeler's request, 500 Spanish Bibles and 300 of St. Luke and the Acts, to meet such calls as might be made for them.

Mr. Wheeler's tour amongst the islands and colonies included the following places, in order:—St. Kitt's, Nevis, St. John's, Tortola, St. Croix, Antigua, St. Thomas, Barbadoes, Demerara, Berbice, Trinidad; at which last place he succeeded in forming an Auxiliary Society, and a second Auxiliary was formed in the same island for San Fernando.

Among other places visited by Mr. Wheeler, was St. Domingo, in which island he made an extended tour, or rather tours. One encouraging circumstance is mentioned by him with much pleasure, as it forms an honourable exception to the usual course of conduct pursued by members of the Roman Catholic communion, in almost every part of the world; the Priests made no opposition, but, on the contrary, showed much civility and attention. Mr. Wheeler succeeded

AMERICA.

CHAP. IV.

West
Indies and
British
Guiana.

1804-51.

1838.

Mr. Thom-
son pro-
ceeds to
Canada.Visit of
Mr. Whee-
ler to
several
islands.St. Do-
mingo.

AMERICA. in distributing in the island, chiefly by sale, at low prices,
 — 1100 copies of the New Testament and the Gospel of Luke
 CHAP. IV. and Acts.

West The Trustees of the Mico Charity, who had at various
 Indies and times obtained grants from the Society, now applied for its aid
 British to enable them to establish dépôts, in connection with their
 Guiana. schools, for the sale of the Scriptures. 4000 Bibles and Tes-
 — 1804-54. taments, in English and French, were supplied to them for this
 — 1839. purpose.

Jamaica. During the greater part of the year 1839, Mr. Wheeler was
 occupied in an extensive visitation of the Island of Jamaica. Mr.
 Thomson, during his stay in Jamaica, had succeeded in form-
 ing Auxiliary Societies, in most of the principal places in the
 island. To these Mr. Wheeler added an Auxiliary for St.
 Dorothy, and a Ladies' Auxiliary at Kingston. He also insti-
 tuted 17 new Associations, besides assisting to revive others,
 that had gone somewhat into decay.

One object, much kept in view by Mr. Wheeler in this
 visit, was to encourage the people to purchase the Sacred Vo-
 lume for themselves : and so great was his success, that he took
 down, in thirty-two places, the names of 3500 individuals, who
 came forward to pay for copies at the full cost price, it being
 distinctly understood, that these were the terms on which they
 were to be obtained. From one congregation alone, that of
 the Rev. Mr. Abbott, of St. Ann's Bay, he received 670
 names.

Mr. Wheeler's opinion of the then existing condition of the
 Negro population, and of the prospects opening before them in
 regard to the claims of the Bible and of religion, was very
 favourable. He writes :—

Estimate
 of the
 state of
 the popu-
 lation.

"There is in this island a great door now, I trust, effectually opened.
 Many things which, in a worldly point of view, act unfavourably as to the
 working of the great change, have a beneficial effect on the Negro mind,
 rousing it with increasing rapidity out of the paralysis of slavery, and
 calling out habits of independent action.

In another letter, he writes :—

"I am happy in the belief that there is an increasing eagerness on the
 part of the people to have Bibles of the larger size, and that, where well
 followed up, it will soon be thought quite discreditable to any one not to
 possess a Bible.

"I have just been making a calculation with Mr. Clark, that out of a population of about 10,000 in this neighbourhood, there are not less than 5000 who regularly attend some place of worship every Sabbath-day.

"A large number of persons are very desirous of small pieces of land; and a spirit of independency is growing up among a people, who may fairly be classed with the best labourers in the British dominions, not merely in external manner, in which respect the conduct of the Negro would greatly surprise any one accustomed only to the manner of our working agriculturists at home, but I believe also in enlarging intelligence and moral feeling."

In connection with the above, the following gratifying testimony, to the same effect, received in a letter from the Rev. J. Clark, Missionary of Brown's Town, may be adduced:—

"No part of the world is under greater obligations to the Bible Society than this island, and nowhere have its operations been attended with more delightful results. The Testament and Psalter, so nobly granted to those Negroes who learned to read the blessed volume in commemoration of the 1st of August, has proved an incalculable blessing. My wife and myself have distributed between two and three thousand volumes to the peasantry in this district; and now there is scarcely a cottage in which a copy will not be found, or a family without one or more members able to read it.

"The effect of the circulation of the word of Life amongst the emancipated sons and daughters of Africa in this neighbourhood, has been most cheering. It has, in connection with the preaching of the Gospel and instruction in the Sabbath Schools, completely changed the moral character of the people. Although this district contains at least 10,000 Negroes, nearly half of whom are attached to my congregation, crime is scarcely known, and a drunken black man seldom to be met with. The people are as industrious as any peasantry in the world; and, in intelligence, fully equal, if not superior, to the peasantry of England. Their attendance on the means of grace, and their liberality to the cause of God, are remarkable. A great proportion have a pleasing acquaintance with the Scriptures; and there are few who have not clear views of the way of salvation by Jesus Christ. There is a great desire to possess the whole of God's word. I have sold about 400 copies of the Bible, and have orders for upwards of 500 more."

Considerable supplies of books were sent out during the year to Jamaica, amounting in the whole to 5232 copies; and remittances were received from the different Auxiliaries, or from individuals, to the extent of £500.

The year 1840 was spent by Mr. Wheeler in visiting the other islands and colonies, where his reception and success were of an encouraging nature. On his return to Jamaica he was struck down by the hand of death, after an illness of only a

AMERICA.

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CHAP. IV.
WestIndies and
British
Guiana.—
1804-54.—
1840.Testimony
of Rev. J.
Clark.Obligations of the
Negroes to
the Bible
Society.Death
of Mr.
Wheeler.

AMERICA. few days, on November 30, 1840. By this painful and un-
 CHAP. IV. looked-for dispensation, the Society was deprived of a valuable
 West Agent. A tribute to his memory was adopted by the Com-
 Indies and mittee on receiving intelligence of his death, from which the
 British following is extracted :—
 Guiana.

1804-54.

1840.

Grateful
 record of
 his labours

“ During the period of five years and a quarter that the late Mr. Joseph Wheeler held the office of Agent to the Bible Society in the West Indies, he endeared himself much to the Committee, by his unwearied zeal and diligence in the discharge of his duties, and by the unaffected simplicity of his conduct and correspondence.

“ Often placed in trying circumstances, he appears to have manifested much of the meekness of wisdom, and to have conciliated the affectionate esteem of persons of all parties. He walked in love, seeking the co-operation of all who loved the Bible. Besides his constant occupation of establishing new Societies, and re-organizing and encouraging the members of such as before existed, he appears to have been very successful in bringing together those who may be called the immediate subject of his charge, the negroes, and in impressing upon them the importance of possessing and reading the Bible. His practice was, with the consent of the ministers of congregations, both in and out of the Establishment, to deliver an address upon the subject, and, at the close, to invite such as were willing to put down their names as subscribers for Bibles and Testaments, to be furnished to their ministers for them. It was a common thing for a hundred names to be put down at once, and on some occasions several hundred copies were subscribed for. Many thousands, on the whole, have thus found their way into the hands of willing purchasers.

“ Mr. Joseph Wheeler will long live in the affectionate remembrance of the Committee; but, above all, in the heart of many a negro, who will gratefully acknowledge that his possession of, and love to, the Bible, are owing to him, under the good providence of God.

“ The Committee, while they sympathize with the widow and fatherless children, desire to bow in humble submission to the infinite wisdom of God: they deplore the Society’s loss of so valuable a fellow-labourer; but, at the same time, look back upon the period of his connection with the Society with much satisfaction and thankfulness.”

A similar testimony to the Christian excellency of his character, and the value of his labours, was borne by several Missionaries and other friends; and a subscription was opened for the benefit of the widow and family of the deceased, towards which the Society contributed £150.

The Society’s operations in the West-India colonies, suffered not a little by the death of Mr. Wheeler. Remittances indeed, amounting in the whole to a goodly sum, were received,

and large supplies of Bibles and Testaments ordered; but the Auxiliaries both in Jamaica and the other islands, felt the want of that periodical, or at least occasional visitation, to which they had been for some years accustomed.

An Agent, in the room of Mr. Wheeler, was found, therefore, to be necessary, and the Society were happy in engaging for this office the services of Mr. James M'Murray, who had been for some years an Agent of the Mico Charity in the West Indies.

Mr. M'Murray, who was in England when his appointment was made, proceeded to Jamaica early in 1842, and immediately entered upon the discharge of the important duties entrusted to him. He soon found, that, in too many places, he had to encounter a want of good feeling, and serious misunderstandings, which rendered it exceedingly difficult to promote united co-operation in the Society's work: still, that work prospered, though, it would appear, success was materially owing to a different plan of operation.

One of Mr. M'Murray's first movements was to establish a dépôt in Kingston; and very shortly after the adoption of this measure, he writes:—

"Already we have executed orders for several thousand copies; and, within a very short time, I hope to have all on hand distributed. While this plan will give a greater degree of efficiency to the work of distribution, it will, I am persuaded, give a degree of permanency to the operations of your Society, which in any other way, in the present circumstances of the island, you could hardly expect. It will, I hope, secure more regular remittances; and the work of your depository will be much more simplified."

Large supplies, amounting to more than 25,000 volumes, were forwarded to meet the demand, which proved astonishingly rapid. For some time, after the general dépôt was opened, which was at the latter end of June, nearly 100 copies a day, on an average, were sold, and, up to the middle of November, the number sold amounted to 14,000 copies, while orders were on hand for 5000 more.

The plan of establishing a dépôt at Kingston having answered so well, Mr. M'Murray recommended the establishment of similar dépôts at Barbadoes and Antigua, which places were visited by him in the course of the following year.

AMERICA.

CHAP. IV.

West
Indies and
British
Guiana.

1804-54.

1842.

Appoint-
ment of
Mr.
M'Mur-
ray.Dépôt
establish-
ed at
Kingston.Unex-
ampled
demand for
Scriptures.Dépôts in
other sta-
tions.

AMERICA. In his way thither, Mr. M'Murray visited the different Danish islands, where he met with a favourable reception, and had many opportunities of furthering the object of his mission. The Moravian Brethren have several stations in these islands, and among their Missionaries he found here, as elsewhere, some of the warmest friends and supporters of the Society.

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CHAP. IV.
West
Indies and
British
Guiana.
—
1804-54.
—
1844.

Retrospect
in the tenth
year of
freedom.

We come now to the year 1844. Ten years had passed since, in the islands of the Western Ocean, the voice of Britain was heard, proclaiming liberty to the captives; ten years had passed since British Christians, availing themselves of the instrumentality of the British and Foreign Bible Society, had hastened to present to the liberated Negro the news and the charter of a nobler freedom. A considerable distribution of the Sacred Volume had indeed been effected in the West-India islands and colonies before the act of emancipation took place; but the grant of New Testaments and Psalms, made on that occasion, tended to foster and quicken a desire to possess the Sacred Scriptures in their more complete form, and from that time a large demand for Bibles sprang up, and now both Bibles and Testaments met with a ready, rapid, and extensive sale. This was particularly the case in Jamaica. When Mr. M'Murray reached that island, in the spring of 1842, he proceeded, as we have seen, to establish a general dépôt of the Scriptures; and it is a gratifying fact, that from that dépôt were issued, in the course of twenty-one months, no fewer than 32,726 copies: these were chiefly sold to the black and coloured population, and almost entirely at the full cost price. From the dépôts established in Barbadoes and Antigua, as well as from the Auxiliaries existing in those places, the issues were considerable.

Issues
chiefly by
sale, at this
period.

The correspondence of the Agent was now very much occupied with matters concerning the formation and management of these dépôts, about which some difficulties had arisen, which, however, were happily adjusted; so that, in harmony with the Auxiliary Societies, and to their benefit, these central dépôts now furnished a regular supply of the Scriptures in every direction.

But while intent on the above object, the Society's active and zealous Agent was not unmindful of the general interests

of the Society. During the year he had made a voyage to Antigua and Trinidad, touching, in the course of it, at other places. He also accomplished an extensive tour through a part of Jamaica.

The remittances this year, on account of sales effected in Jamaica, amounted to above £667, and in the same period 16,294 copies of the Scriptures were sent to the dépôt there.

The next three or four years were occupied by Mr. McMuray, much in the same manner as above described. His chief attention was directed to the Island of Jamaica, but a considerable portion of his time was devoted to visiting among the islands. He was a good deal discouraged by a spirit of division, which he found almost everywhere prevalent. Still there were, in most places, many prepared to co-operate with him in his work, and the distribution of the Scriptures was pretty successfully carried forward. Seven months of the year 1844 were thus employed among the islands. The following year was principally occupied in Jamaica itself.

Eleven months of the year 1846 were spent among the islands. On his way to the Bahamas, he visited Havannah, but could effect nothing. He found Cuba still closed, —hermetically sealed to the introduction of the Scriptures.

In St. Vincent he found that a new class of recipients had sprung up, consisting of Portuguese emigrants from Madeira, who had formed part of the flock of the persecuted Dr. Kalley. Provision was made for these interesting persons. At Trinidad he found a further number of these immigrants from Madeira, who had fled from their homes, owing to the fierce persecutions kindled against them by the Romish Priests. Of these, Mr. McMuray remarks :—

“ God has greatly blessed the reading of his word in a teachable spirit, to these deeply interesting people; and now that many of them have found their way to a land of greater religious freedom, though deluged with Popish abominations like the one they left, we feel persuaded your Committee, who so cheerfully supplied them when in Madeira, (many of the copies they brought with them,) will not suffer them to lack the word of Life in Trinidad. A second cargo of these people is daily expected. As they acquire the French language, we feel convinced they will prove most useful auxiliaries in holding forth the lamp of life, by which they were conducted from Popish darkness and degrading superstition. We may here add, that since our last letter to you in their favour, two more vessels

AMERICA.

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CHAP. IV.

West

Indies and

British

Guiana.

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1804-54.

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1846.

St. Vincent
and Trini-
dad.Supplies to
Christian
exiles, from
Madeira.

AMERICA. from Madeira have arrived here, with fresh importations of Dr. Kalley's adherents. Very many of those who first reached Trinidad have, however, fallen victims to the climate, and are now, we trust, wearing something like the Martyr's crown, and shouting 'Victory' in yonder world of glory, through the blood of the Lamb. In the distribution of the Portuguese Scriptures, with which you have already kindly favoured us, CHAP. IV. we have departed from our usual custom by dealing them out gratuitously, West Indies and British Guiana. knowing that the people had not the ability to purchase them, even at a 1804-54. very reduced rate." 1848.

Hayti. The years 1847 and 1848 found Mr. M'Murray unabating in his efforts to revive and extend the work, in the wide and important sphere entrusted to him. About this time several grants were made for the important Island of Hayti, under circumstances worthy of a passing notice. The Rev. J. T. Hartwell, Wesleyan Missionary at Cape Haitien, made the following representation on applying for a grant:—

"I am happy to inform the Committee of your valuable Society, that the progress of Bible Christianity in this interesting Republic, although slow, has of late become very evident. The circulation of the Scriptures has, I believe, largely contributed to any success that may have attended the labours of Missionaries in this island.

Progress and results of Christian effort.

"I reside in a town containing from four to five thousand souls, and during the last eighteen months I have disposed of nearly 150 copies of Bibles and Testaments furnished me by the American Bible Society, for which I have received about half the publishing price. In one respectable family in which I had the privilege of placing the Holy Book, the eldest son is converted from Romanism, not merely to Protestantism, but, I trust, to real Christianity, and has already become a useful exhorter to his fellow-countrymen: his family participate in his sentiments, and daily assemble to hear the reading of a portion of Sacred Writ, after which they bow the knee in domestic worship. Most of the members are also regular attendants on the means of grace. This happy change has, I believe, been produced mainly by the instrumentality of one Bible. Other copies of the Sacred Book may probably have accomplished equally well their Mission, the result of which can only be known at the great day. I believe all who attend the public ministry in this town have become Bible readers; and wherever I preach occasionally, the Bible is generally sought for. Frequently is it confronted with portions of Scripture found in the Missal; and many are the little circles where its doctrines are discussed.

"I have also begun to employ a Colporteur, at my own expense, to carry Bibles and Tracts into the interior of the country."

500 copies of the French Scriptures were also entrusted to the Rev. M. B. Bird, a Wesleyan Missionary, stationed at

Port Republican, who had great confidence that he should be able to dispose of them advantageously, the Scriptures being much in demand there.

The Society had also the pleasure of complying with an application from the Rev. C. M. Birrell, of Liverpool, supported by the Secretary of the Baptist Missionary Society. 200 French Bibles and 500 Testaments, and two dozen each of German and English Bibles and Testaments, were granted; to which were afterwards added, on the renewed application of the Rev. Mr. Webley, a further supply of 200 French Bibles and 500 Testaments.

We come now to the last three years of Mr. M'Murray's labours in the West Indies. They were occupied as heretofore in the faithful and diligent discharge of the duties of his Mission. Extensive journeys and long protracted tours were undertaken by him, and the wide and scattered field cultivated as much as possible; nor were there wanting substantial tokens of success; still, there was much discouragement, arising in no small degree from the state of depression under which the whole West-India interest (so called) suffered for several years. Property was depreciated, and the Negro population, having lost the stimulus which the novelty of freedom had inspired, partook also of the general depression, and appeared less inclined to exert themselves than they once did in the cause of the Bible. The consequence was, an increasing difficulty in carrying on the operations of the Society with the efficiency that was desirable, or the vigour that once displayed itself.

Hence, towards the close of the period above referred to, the Committee were led to review the state and prospects of the Society's work in the West Indies, for the purpose of ascertaining whether the time was not come for discontinuing, or at least suspending their direct Agency there. They had nothing to allege against their valued Agent, Mr. M'Murray; on the contrary, they felt greatly satisfied with the zeal, and prudence, and perseverance which he had displayed, and they believed that he had been doing all that could be done under then existing circumstances; but it seemed incumbent on them to consider whether the distributions effected, justified the keeping up of so large an outlay.

AMERICA.
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CHAP. IV.
West
Indies and
British
Guiana.
—
1804-54.
—
1848.

Period of
depression
in the
Islands.

AMERICA. The result was, that it was arranged for Mr. M'Murray to
 — return home in the spring of the following year, and, in the
 CHAP. IV. West mean time, he was to use his utmost efforts to place the dépôts
 Indies and Auxiliaries on such a footing, as would be most likely to
 British secure their well working, in the absence of an Agent.
 Guiana.

— To this task Mr. M'Murray set himself with great dili-
 1804-54. gence, and to this object the year 1850, the last he spent in
 — the service of the Society, was devoted. In the summer of that
 1850. year he visited several of the Auxiliaries in different parts of
 Jamaica—Morant Bay, St. Ann's Bay, Montego Bay.

Mr. M'Murray afterwards passed through the parishes of
 Hanover, Westmoreland, St. Elizabeth's, Savanna la Mar, and
 Manchester; not overlooking the Moravian friends in the
 mountains of Westmoreland, who had for some years main-
 tained an Auxiliary among them.

The breaking out of the cholera in Jamaica, to the fearful
 ravages of which it was computed that not fewer than 25,000
 of its inhabitants fell victims, induced Mr. M'Murray to leave
 the island sooner than he had intended: he, however, re-
 turned thither for a short time; when he took measures, before
 he finally left, to place the dépôt at Kingston on a more
 efficient footing, under the superintendence of the Auxiliary
 there; so that it might be a general storehouse for the Scrip-
 tures, whence every part of the island might draw supplies.

Sailing from Jamaica, Mr. M'Murray proceeded to visit
 Barbadoes, St. Lucia, Dominica, Trinidad, Tobago, Grenada,
 St. Vincent, &c.

Termina- In all places, where practicable, he held Public Meetings; and,
 tion of Mr. in the others, he sought by counsel and exhortation, to stir up
 M'Mur- the friends to care for and carry on the work after his de-
 ray's parture. In the course of this, his last visit, Mr. M'Murray re-
 Agency; ceived many demonstrations of esteem and respect, accom-
 panied with indications of sincere regret at his leaving.

and death Mr. M'Murray returned to this country in the summer of
 in America. 1851, when his connection with the Society closed. He after-
 wards proceeded to America; but had not long been resident
 there, before he was summoned to his heavenly rest by the
 Great Master, whom, with a willing and devoted mind, he
 had long sought to serve and honour.

On the withdrawal of Mr. McMurray, it was thought desirable, on the part of the Parent Society, to issue a Circular, with a view to encourage and stimulate the different Auxiliaries and Associations to renewed exertions under their altered circumstances. It was addressed to the Officers and Committees of the several Auxiliary Societies, and to the friends of the British and Foreign Bible Society in the West Indies.

The Society was now brought into more direct correspondence with its Auxiliaries in the West Indies; and it was pleasing to find that some of them, when left to themselves, were aroused to new and vigorous exertions. The depressed state of things, however, generally throughout the islands, in which Jamaica pecuniary shared, especially from the prevalence of the cholera, surrounded the friends of the Society with many difficulties, in their attempts to revive and extend its work.

The year of Jubilee gave a fresh impulse to the operations of the Society in the West Indies, as well as in many other places.

A large and influential Meeting was held at George Town, Demerara, on the 12th of October, to celebrate the Society's Jubilee. The Lieutenant-Governor presided, supported by His Honour the Chief-Justice, and a large number of respectable Ministers and laymen. The proceedings were conducted with much ability and good feeling; and, as the result of the Meeting, the sum of £294. 16s. 10d. was remitted as a contribution to the Jubilee Fund.

The Rev. J. Ketley, the Society's valued correspondent in George Town, on his return after an absence of several months, proceeded immediately to replenish his stock, and renew his active Bible operations, by sending for supplies of the Scriptures. There were forwarded to his order, 1824 Bibles and Testaments. He also remitted £46. 12s. 7d., besides £20 for the Jubilee Fund, and £12 contributed by himself and his friends towards the Chinese New Testament Fund.

In the colony of Berbice, sermons were preached and collections made on behalf of the Jubilee Fund. The sum of £50 was transmitted, intended more particularly for the Chinese Testament Fund.

AMERICA.

CHAP. IV.

West
Indies and
British
Guiana.

1804-54.

1853.

Jubilee
celebra-
tions; and
contribu-
tions.

Demerara.

Berbice.

AMERICA. In several places in Jamaica, Meetings were held and sermons preached in celebration of the Society's Jubilee.

CHAP. IV. The Meeting at Kingston, on the 12th of October, was well attended, and highly interesting.

West Indies and British Guiana. The remittances received from the Agency at Kingston 1804-54. amounted to £95. 17s. 10d., including £33. 10s. 2d. contributed to the Jubilee Fund, and £5. 7s. 6d. for China; and 1854. the Manchester Auxiliary was, during the year, re-organised Jamaica. under favourable auspices.

The Rev. Mr. Clark, of Brown's Town, on sending £10 to be applied to the Chinese Testament Fund, the proceeds of Jubilee Meetings held at his two stations, wrote:—

"The amount contributed is not so large as could be wished, but the people are very poor, consisting almost entirely of emancipated labourers; it was given cheerfully, I might say joyfully, as an expression of the deep interest they feel in the evangelization of the benighted inhabitants of China, and of their gratitude to the Bible Society for the noble gift they received from it on their deliverance from bondage.

"It has been my happiness, during the last year and a-half, to circulate several hundred copies of the word of God amongst our peasantry; and I have daily opportunities of witnessing the blessed effects of that word on our once enslaved heathen population."

The newly-revived St. James's Auxiliary at Montego Bay, which was prosecuting its labours with much energy, remitted £48. 6s., and ordered 2024 copies.

On the recommendation of the Secretary of the above Society, a grant of 150 Bibles and Testaments was made for the benefit of Grand Cayman, an island about 100 miles from Jamaica, containing about 2000 inhabitants, who were reported to be very destitute of the Scriptures.

Contributions, varying in amount, were also received during the year, from Antigua, Dominica, Barbadoes, Trinidad, St. Vincent's, and several other places.

At Trinidad, an interesting and well-attended Public Meeting of the Auxiliary was held, his Excellency Lord Harris, the Governor, presiding on the occasion.

A supply of Chinese New Testaments was forwarded to this Auxiliary, for distribution among the numerous Chinese labourers who had recently arrived in the island.

The St. Vincent's Auxiliary remitted the sum of £30 towards

the Jubilee Fund. A Public Meeting in celebration of the Jubilee was held in October, His Excellency the Lieutenant-Governor occupying the chair.

Many of the contributions, however, both to the Jubilee and the China Fund did not come in till the following year; and it was reserved to a still later period to show the full effect of that quickened activity, to which the friends of the Society in the West Indies, as elsewhere, had been happily excited.

AMERICA.

—
CHAP. IV.

West

Indies and

British

Guiana.

—
1804-54.—
1854.

AUSTRALIA.

1804-1854.

The new and vast field opened in the Australian Colonies.—First grants to Van Diemen's Land.—Auxiliary for New South Wales.—Version of St. Luke in the Aboriginal language.—Version in the language of New Zealand.—Australia Felix Society formed.—Efforts of Dr. Browning amongst the Convicts.—Auxiliaries at Adelaide and Melbourne.—Gold discovery and its immediate effect.—Increased efforts and liberality of Auxiliaries.—Jubilee celebrations, and large contributions to the Fund.—Deputation from the Parent Society to Australia.

AUSTRALIA.
—
1804-54.
—
1807.

OF the countries and colonies now included under the name of Australia, but little was known at the period when the British and Foreign Bible Society commenced its course of usefulness. Some of those colonies, which now rank among the most important and prosperous, had not then an existence; and as to the few that were at that time beginning to rise, no conception could have been formed of the developement of which they have been found capable, or of the magnitude which they have actually attained, within the last few years. The cause of benevolence, as well as of commerce, finds in the rapidly increasing population of this part of the globe ample scope, and much encouragement.

The attention of the British and Foreign Bible Society appears to have been first directed to this remote region of the earth in 1807, when a grant was made of 50 Bibles and 100 Testaments for the "Settlers" in Van Diemen's Land, and of 500 Bibles and 1000 Testaments for the "Colonists" in New South Wales. The latter supplies were consigned to the charge of the Rev. Samuel Marsden, Chaplain of the Colony, a gentleman whose name was long associated with every benevolent

First
grants
to Van
Diemen's
Land.

effort for the benefit of the colonists, convicts, and aborigines, and one to whom the cause of Christian Missions among the islands of the Pacific was eminently indebted. The grant to Van Diemen's Land was acknowledged by the Governor, the Hon. D. Collins, in a letter, in which he speaks of the settlement as "rather large!" and increasing, "being composed of upwards of 1000 souls, many of whom were extremely young." The gift was very gratefully received.

In the history of the Society's proceedings, nothing further is met with in regard to New South Wales, with the exception of occasional grants to convicts proceeding thither, until the year 1817, when a Bible Society was formed at Sydney, in Port Jackson, under the designation of "The Auxiliary Bible Society of New South Wales." At the institution of this Society, which took place on the 7th of March 1817, His Excellency the Governor, who presided, explained to a numerous assembly of officers, gentlemen, and private individuals, the nature of the proposed establishment, which he thought himself bound to support, "as a man and a Christian." The Rev. Samuel Marsden, Senior Chaplain, His Honour the Judge Advocate, and other respectable individuals, took part in the proceedings; and the formation of the Society was followed by some practical arrangements for carrying its object into effect, as well as by a liberal subscription of more than £300. Of this sum, £150 was remitted to the Parent Society, accompanied with a respectful communication from His Excellency, Governor Macquarie, acknowledging the receipt of 4000 Bibles and Testaments, sent out by the Society for the use of the colonists, "which," added the Governor, "they stood greatly in need of, and will be most thankful to receive on any terms." His Excellency gave, at the same time, an account of the judicious measures which he had adopted for effecting their proper distribution. "On the whole," remarks the Report for the year, "when it is considered under what circumstances, and for what end, this remote Settlement was formed, the degree of prosperity which it has attained, and the geographical position which it occupies, your Committee cannot but regard the establishment of the New South Wales Auxiliary Bible Society, as an event of considerable moment;

AUSTRA-
LIA.

1804-54.

1817.

Auxiliary
for New
South
Wales.

AUSTRA- and anticipate, from its future operations, great moral benefit,
LIA. not only to the Colony itself, but to the other parts of New
1804-54. Holland, and the adjacent islands, with which it may hereafter
1821. cultivate a friendly communication."

From a well-directed inquiry made at this time, it was ascertained that more than one-third of the dwellings, and three fifths of the inhabitants of Sydney who could read, were without a Bible.

It was a gratifying consideration, that the interests of the New South Wales Auxiliary were espoused by all the Civil, Ecclesiastical, and Military authorities in the colony, as well as by the mass of the settlers.

Auxiliary
at Hobart
Town.

A Branch to this Society was also formed at Van Diemen's Land, under the Presidency of the Lieutenant-Governor, with Vice-Presidents, and a Committee composed of the first and most respectable gentlemen of the settlement: 142 Subscriptions and Donations at Hobart Town, and 31 at Port Dalrymple, produced the sum of £312.

Sydney
and Para-
matta
Associa-
tions.

Before the New South Wales Auxiliary had issued its Fourth Report, three Bible Associations had been formed in connection with it, at Sydney, Paramatta, and Windsor; and the Branch Society at Van Diemen's Land continued to afford it a very liberal and effectual co-operation. The numbers of copies of the Scriptures received by the Auxiliary up to that time, had amounted to 6328, and its contributions to the Parent Society to £840.

By the next year it had spread its ramifications throughout the colony, and had received from its active Agents and Associations many gratifying proofs of the effects produced by the distribution of the Scriptures, among the inhabitants of the villages, and the prisoners on board the convict ships. Two new Bible Associations were formed, at Liverpool and at Campbell's Town. The Sydney and Paramatta Associations were well organized, and had become very efficient. The latter had been enabled to present £112. 6s. 10d. to the New South Wales Auxiliary, for the general purposes of the Parent Bible Society.

A gratifying instance of usefulness was, at this time, communicated by the Rev. Samuel Marsden. He was summoned to

attend the death-bed of a young woman, who had been suddenly arrested by sickness in the midst of health and vigour, and found her enjoying the full consolations afforded by the word of God. This treasure she had received from an Agent of the Society; and Mr. Marsden observes, "She may be said to have attained her religion wholly from the Bible. I believe she did not know, or had ever conversed with, any religious person before I visited her." On board the convict ships the most gratifying effects were produced by the circulation of the Scriptures.

For several following years, the correspondence from these distant colonies affords but little variety. Remittances were regularly made, and considerable supplies of Scriptures were forwarded, from time to time, and thus the work steadily progressed.

On one occasion, a request was made by a Missionary, who had recently returned from Sydney, for a class of persons whom he thus describes:—"The persons I have in view," writes the Missionary, "cannot purchase: they are principally prisoners of the Crown, sent into the wilderness to keep their masters' flocks and herds. Without society, without any possibility of attending the means of grace, even were those means in existence among them, how much these poor herdsmen need the word of salvation to be sent among them!"

In 1828, the Rev. Mr. Threlkeld, a Missionary, transmitted the first specimen of his attempts at translation in the Aboriginal language of this quarter of the world, accompanied with the expression of his hope, that he might be instrumental in causing the Sacred Scriptures to be translated into the tongue of this people.

The language was that of the Aborigines about Lake Macquarie. The Gospel of St. Luke was translated, and the New South Wales Auxiliary engaged to assist in printing it; but as nothing further appears respecting this version, it may be presumed that the state of this degraded people did not allow of much use being made of it.

An edition of part of the Scriptures in the New Zealand language was carried through the press at Sydney, about the year 1833: 600 copies of the following portions were printed:—Genesis, eight chapters, St. Matthew, St. Luke, the

AUSTRA-
LIA.
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1804-54.
—
1828.

St. Luke
in the Abo-
riginal
language.

Version in
the lan-
guage of
New Zea-
land.

AUSTRA- Acts, the Epistle to the Romans, and 1st Corinthians. The
LIA. further progress of this work, will be found referred to in the
1804-54. history of the South Sea Islands.

1834. A new Auxiliary was formed, in 1834, at Launceston, Van
Diemen's Land, called the "Cornwall Auxiliary," which has
since taken an active and liberal share in the work of distri-
buting the Scriptures, as well as of raising contributions.

Activity of Aux- To show the continued activity and progress of the principal
liaries. Auxiliaries, it may be stated, that in 1836, Sydney remitted
£300, and ordered 900 Bibles and Testaments; Hobart Town
remitted £200, and ordered 880 copies of the Scriptures; and
the Launceston Auxiliary remitted £200, and ordered 500
copies.

Several additional Associations were afterwards formed in
different parts of the colony of New South Wales. In Van
Diemen's Land, the Hobart Town Ladies' Association, then
recently formed, raised in its first year above £60, of which
£52. 3s. 3d. was a free contribution. Nearly every house in
Hobart Town had been visited, and in most families were
found copies of the Inspired Volume.

The first mention of South Australia, in the reports of the
Society, is in 1839. 50 Bibles and 100 Testaments were
placed at the disposal of Lieutenant-Colonel Gawler, at that
time appointed Governor of South Australia. And Mr. C. J.
Latrobe, going out as Government Superintendent to the
rising colony of Port Philip, received 100 Bibles and 300
Testaments. The population at that time was about 2000,
"with every prospect of a rapid increase."

Auxiliary In 1840, the Cornwall Auxiliary at Launceston was
at Laun- described "as deeply rooted in the affection of its friends."
ceston. During the year, it remitted the sum of £200. The following
is an extract from the Report of the Norfolk Plains Associa-
tion, in connection with this Auxiliary:—

"There is an increasing demand for copies of the Scriptures in the
homes of the people; and in many families who have heretofore appeared
to live without God in the world, the reading of His word is regularly
practised.

"By the institution of schools, with which this district is now highly
favoured, children have become, in some instances, instruments, in the
hand of God, for the religious instruction of their parents; and, instead

of growing up in what might well be termed hereditary ignorance and vice, have been enabled to unseal the oracles of Divine Wisdom to those who gave them birth.

"On many farms, too, where the prisoner population were wont to spend their evenings in the vice of idleness, or in active crime, and where, instead of using the Sabbath as a day of holy rest, they devoted its sacred hours to riotous amusements or sinful occupations, do they now meet, after the duties of the day, to hear the word of God read to them by one of their own number, perhaps the only one among them who is able to do so.

"But it is not in private establishments alone that this change is observable: a gratifying instance occurs in the chain-gang at Perth. There a school has been formed for instructing the prisoners in reading—the teachers being men of their own class, and the school-book the Bible! Upwards of eighty men attend, and show much diligence in availing themselves of the opportunity thus afforded them. And your Committee have promised to each of them a copy of the New Testament, as soon as he shall have learned to read in it."

This year was formed the Australia Felix Auxiliary Bible Society. The Secretary, in announcing that event, writes:—

"The meeting was held in the Scotch School room, which is capable of accommodating 300 persons. The attendance was large and highly respectable. His Honour, Charles Joseph La Trobe, Esq., most willingly took the chair on the occasion, and promised to give it all the support which lay in his power.

"In the notice of the grant made to Mr. La Trobe, your Report says that 'the population of Port Philip is at present about 2000, with every prospect of a rapid increase.' The population of the town of Melbourne alone is now somewhere about 5000, and in the Province of Australia Felix there cannot be fewer than 10,000 or 12,000 inhabitants. Many of these, it is to be feared, are destitute of the word of God, or living in the neglect of that word."

The Van Diemen's Land Auxiliary at Hobart Town forwarded, in 1842, two considerable orders; the first for 300 Bibles and 1000 Testaments; the second for 4000 copies. In sending the second order, the Secretary writes:—

"The Government having now purchased all our Testaments, and 825 of our stock of Bibles, while another tender for a similar quantity of Bibles has been advertised in the Gazette, of which we shall only be able to supply about half, our stock will soon be entirely exhausted.

"The large supply purchased by the Government is required for the convicts sent out here; and while we have to lament that there should be such numbers of our fellow-creatures suffering transportation for their crimes, yet we cannot sufficiently adore the mercy of God, when we see

AUSTRA-
LIA.

1804-54.

1840.

Australia
Felix
Society
formed.

Applica-
tion from
Hobart
Town.

AUSTRA- all these men supplied with his holy word, which may yet make them
LIA. partakers of the great salvation."

1804-54. An important application was made in 1844, in behalf of the
1844. Wesleyan Sabbath Schools in New South Wales, amounting, at that time, to twenty-six in number, containing 196 teachers, and 1737 children: 2000 copies were placed in the hands of the New South Wales Auxiliary, with a request that they would use their best judgment in meeting that and similar applications.

A grant was this year also made, of Bibles and Testaments for the inhabitants of a town in the district of Adelaide, on the application of G. F. Angas, Esq.; and in the following year an Auxiliary Society was formed at Adelaide, under the most favourable auspices. It was entitled, the South Australian Auxiliary Bible Society. His Excellency the Governor consented to become President; and His Honour the Judge of the Supreme Court, Vice President. The Colonial Secretary, the Advocate General, and many other respectable gentlemen, were found on the Committee.

Efforts
of Dr.
Browning
amongst
the con-
victs.

Repeated allusion has been made to grants of Scriptures furnished for the use of convicts. Among the most considerable of these, were some made to Dr. Browning,* a gentleman distinguished by his judicious management of the prisoners sent out, at different times, under his charge. The following extract is from a communication made by him, on occasion of 400 copies of the Scriptures being placed at his disposal, when going out in charge of 200 convicts. It may be taken as illustrative of his method of treating the convicts, and the success attending it.

Stated ob-
servances
of divine
worship on
the voyage.

"All the prisoners have been landed able to read; a few, indeed, still imperfectly; but the great body of the men read the Sacred Scriptures with ease and comfort. The period during which the prisoners were on board the 'Theresa' was devoted to their instruction, chiefly in Christianity as developed in the Holy Scriptures, and in training them to think, to govern their feelings and affections, to control their temper and their tongue, to form their principles, manners, and habits, and to direct their conduct. Twice every day, morning and evening, three times on Tuesdays and Fridays, and three times on the Lord's Day, we assembled for scriptural instruction and the social worship of God. Our whole voyage

* Author of "England's Exiles."

has been one of spiritual exercise and spiritual enjoyment: the people have been ruled by Christianity, kind treatment, the consistent and uniform exaction of obedience to lawful authority, the requirement of the habitual observance of established regulations, and of the punctual and cheerful performance of all personal and social duties; and with all our exercises and proceedings, was united fervent and unceasing prayer. In our social worship, praise occupied its proper place. One man, afflicted with partial and depraved insanity, and two boys, who appear to have defied Parkhurst prison, caused me, on repeated occasions, some uneasiness; but, with these exceptions, the people conducted themselves with amazing propriety, and like thoughtful and considerate men. Of course we had no punishment deserving notice. As to flogging, that mode of correction has long been discarded from my system of government and discipline. Two hundred and thirty-two sets of irons had been put on board the 'Theresa,' with the view of facilitating the control of the convicts; but not in one single instance had I occasion to order irons to be employed; none were brought on deck nor removed from the hold, and on no occasion was a prisoner placed under the care of a sentry. In these particulars the 'Theresa' stands pre-eminent in my experience. In several respects she surpassed the 'Earl Grey'; in others the 'Earl Grey' excels, owing, as far as human instrumentality seems concerned, chiefly to there being found amongst the prisoners of the latter vessel, two or three more intelligent and influential men than appeared on board the 'Theresa.' The prisoners in the 'Theresa,' although a greater proportion of them than of those previously committed to my care had been taught to read and write, appeared, at the period of embarkation, the least instructed, speaking of them as a body; yet at the period of debarkation, still speaking of them as a body, they were the most fully instructed and improved.

"Considering that fully the half of our voyage was accomplished in mid-winter, during short days, the progress of the people in the business of their education was quite extraordinary. And from the time we entered on the border of the Southern Ocean, and which was nearly thirty degrees west of the Cape of Good Hope, we experienced a succession of gales and squalls, with wet weather, and high sea running and frequently breaking over us, keeping the ship in a most uncomfortable and wretched state both above and below decks. During this period we were compelled to assemble 'for Church' in the prison. Trinity Sunday, May 18, was a fearful day, both as it respected the weather and the state of the ship. At Church we endeavoured to unite in praying the Litany, and the prisoners contrived to secure themselves by sitting compactly together. I could, by continued effort, hang on with my hands whilst I read the Service, the Lessons, and the Sermon: the sea all the while beating over us, and torrents of water pouring down the hatchways, contributed to add seriousness and solemnity to our devotions. Repeatedly did we find ourselves placed in corresponding circumstances during the voyage. But I fear I

AUSTRALIA.

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1804-54.

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1847.

Result of
Christian
instruction.

AUSTRALIA. —
1804-54. —
1847. —

am entering too fully into detail. You are aware that I never went to sea so amply provided with Bibles and Testaments, Prayer Books, Homilies, and other suitable Books and Tracts for the use of the people on board, and for distribution in the Colonies. There was, therefore, no lack of suitable and profitable reading for the people on board during the voyage ; and at the termination—and after the prisoners had passed through an examination before a board of examiners corresponding with that noticed in ‘ England’s Exiles,’ consisting of the two officers of the guard, the master of the ship, a mate, and myself—the Bibles and other books were distributed as prizes, and each prisoner was landed in possession of a clean or new copy of the Sacred Scriptures.

“ In conclusion, I observe that, notwithstanding the extreme wetness of the ship, and the storminess of the weather during a considerable portion of the voyage, through God’s blessing on the means employed to preserve the health of the people, very little disease appeared on board, and death appeared not amongst us. Three hundred and twenty-nine persons embarked in England, and three hundred and twenty-nine persons debarked at Hobart Town, Tasmania. To God, as most due, be ascribed the glory, praise, and thanksgiving.”

In 1847, Dr. Perry, then newly appointed Bishop of Melbourne, and Vice-President of the Parent Society, on his leaving this country, had placed in his hands 500 Bibles and Testaments, to be disposed of according to his Lordship’s discretion.

The communications from the different Auxiliaries continued satisfactory.

This year the Cornwall Auxiliary at Launceston remitted £110, and ordered 3900 Bibles and 5800 Testaments.

The importance and necessity of so large a supply of the Scriptures, at that time, will be seen in the statements contained in the following letter from the Secretary :—

“ I am happy to state that the demand for the Scriptures has increased, and that the cheapness and beauty of the books facilitate their circulation. By means of hawkers to whom the depository is instructed to sell at Society’s prices, many copies have lately been carried into the interior, and disposed of at the homesteads of the settlers, and the huts of their servants. By the last census, the free inhabitants of this island amounted to 37,088, of whom 13,946 were under fourteen years of age ; from 1841 to 1846 no fewer than 23,846 convicts were poured into this colony ; and the actual number in bondage in March last was 30,846. Such a disproportionate mass of evil and corruption seems to defy the ordinary means of instruction and influence. It becomes, therefore, an imperative duty on the part of Bible Societies, to promote to the utmost the diffusion of the

Large supplies of the Scriptures needed.

Scriptures, especially in the rural districts, where servants seldom hear a sermon, or listen to serious counsel; and I feel that the Local Associations have a work to perform in this respect. When the Bible penetrates the wilderness, it may lie for a time neglected; but occasions frequently arise which lead the solitary to the Scriptures; and instances are, happily, numerous, in which the Spirit of God has shone on the word, illuminated the mind, and affected the heart in the absence of human teachers. May such be the result here, and may the Scriptures scattered in the towns, villages, and country districts of this beautiful island, not only exercise a restraining and ameliorating influence, but produce a transformation in the character of thousands!"

The Auxiliaries at Adelaide and Melbourne were now rising in importance. The former was found expanding itself by means of dépôts. Besides the one at Adelaide, others were established at the Burra Burra, Kapunda, Houghton, Mount Barker, Port Adelaide, and Port Lincoln. This must be considered as gratifying, inasmuch as it showed that the Society was assuming its proper position in relation to the Colony, and was giving promise of becoming really the South Australian Auxiliary Bible Society, and not merely the Adelaide Bible Society.

This Society began now to employ a Colporteur. His sales were principally at inns and public-houses. The city generally appears to have been well supplied with Bibles. A beginning was also made in canvassing some of the country districts, and the results were gratifying. Of 108 families visited, six only were found destitute. The others were found pretty well supplied with Bibles and Testaments. At a Public Meeting of the Society, presided over by His Excellency the Lieutenant-Governor, the Bishop of the diocese, after alluding to the fact of the rapidly-augmenting population of the province, (being at the rate of 12,000 a year,) expressed his gratification at the moral aspect of society in South Australia, and his opinion that the state of intelligence, manners, and morals, was higher than that in the mother country.

The Melbourne Auxiliary, also, now began to employ a Colporteur for the distribution of the Sacred Scriptures among the British population. During some extended tours he experienced much kindness and encouragement from the settlers, and disposed of above 700 copies. The Bishop of Melbourne, who had

AT STRA-
LIA.

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1804-54.

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1850.

Activity of
Auxiliaries
at Adelaide
and Mel-
bourne.

Colportage
com-
menced.

AUSTRALIA.
—

1804-54.

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1851.

Gold discovery, and its immediate effect.

become the President, manifested a lively interest in promoting its object. He applied for, and received, an additional grant of 1000 copies, which he disposed of chiefly by sale.

We now arrive at a new epoch in the history of Australia, formed by the discovery of gold there. This event, which gave so extraordinary an impulse to immigration and commerce, tended also to stimulate and call for exertions having a higher and nobler aim. The friends of the Bible did not fail to take advantage, as opportunity offered, of these new openings for usefulness which now presented themselves. The Auxiliary at Sydney roused itself to renewed exertion. Agencies for the sale of Bibles and Testaments were established in several of the principal inland towns, and the subject of Colportage for the settlers in the Bush was brought under consideration. Its usefulness was fully recognised, and an appeal made on its behalf. An Agent was also appointed for the gold-fields in their neighbourhood. The Secretary writes:—

“ Our gold discoveries go on increasing ; several new auriferous localities having been lately brought to light. The precious metal comes into Sydney at the rate of from £20,000 to £25,000 per week, and it is expected that the vessel by which this letter goes, will take home about £100,000. There are 15,000 people at the mines, living in tents and bark huts, in very primitive style, and the majority, alas ! having no fear of God before their eyes.

“ Trading on the Sabbath exists to a great extent, but gold-digging on that sacred day is never allowed and never attempted, buying and selling taking the place of cradle-rocking. Different religious denominations in Sydney have established preaching stations at Ophir, Sofala, Araluen, &c., and generally pretty good congregations attend. We are about to send an Agent among them to sell Bibles and Testaments, as it is now very evident that gold digging must go on for many years to come ; the auriferous region extending for many hundred miles along the mountain-range from Bathurst southward to Port Philip, where gold has lately been discovered in great abundance.”

The *Australia Felix*, now called the *Victoria Auxiliary*, at Melbourne, received supplies of above 5000 copies of Bibles and Testaments, among which were a number of German, French, Italian, and Chinese, for parties in the gold-fields.

The year 1852, was one of much activity among the principal Australian Auxiliaries ; the gold discoveries, while

somewhat interrupting, at the same time stimulating their efforts.

The Auxiliary Society at Sydney remitted £633, and ordered 11,367 Bibles and Testaments. This Society, established in 1817, was stated never to have been in more flourishing circumstances. The sales of Bibles and Testaments during the year would have been increased threefold, had it not been for the suspension of all regular business, and the disorganized state of society, consequent upon the gold discoveries. The issues of the year had amounted to 2956 copies, making the total issues of the Auxiliary 27,866 copies. The Special Fund raised for sending Colporteurs into the Bush, amounted to £104. Just as they had matured their plans for sending the first pioneer on the above important undertaking, the gold discovery took place, and threatened to bring about so many unforeseen changes, that it was deemed advisable by the Committee, to delay for a few months the prosecution of their designs. They were afterwards able to meet with an intelligent and pious young man, anxious to take part in the work for the sake of doing good to his fellow-creatures, and to engage his services for a time, as Colporteur. He started on foot with a pack on his back, on his way to Paramatta, with the intention of first traversing the counties of Camden and Cumberland, and afterwards proceeding to some of the auriferous localities frequented by the gold-diggers. In the course of his tour he met with an amount of success far beyond the expectations of the Committee, who felt thankful that God had so far deigned to accompany with His gracious blessing this important movement; and they were encouraged to hope that circumstances would soon enable them to add other labourers, who should assist in carrying far and wide the word of life.

The following affecting incident is taken from the Report of this Auxiliary:—

“A letter received in Sydney the other day, from a gentleman, (who is at present on a tour of inspection, searching for gold indications amongst the Australian Alps,) states, that he spent the Sabbath previous to last Christmas, encamped out in the mountains, in company with two shepherds, one of whom had not seen a minister of the Gospel for eleven years, and the other not for eighteen years.

AUSTRALIA.

1804-54.

1851.

Increased efforts and liberality of Auxiliaries.

Colporteurs employed.

AUSTRALIA.

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1804-54.

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1852.Meetings
and Con-
tributions
of Aux-
liaries.

A very interesting Anniversary Meeting of the Auxiliary was held at Sydney this year, at which the sum of £400 was contributed, one gentleman present giving £110, and another £100.

The South Australian Auxiliary Society at Adelaide remitted this year £276, and received 2615 Bibles and Testaments.

The total issues of this Society, since it was established in 1845, were 6967 copies; those of the last year 947, being a slight decrease on the preceding year, which is partly accounted for in the following extract:

Adelaide.

“In noticing the above decrease, your Committee beg to assure you that there has been no lack of energy on their part to disseminate, nor of desire on that of your fellow-colonists to possess, the word of the living God; but, as remarked in previous Reports, the inhabitants of this colony are generally well supplied with the Bible; principally owing to the noble efforts of the British and Foreign Bible Society, and other kindred Institutions, as well as to the individual exertions of many true-hearted Christians, through whose agency few persons emigrate from the shores of Britain unprovided with a copy of the Holy Scriptures. The decrease in the sales has also, doubtless, been in some measure occasioned by the extensive emigration in the earlier part of the year to the gold-fields of the neighbouring colonies, and by the consequent disruption of society, and the cessation of the ordinary pursuits of the industrial classes of this colony. This inference is corroborated by facts, inasmuch as the sale of Bibles greatly increased during the latter portion of the year, after the return of many who had temporarily left the province.”

The attendance at the Annual Meeting was larger than at any preceding one.

Melbourne.

The Victoria Auxiliary at Melbourne remitted £200, and received 5499 Bibles and Testaments. The sales of the Scriptures at the various dépôts had been 2377 copies. The Secretary, in transmitting an order, writes—

“The pressure of demand is considerable, and the unexpected influx of gold-seekers is likely to increase our wants. One of our Agents at the Mount Alexander gold-field estimates his monthly average sales at 300 copies; and these are nothing among the 50,000 people likely soon to be assembled there.”

Geelong.

The Geelong Auxiliary forwarded the sum of £74 for Bibles and Testaments, and £54 as Free Contributions. The operations of this Society, as well as of others already re-

ferred to, were greatly interfered with by the extraordinary state of things which then prevailed in the colony.

The Van Diemen's Land Auxiliary remitted the sum of £200, and ordered 1974 Bibles and Testaments. After the accounts were made up, £130 more was received; on which occasion the Secretary writes:—

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1804-54.
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1853.

“The excitement and changes consequent upon gold discoveries in this part of the world have somewhat interfered with the regular prosecution of religious efforts. Our friends, in town and country, who canvass in behalf of our Society, have not been so fully engaged in the work during the last year, as formerly. On the whole, however, our funds have been maintained, and, in some instances, those who have enlarged means, (acquired at the gold-fields or elsewhere,) have evinced enlarged liberality in contributing to this or other departments of Christian usefulness.”

Hobart
Town.

The Cornwall Auxiliary at Launceston remitted £245, and received 2137 Bibles and Testaments.

During the Jubilee year, the remittances received from the Sydney Auxiliary amounted to £1140, of which £400 were the proceeds of the interesting Anniversary above referred to. Supplies were forwarded of 8404 Bibles and Testaments. 500 copies of the Chinese Sacred Scriptures had also been ordered from Shanghai: these were at the expense of the Parent Society. It was found that the majority of the Chinese who came to the diggings were able to read, and were much pleased at receiving a book in their own language. Five Colporteurs were now engaged in the work of Bible distribution, employed by the Sydney Auxiliary.

Jubilee
contribu-
tions.

The South Australian Auxiliary at Adelaide remitted sums amounting to £800, of which £500 was for the Jubilee Fund. A Jubilee Meeting was held on the 12th of October, in the Wesleyan chapel, the largest building in Adelaide, when upwards of one thousand people were present: the collection amounted to £72.

A Branch Society had been established at Angaston, about fifty miles north of Adelaide, which appeared likely to be of great service. A similar Society at Willunga, about thirty miles south of Adelaide, had been broken up about two years before, in consequence of the migration to the neighbouring gold-fields. More effectually to meet the wants of the popula-

AUSTRA- tion, in regard to the Scriptures, the Auxiliary had established
LIA. dépôts in most parts of the Colony.

1804-54. The Victoria Auxiliary at Melbourne made various remit-
1853. tances, amounting in the whole to £1650. Of this large sum,
£1000 was generously contributed towards the Jubilee Fund,
and the remainder, £650, for books. Supplies of Bibles and
Testaments were ordered, to the number of 3691 copies.

Jubilee Meeting at Melbourne. From a statement presented at the Jubilee Meeting of this
Auxiliary, at which the Bishop of Melbourne presided, it ap-
pears that it had circulated, in the twelve years since its for-
mation, about 13,000 copies of the Scriptures; and that it had
remitted to the Parent Society nearly £1400; besides ex-
pensing about £400 in the employment of an Agent, who, in
the years 1849 and 1850, went round nearly the whole of the
province, and distributed, by sale or gift, 1167 copies. Several
Branch Societies had also been formed in connection with the
Auxiliary, some of which have since assumed an independent
character and action.

The Geelong Auxiliary remitted £125 as a Free Contribu-
tion, and £110 for Bibles and Testaments, of which it received
320 copies.

The Portland Bay Society, after applying such portion of
its funds as might be required for the purchase of the Scrip-
tures for local distribution, proposed to employ the surplus, for
the most part, in promoting a system of colportage in the in-
creasingly populous district around. From this Society a re-
mittance of £40 was received, to pay for a supply of Scrip-
tures.

The Van Diemen's Land Auxiliary remitted £680, in-
cluding £102 to the Jubilee Fund; and ordered 2165 Bibles
and Testaments.

Hobart Town. An interesting Jubilee Meeting was held at Hobart Town on
the 12th of October, at which the Lieutenant-Governor, Sir
W. Denison, presided. The audience was numerous and
respectable, and the claims of the Society were powerfully
advocated by ministers of different denominations.

The Cornwall Auxiliary at Launceston remitted £227, and
ordered 220 Bibles and Testaments.

Thus were the several Auxiliaries found, at this interesting

epoch of the Society's history, in a state of very gratifying activity and prosperity.

At the period when this history closes, the Society was in treaty with two gentlemen to undertake a mission to Australia, in fulfilment of part of the plan for the appropriation of the Jubilee Fund. It was thought that a visit of this kind to these important and rising colonies, would not only be a suitable mark of respect to the valuable and numerous friends of the Society there, but might also contribute to revive, consolidate, and extend the work. This service was undertaken by the Rev. M. H. Beecher, Rector of Barnoldby-le-Beck, Lincolnshire, and Thomas Charles, Esq., grandson of the late celebrated Rev. T. Charles of Bala.

The deputation arrived at Sydney early in the year 1855, and immediately entered on their arduous and responsible duties. They were everywhere received with a thoroughly cordial and Christian welcome: the Auxiliary Societies passed resolutions expressive of their warm attachment to the principles and objects of the Parent Institution, and of their lively satisfaction in being permitted to receive its representatives.

Mr. Charles was compelled, owing to the failure of his health, to return before the objects of the mission had been fully attained. Upon Mr. Beecher, therefore, devolved the responsibility of completing the visitation for which arrangement had been made. The result of the whole was very satisfactory.*

* An interesting report of this mission, drawn up on the return of the Deputation, is inserted in the Appendix of the Society's Report for 1857.

AUSTRA-
LIA.

1854-55.

1854.

Deputation
from
Parent
Society to
Australia.

SOUTH SEA ISLANDS.

1817—1854.

Progress of Missions in Tahiti.—Grants for version of New Testament.—Speech of Rev. W. Ellis.—Grants for Tongan and New Zealand versions.—Visit to England of Rev. J. Williams; Visit of Rev. H. Nott, with entire Bible in Tahitian.—Return of Messrs. Williams and Nott, with supplies of Scriptures.—Letters from Rarotonga Missionaries.—Death of Mr. Williams.—Increasing demand for Scriptures in New Zealand.—Incidents of grateful reception of Scriptures in Tahiti, Rarotonga, and New Zealand.—Expulsion of Missionaries from Tahiti by the French.—Version for Navigators' Islands.—New Testament in Feejeean.—Jubilee Year in the South Seas.—Joy on arrival of entire Scriptures at Rarotonga.—Grant to New Hebrides Islands.

SOUTH SEA
ISLANDS.
—
1817-54.
—

Progress of
Christian
Missions in
Tahiti.

SEVERAL years had elapsed, after the formation of the British and Foreign Bible Society, before any progress was made towards conveying the oracles of the Christian Faith, through the medium of their own languages, to the idolatrous natives of the islands of the Southern Ocean. As the result, through the divine blessing, of the efforts of the London Missionary Society, commenced in 1796, and continued for more than twenty years against discouragements, which led many to consider success hopeless, and perseverance presumption—the inhabitants of Otaheite, and of certain neighbouring islands, were at length so effectually influenced by the preaching of the Gospel, as to turn, in considerable numbers, and, as it were, by a simultaneous impulse from their idols and their vices, to the worship of the true God, and a practical conformity to the precepts and example of Jesus Christ whom He hath sent. So rapidly did this

influence extend, and so completely did it operate, that, in 1818, the Directors of the Mission were able thus to report:—

“The Christian religion, as a system, is now the religion of Otaheite, Eimeo, and six other islands.

“The natives have erected places of worship in every district of every island. They strictly observe the Sabbath; and constantly assemble together for Christian worship and instruction: and they act thus (a point of great importance) spontaneously, it being evident that the Missionaries can attend to preach, or to direct the worship, at comparatively but few places. Everywhere they are believed to observe private prayer; and in Eimeo almost every house has family worship. A desire for knowledge is universally planted among the natives. They are everywhere importunate for books, and for Missionaries to come and instruct them: and where they cannot obtain the latter advantage, and have proper books, they teach each other. The instances of intelligent piety among them are represented to be numerous, and their manners to correspond to their Christian profession.”

To what has been already stated concerning this people, it may be added, that at that time more than eighty places of worship were numerous attended; that 5000 individuals had become qualified to read; that a spirit of religious inquiry had been awakened in those neighbouring islands, which had not yet thrown off the yoke of idolatry; that thus there was good reason to hope, that the word of the Lord would have free course among this Insular population, once devoted to the blindest superstition and the most polluting immorality; and that its dissemination through the press would consolidate and extend the triumphs, which had been achieved by its oral publication.

A printing-press having been established in the island of Tahiti, and the Missionaries having translated the Gospel of St. Luke into the Tahitian language, fifty reams of paper were, in 1817, furnished by the Society, to enable them to print 3000 copies of it. Other parts of the New Testament were then in a course of preparation.

By the time these 3000 copies of St. Luke had been printed, and nearly distributed, the other Gospels, together with the

SOUTH SEA
ISLANDS.
—
1817-54.
—
1818.

Observance
of the Sab-
bath and of
family wor-
ship.

Number of
natives
able to
read.

SOUTH SEA
ISLANDS.

1817-54.

1822.

Version of
St. Luke in
Tahitian.Eagerness
of natives
to learn.

Acts of the Apostles, were nearly ready to be printed. Of these when completed, it was the wish of the Missionaries to print 10,000 copies, which number, considering the progress made by the natives in reading, and their urgent desire to possess the Scriptures, it was expected would still not be sufficient to supply their wants. "Multitudes" (said the Missionaries) "can now read with ease; and their desire to teach others the word of God seems to grow with their own knowledge."

"It is common to see those who have been taught to read, sitting in circles in the cooling shade, or in their own houses, teaching those who know not. Not content merely with what they learn at school, they frequently sit in circles till midnight, teaching each other. In some of the islands, where a Missionary has never resided, the natives can read and write; and many have known how to teach their neighbours, before their names were ever enrolled in the school-book."

The Society, anxious to afford all possible aid to exertions so disinterested and so eminently successful, transmitted, in 1820, a further supply of 200 reams of paper, together with some English Bibles and Testaments, for the use of the crews of whalers, both English and American, touching at these islands, amongst whom the Missionaries observed, in several instances, a want of the Scriptures.

Scriptures
for the So-
ciety and
Georgian
Islands.

In 1821 and 1822, the Society granted to the Society and Georgian Islands further supplies of paper, for the purpose of printing the Gospels in the Tahitian language. "We beg leave," wrote one of the Missionaries, "on behalf of our brethren and the natives of the Society Islands, to return our most grateful acknowledgments to the Committee for their kind attention to our wants, and the ample means with which they furnished us of putting into the hands of the islanders around us so much of that blessed Book, which is able to make them wise unto salvation, through faith which is in Christ Jesus. The Gospel of St. John has been printed, and is circulating in Tahiti. We are also printing at this station a second edition of 3000 copies for the Leeward Islands, of which we have finished three sheets. We feel particularly thankful in being able to state, that the word of

God continues to be highly esteemed, and earnestly desired, by the people among whom we dwell." SOUTH SEA
ISLANDS.

In the following year, copies of St. Matthew, St. Luke, and St. John, were received in this country. The Acts of the Apostles, it was reported, was in the press, and the Epistles to the Romans and Ephesians, together with several books of the Old Testament, were under revision. 1817-54.
1826.

The next information was, that 3500 copies of the Four Gospels had been printed at Huahine, one of the Society Islands, and received with avidity by the natives; and at Borabora, the Epistles had been completed, every practical care being taken to ensure fidelity in the translation. Large editions were called for, in consequence of several other islands having embraced Christianity. 200 additional reams of paper were therefore granted, for the use of the Missionaries in printing these parts of the New Testament.

Still the call for supplies of paper continued. The Acts of the Apostles being completed, copies of it were circulated in thirteen different islands. 10,000 copies of the Scriptures, it was stated, were required to satisfy the demands of the Leeward Mission alone. Another grant of 500 reams of paper was made; Alexander Birnie, Esq., owner of a ship trading to that quarter of the world, kindly forwarding it, as on former occasions, free of all charge to the Society. Grant from
the Society.

The Society had the pleasure, about this time, on the recommendation of Lord Bexley, of placing 100 Bibles and 300 Testaments at the disposal of the Rev. Mr. Bloxham, chaplain of His Majesty's ship "Blonde," under the command of Captain, the Right Honourable Lord Byron, which carried out the remains of the late king and queen of the Sandwich Islands, who died whilst on a visit to this country.

At the Twenty-second Anniversary of the Parent Society, the Rev. W. Ellis, then recently returned from the South Sea Islands, gave an interesting account of the wonderful change wrought by the promulgation of divine truth in some of these islands. The following extracts are too valuable to be withheld:— Speech of
Rev. W.
Ellis.

"The first Missionaries who reached their shores, found the language of those islanders distinguished by its beauty, variety, and strength; but, like their mountains and their valleys, it was uncultivated. Its elements

SOUTH SEA
ISLANDS.

—
1817-54.

—
1826.

Gratitude
of the
natives to
Britain.

Change
wrought in
their physi-
cal and
social con-
dition.

they reduced to a system; books were prepared; and the Natives taught to read. Portions of the Scriptures have been translated; and not less than 26,000 copies of different parts of the Sacred Volume have been printed on paper liberally furnished by the British and Foreign Bible Society, and distributed among the people; of whom, in all the islands, there are probably 10,000 capable of reading in their own language 'the Holy Scriptures, which are able to make them wise unto salvation.'

"England may have many friends, but there are none who feel a more lively or affectionate concern for the advancement of her best interests than the Natives of the South-Sea Islands: they look to Britain as the agent, under God, from whom they have received all those blessings which the Gospel has imparted. The tie that binds them to us is the tie of gratitude; and often is that gratitude expressed, when, in their worshipping assemblies, they pray for Britain. 'Thence came the word of God to us,' they say. 'Long may that word grow there! and long may that country be employed by God in sending forth His word, till it shall grow in every land!'—May their prayers be fully answered!

"Time would fail to tell the change the Bible has produced in the islands of the Southern Sea: the verdant landscape, once lovely in romantic wildness, often now appears a cultivated garden; the lowly leaf-thatched hut is now a neat and cheerful cottage; and the wanton, roving, idle Native, has become a decent, steady, and industrious member of society. Domestic happiness was unknown, and had not, in their language, a term by which it could be expressed; but it now pervades the families, and sheds around their social circles its unnumbered blessings. Their civil institutions, since the introduction of the Gospel, have undergone a change no less surprising. Their government was formerly a most cruel and despotic system, but is now both mild and equitable. A charter, or code of laws, has been adopted by mutual agreement between the chiefs and people, by which the rights of person and of property are inviolably secured: courts of justice are established; judges are appointed to administer justice according to the laws; and the trial by jury, with all its advantages, is now enjoyed by the Natives of the South-Sea Islands. A high tone of independent feeling, and a bold attachment to their natural and acknowledged rights, pervade the several classes of the community; of which they have given many striking instances.

"These happy changes in their civil institutions have not been produced by the direct instructions of the Missionaries; for they have invariably avoided all interference with the civil and political usages of the countries in which they have laboured, and have directed their attention to the moral improvement and religious instruction of the people. The alterations that have taken place in their political economy and their civil constitution, have been but the legitimate effects of the truths of the Bible on their minds; in which, through all the various relations they sustain in civil society, they are taught to 'do unto others as they would that others should do unto them.'

"War, the delight of savages, has ceased; its ravages have been unknown since the principles of the Bible have prevailed among the people; and the delightful prediction of the Prophet, that men shall 'beat their swords into plough-shares, and their spears into pruning-hooks,' has been more than fulfilled; for they have not only converted their instruments of death into implements of agriculture, but have actually employed them in the service of the sanctuary. The last pulpit that I ascended in the Society Islands was at Rurutu, where the rails connected with the pulpit stairs are formed of warriors' spears. Not less striking and satisfactory is the change in their moral character and religious feelings. Their cruel and absurd idolatry has been abolished. As a nation, they profess Christianity; and many have realized all the divine comfort it is adapted to impart in the solemn hour of death.

SOUTH SEA
ISLANDS.

1817-54.

1828.

Cessation
of wars.

"These are some of the effects of the Bible. In producing these delightful changes, no other means have been employed than the promulgation, in a most plain familiar manner, of the great truths of Revelation. By these people the Bible is highly valued, and earnestly sought. At one time it was thought desirable to distribute Tracts: some were translated, and shown to the Natives. They asked whether they were parts of the word of God, or merely the word of man. We told them that they were designed to illustrate or enforce parts of the Sacred Scriptures, though they were only the writings of men. 'Stop, then,' said the Natives, 'give us all the word of God first, and then the writings of men.' There is nothing they so much desire as the parts of the Scriptures published in their language. They bring the produce of the soil to pay for them; as a small price, equal to the value of the paper, &c., is always required; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The Scriptures are their constant companions, when they voyage from one island to another, or travel to different parts of the same island: they are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity, but invariably carry their books: even when they leave their houses in the morning to work in the mountains, and expect to return in the evening, they frequently carry their books, that, during the hour of rest at mid-day, they may read the Holy Scriptures. I do not think, in my various journeys among the islands, since the Natives have possessed the Scriptures, I ever met a party travelling, that had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them.

Just ap-
preciation
of the
Scriptures.

In 1828, accounts were received that the remaining parts of the New Testament in the Tahitian language were put to press, and a great part of the Old Testament ready to follow. It having been ascertained that the language spoken in the Hervey Islands was materially different from the Tahitian, it had been determined to form, as soon as possible, a Missionary station at

Barotonga
Mission.

SOUTH SEA
ISLANDS.

1817-54.
—
1833.

Rarotonga, the principal island in the above group. The Scriptures continued to be eagerly sought for by the inhabitants of the various islands: whenever any part was nearly finished, hundreds were waiting and wishing to receive it.

A year or two after this, the Rev. Mr. Darling, one of the Missionaries, after mentioning that arrangements were being made for printing the Old Testament in Tahitian, bears the following testimony to the fruits produced by the reading of the New Testament:—

Growing
knowledge
of Scrip-
ture
among the
natives.

“Although there is not that general thirst for the Scriptures, amongst all the inhabitants of these islands, that existed when they first embraced Christianity, yet still very many rejoice to obtain every part of the word of God, as soon as it is printed. When the concluding Epistles of the New Testament, lately published, were put in the press, it was announced to all the congregations that such and such parts of the word of God were about to be printed, and a number of names were immediately given in for copies at each station, at some for 100, others to the extent of 300. We are happy in being able to state, that our people do not only receive and read the Scriptures daily in our schools, but a great portion of them can give very satisfactory answers to any questions that may be put to them, either with respect to the doctrines or to the practical duties taught in the word of God. This we do not say by way of boasting, but only to show, that, by their constant reading, and by the help of the instructions imparted to them from the word of God, the people get a knowledge (without any other books, as they have no other at present in their language, with the exception of Catechisms and Tracts) of the ways and works of God, the Creator and Preserver of all things.”

In the mean time, the translation of the Scriptures was going on, in other of the languages spoken in the South Seas, in the New Zealand, for instance, and in the language of Tonga.

In 1833, part of a remittance was retained by the Auxiliary at Sydney, for the purpose of aiding the printing of portions of the Holy Scriptures, which had been translated into the language of New Zealand by the Missionaries of the Church Missionary Society.* The Society further granted, on the suggestion of the Rev. W. Cowper, 50 reams of paper. The Committee were informed, through the medium of a Missionary connected with another Society, that this translation had been prosecuted with much care and diligence.

* The portions were, Genesis, eight chapters, the Acts, Epistle to the Romans, and the 1st to the Corinthians. Of these 600 copies were printed

An application was also received from the Directors of the Wesleyan Missionary Society, for aid in printing such portions both of the Old and New Testaments as had been rendered into the language of Tonga, one of the Friendly Islands. Copies had hitherto been multiplied in writing. The Missionaries stated to the Directors of their Society, that "some thousands of the people of Tonga and the neighbouring islands professed Christianity. Many hundreds of them had already learned to read and write, and the work of education was advancing with delightful activity." 100 reams of printing paper were voted for this work.

SOUTH SEA
ISLANDS.
—
1817-54.
—
1835.

Grants for
versions in
the Tongan,

In 1835, the Rev. Mr. Yate, of the Church Missionary Society, reached England, bringing with him the translation of the whole of the New Testament in the New Zealand language. The Society engaged to defray the expense of printing 2000 copies for the use of the Missionaries. Mr. Yate furnished the following interesting account of his labours, and the circumstances of the people, for whose benefit they had been undertaken:—

and New
Zealand,
languages.

"The population of the islands included under the name of New Zealand is about 180,000; of which number nearly 45,000 have more or less of intercourse with the Missionaries: 300 have been baptized into the Christian faith. There are about 800 adults who have been taught in the Mission Schools to read, and 400 more are now under the same instruction, besides 250 infants of eight years old and under. The natives have also established Schools of their own, in which many others have learned both reading and writing. The average number of attendants upon divine worship is above 1000 at the Mission settlements, besides many thousands to whom the Missionaries have access in their excursions for preaching in the villages. The translation now offered was begun by the Rev. W. Yate, and the Rev. W. Williams, about seven years and a-half ago, and has undergone many revisions, by the whole Mission family, including Messrs. Puckey and Shepherd, the former of whom is very familiar with the native language, having resided in New Zealand ever since he was nine years old. It is made directly from the Greek original, and the translators have consulted the best commentators during the progress of their work. The New Zealand language is adapted for very literal translation, which is, therefore, the style used by the translators; and they have the testimony both of the common people, and of the more intelligent natives, in favour of its idiomatic purity."

Progress of
Missions in
New Zea-
land.

This year, also, the Rev. John Williams, of the London Missionary Society, brought with him, from the island of Raro-

SOUTH SEA
ISLANDS.

1817-54.

1836.

Visit of
Rev. J.
Williams.

New
Testament
in the
Tongan.

Edition
printed
and sent
out by the
Society.

tonga, a translation of the New Testament in the language of the Hervey group of islands. Mr. Williams gave the following statement respecting the manner in which the translation had been effected, and the prepared state of the people to profit by its circulation among them:—

“The six islands of this group contain a population of 10,000 or 12,000 souls, one-third part of whom have learned to read fluently. Education has been so universally cultivated by the Missionaries, that there are few of the remaining two-thirds who cannot read indifferently. On first visiting these islands, the Missionaries endeavoured for three years, but in vain, to teach in the Tahitian language, which is the basis of their own. It then became necessary to translate the Scriptures expressly for their use. The work has occupied about five years, Mr. Williams being the principal translator, with the Rev. Messrs. Pitman and Buzacott. It has undergone five several revisions by each individual translator,—Mr. Williams, who has been eighteen years a resident among the Polynesian Islands, being the final umpire. The translation is made from the Tahitian, which was itself made from the English version as a basis, but with constant reference in both cases to the original Greek. Much assistance has been rendered by native chiefs and priests who have embraced Christianity; a chief of the name of Pa being particularly specified as remarkable for his talents and judgment. The character of the language has enabled them to be very close and literal in the translation, and where it supplied no expression parallel to the original, they have given a Polynesian inflection to the Greek word, as in the term ‘Baptism,’ &c. The Missionaries, while making the version, had access to the best modern commentaries.”

The Society granted £100 towards covering the expenses incurred in the preparation of this version, and engaged to defray the cost of printing 5000 copies, under the superintendence of Mr. Williams.

The printing of this work was completed by the following year, and a vessel being about to sail to the island, the Society took advantage to transmit thither 2000 copies of the Gospels. How acceptable these copies were likely to prove, the following, being an extract of a letter from one of the Missionaries, will show:—

“I am also happy to state, that all our schools are exceedingly well attended, and a disposition manifested, by not a few, to make progress in learning. It is a pleasing sight, and, I have no doubt, would fill your heart with joy, to see so many children, from seven years old and upward, able to read the Scriptures in their own tongue. Contrasting the present

with former years, when they were living in ignorance, and remembering the difficulties which then presented themselves, I cannot but discern in the great change 'the finger of God,' and often exclaim, 'What hath God wrought!' 'It is the Lord's doing, and it is marvellous in our eyes!' Just before I left Rarotonga, I visited all the schools in the island, four in number, in which upwards of three thousand children are under daily instruction; and it is gratifying to state, that the prospects were never more encouraging. Many children in each of the schools have repeatedly read through all the books printed in their native language; and several classes, both boys and girls, are taught to translate out of the Tahitian into this dialect."

SOUTH SEA
ISLANDS.

1817-54.

1837.

In 1837, the Rev. Henry Nott, who had been, during forty years, a Missionary in the South-Sea Islands, returned to England, bringing with him the translation of the entire Bible in the Tahitian, revised and prepared for the press. All the expenses attendant on the translation having been defrayed from the funds of the London Missionary Society, it was thought right, after a conference with the venerable Missionary himself, to re-imburse them to the extent of £500. An edition of 3000 copies of the Bible was ordered to be printed at the charge of the Society, and one of 3000 of the New Testament in another size.

Visit of
Rev. H.
Nott, with
entire Bible
in Tahitian.

In the following year it was announced that the printing of the 3000 copies of the entire Bible had been completed, under the superintendence of Mr. Nott, himself the principal translator of it, and that this venerable Missionary contemplated a return to that distant scene of his forty years' labours, that he might have the high gratification, if it should so please God, of distributing with his own hand, and as the concluding act of his life, the precious treasure, among the people for whose benefit he had had so large a share in preparing it. This was the first time the whole Bible had appeared in any of the native languages of the South Seas.

Edition
printed by
the Society.

The Rev. J. Williams returned this year to the South Seas, in a vessel provided expressly for the purposes of the Mission, taking out with him, as an interesting part of its freight, 3000 copies of the Rarotonga New Testament, 2000 having been previously forwarded in portions.

The Rev. H. Nott, on his return to Tahiti in the following year, took with him, as he so ardently wished, large supplies of Tahitian Bibles. Before his departure he was permitted to

SOUTH SEA ISLANDS. — present a copy of the Bible handsomely bound to Her Majesty the Queen, and a few other copies, prepared in the same way,
1817-54. — were taken by him as presents, one for the Queen of Tahiti,
1840. — and the others for different chiefs.

The remainder of the Bibles, consisting of 1500 copies, together with the edition of 2000 Testaments in the Tahitian language, were sent out in the following year, together with 200 reams of paper for printing parts of the Old Testament in the Rarotonga language. Arrangements were also made for printing, in this country, a new edition of the Rarotongan Testament.

The following letter from the Missionaries at Rarotonga, will show the feelings with which the copies of the former edition were received:—

Letter
from
Missionaries at
Rarotonga.

“ It is with feelings of the liveliest gratitude we acknowledge the receipt of fourteen boxes of New Testaments.

“ We are truly thankful for such a liberal grant, but are still obliged to say, considering they are to be divided among a population of from 12,000 to 14,000 souls, ‘ What are they among so many ?’

“ The joy of some of those who have obtained copies is beyond expression. At our Friday meeting, after the arrival of the Testaments, we were greatly delighted to hear them exhorting each other to increased diligence in studying the word of God ; and whilst holding up their books in their hand, with their eyes sparkling with joy, they exclaimed, ‘ See ! what an instance of the love of God is this ! See how He has filled the hearts of British Christians with compassion for us poor heathens ! They formerly sent us teachers free of any expense to ourselves : they have now sent us the word of God, not only beautifully printed, but also neatly bound. This indeed is the fruit of their love to God, but what fruit have we shown ?’

Arrival of
cases of
Bibles.

“ When the boxes were first opened our houses were literally besieged ; and it was with considerable difficulty, arising from the intense anxiety of the people to get a book, that order could be preserved. We proposed that they should pay for their books, to which they readily consented, if we would let those have them on trust who had not property to pay for them. Those who had money considered themselves particularly fortunate, and most cheerfully paid for the inestimable treasure. The mere possibility of there not being enough to supply the wants of all, made each so anxious, that nothing but actual possession could satisfy. The number of copies already distributed at Avarua is 365, for which £19 and a quantity of arrow-root, preserved banana, &c., has been received as part payment.

“ Owing to the extreme poverty of some, we do not expect they will be

able to pay the full amount of the price of their books. The Gospels, with the Acts of the Apostles, &c., we have reserved for the schools, nearly the whole of which are already in use, and are daily read. By the time the neighbouring islands have received the portion allotted for them, we do not expect to have a single copy remaining: and many, we fear, will be destitute, who would most gladly avail themselves, if they could, of the opportunity for procuring a copy. We are, however, thankful that so many who are thirsting for the water of life, will now have it in their power to draw for themselves from the well of salvation.

“ Our joy was great on receiving a copy each of the Tahitian Scriptures, which, as far as we have examined, we consider to be very good. It will afford us important aid in correcting what has already been translated in the Rarotonga dialect of the Old Testament, and in preparing what further remains to be translated. We sincerely hope that, ere long, the inhabitants of this group will also be blessed, as their brethren of the Tahitian islands are, with the whole of the sacred volume, in their own mother tongue.

“ In conclusion, we humbly entreat an interest in your prayers, that we may have grace to proceed in the great work in which we are engaged, and that the South-Sea Islanders may have their minds so fortified with scriptural truth, that they may be preserved in the time of temptation, from the attacks of the ‘man of sin,’ with which they are threatened.”

A Memorial was also received from several Missionaries, in which the following statement and request were embodied relative to the Samoan dialect, spoken in the group of islands called the Navigators’, the population of which was stated to amount to about 150,000.

SOUTH SEA
ISLANDS.

—
1817-54.

—
1840.

Joy of the
natives.

Memorial
from Rev.
J. Williams
and brother
Mission-
aries.

“ It has pleased the Divine Head of the Church to bless, with a large measure of success, the preaching of the word of God in this interesting group, so that nearly 40,000 people have been brought under Christian instruction, several hundreds have received baptism, and above two hundred have become members of Christian churches. The number who can read is upwards of 20,000.

“ At the Tahitian and Rarotonga presses, several elementary books have been printed, and are in use, and also 2000 copies of the Gospel of Matthew, 5000 copies of a brief Old Testament History, and 3000 copies of the History of Joseph. We have just received a press and printer from England, and have several further elementary books ready to print off, and also a summary of New Testament History.

“ We are proceeding with translations of several books of the New Testament, and one or two of the Old, some of which will be ready for the press within the next twelve months; but our supply of paper is very limited, and far from sufficient to print the elementary books now ready for the press.

“ Our method of translation is as follows:—We translate, in general,

SOUTH SEA ISLANDS. directly from the originals, but with constant reference to the authorized English version, and frequent use of the Septuagint, Vulgate, Syriac, and other versions ; using also, in difficult passages, such lexicons and commentaries as we possess, and we believe we have some of the most valuable.

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1840. We have also the advantage of being aided by the Tahitian, and portions of some other Polynesian versions.

“We trust the Committee of the British and Foreign Bible Society will therefore afford us their aid, by a grant of paper, and thus still further extend the sphere of their benevolent and God-like efforts for the evangelization of the world.

(Signed) “J WILLIAMS, THOS. HEATH,
CHAS. HARDIE, A. W. MURRAY,
W. DAY, ALEX. MACDONALD.”
W. MILLER,

Lamented
death of
Mr. Wil-
liams.

The first name appended to the above Memorial, it will be seen, is that of John Williams, a name ever afterwards to be associated, not with Missionaries merely, but with martyrs ; for, after a life of more than ordinary toil and success, and after doing more than most to recommend to men of every rank the Missionary work, he returned to his former field of enterprise, only to fall a victim to ignorance and cruelty, and to leave his mangled body on those shores where his aim was to have planted the standard of the Cross. Mysterious, yet right, are the ways of God !

On the receipt of the above application from their valued friend and his associates, the Committee had much pleasure in voting 500 reams of paper for the object specified by them.

They also, at this time, cheerfully voted the sum of £250 to the Church Missionary Society, towards expenses incurred in translating the New Testament into the language of New Zealand, of which an edition was now printing on paper supplied by this Society.

Versions
prepared in
six of the
South-Sea
languages.

An application was also received this year from the Wesleyan Missionary Society, for aid in printing the Scriptures in the Feejeean language. Thus, as the happy result of Missionary enterprise, the Scriptures were now found in six of the languages of the South Seas—New Zealand, Tahitian, Rarotongan, Hawaiian,* Samoan, and Feejeean. It is delightful to think of the progress of Christianity and the Christian Scrip-

* The Hawaiian was prepared at the expense of the American Bible Society.

tures among the numerous and beautiful islands of the great Southern Ocean, where, up to so late a period, idolatry had reigned in all its cruel and debasing forms, but where, now, multitudes were brought to know the truth, to love it, and to walk in it.

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Such was the rapid and urgent demand for the Scriptures in New Zealand, that in one year (1841) the two principal Missionary Societies, engaged in the work of evangelization there, applied each for 10,000 copies of the New Testament; in consequence of which, 20,000 copies were printed, and forwarded to their destination without delay, and a grant was made to the Wesleyan Society, to purchase 1000 copies of a former edition. As confirmatory of the fact of there being an eager thirst for the Scriptures, one Missionary writes:—

New
Zealand.

Increased
demand
for the
Scriptures.

“I know of nothing that more satisfactorily indicates the commencement of better and brighter days for New Zealand, than the earnest desire which is everywhere manifested, among all classes of the people, for the possession of books and Missionaries.”

Another:—

“At this place, Rotongia, there is a great number of inquiring natives, and the cry for books is indeed earnest. A native said to me, ‘One thing only do I desire: it is not a blanket, it is not any thing that will pass away, but this, this is my great desire—the word of God.’ I replied, ‘I have disposed of all my Testaments at the different villages; but if you will accompany me to Waikato, and wait till the ship comes, you shall have one.’—‘O yes! that I will!’ was the reply. He accordingly left his tribe, his friends, and his home, to accompany me a distance of 250 miles, to procure a Bible. He is now staying with me, and has become a candidate for baptism. The word of God is not lightly esteemed in New Zealand.”

“Having promised a New Testament to one of the congregations, about five days’ journey from hence, as a reward for the superior neatness and care exhibited in the erection of their chapel, one of their party accompanied me the whole way back; and, finding that they had not yet arrived, has this day proceeded to Mr. Hamlin’s, twenty-five miles distant, to obtain it. Thus, when he has reached home, he will have taken a twelve days’ journey for this one book! Such a dearth of the Sacred Volume is now a sad hindrance.”

In giving an account of Edward Ngataru, a native chief, the Rev. R. Maunsell writes:—

“His wife, Kaitupeka, also, seemed to be a superior person. Her manners were peculiarly meek and cheerful, and she entered with readi-

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ness into our conversation. She brought me their copy of the New Testament, which she had kept tied up in a neat little bag; and, lamenting that it was so broken, asked if I could not repair it. It was an old edition, and bore marks of attentive reading. The prospect also of getting another is, I am sorry to say, very distant. The Scriptures are, with us, almost as scarce and as valuable as they were in England in the days of Henry the Eighth. The demand for them and for Prayer books is much greater than we can supply; and many a person have we been obliged to send away disappointed, after he had spent a good part of a day, and much importunity, in seeking for a copy. Of course, therefore, I could not but accede to Kaitupeka's request, and left them much pleased with my visit; humbly hoping that the Ngatitepa, the noble and haughty tribe near whom we are residing, and among whom Ngataru holds a high rank, were beginning, even so much sooner than we expected, to feel the melting influence of the love of Christ."

Tahiti.

Arrival of
Rev. H.
Nott.

From Tahiti, also, most gratifying intelligence arrived of the reception given to the Scriptures, prepared and carried out by Mr. Nott. The Rev. Mr. Darling, one of the Missionaries, writes:—

Scriptures
sent to
various
islands.

"We were glad to see once more among us our respected brother Nott, bringing with him a good supply of the Tahitian Bible, which he has been spared to carry through the press. A sufficient number came with him to afford a supply of 100 copies for each station, on all the islands both to windward and leeward. I believe at every station they have been bought with the greatest eagerness possible. At our meeting on their arrival, the price was fixed at two dollars each. The people would have given three as readily as two; but as Mr. Nott proposed the latter price, and the brethren immediately agreed to it, they were sold for that sum.

"It has been most encouraging to the brethren to witness the great desire which has been manifested by all classes to obtain a copy; and now that they have got them, they are daily reading them, not, we hope, without benefit.

"When our portion was brought home, the people came flocking to my house with the money in their hands, and would not leave until they received a copy each. Some, who had not dollars, ran for their fishing utensils, went to sea, caught fish, and took them to market to get money to purchase a Bible: others ran about and borrowed from their friends, until they raised the sum required for a copy. It is very pleasing to see the people, not only church members, but others, so anxious to possess the word of God."

The Rev. J. M. Orsmond, also Missionary at Tahiti, wrote:—

"On my return to Bogue Town, I brought with me about 60 new Bibles. The solicitude of my people to obtain them was, indeed,

great. For months they had been waiting with the money in their hands. By far the greater number of those who have displayed so fixed a determination to obtain a copy are the persons that, in past years, gave us the greatest trouble; but this year the use of ardent spirits has been almost given up, and the reading of the Bible substituted in its place."

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The following affecting account, by Mr. Orsmond, of the dying words of a native Christian, is worthy of being preserved:—

"A short time since, a man named Fava was called to his eternal rest. From the time he embraced the Gospel till his last breath, his supreme delight was to hear of Jesus. He was an orator, and in all his public speeches aimed to show that there is nothing comparable to the Gospel. His eldest son had, for a short time, made a profession, but fell into sin, and was excommunicated. When on the point of death, he called all his family to his bed-side, and said, "My land and office I care nothing about—that I leave to the living: my last voyage is come, but Jesus is my floating raft, and I shall reach the true landing-place. I cannot sink while He lives. My son, how long will your ear be as that of a ship's figure-head? Murder was all I knew in the reign of Oro—my club was in my pillow: I knew no rest. But Jesus has now the government: his word is an ocean without a swelling surge; and if you will come on this raft with me, Jesus will not push you off to the endless flame. Go to the Missionary, abandon your wicked companions, pray to Jesus, and you will be happy."

The Rev. Mr. Pritchard, when over in this country from Tahiti, thus confirmed the account of the reception given by the natives to the Bible:—

Visit of
Rev. Mr.
Pritchard
to this
country.

"The Bibles were received with the greatest avidity. Long before they reached Tahiti, many of the natives deposited their money in the hands of the missionaries, that they might be sure of obtaining them when they arrived. When I left Tahiti, in February 1841, only a part of them had come to hand; consequently some of the natives were much disappointed in not being supplied. They were waiting with great anxiety the arrival of the remaining part.

"We were exceedingly sorry that so long a time elapsed before they reached us. We were desirous of getting them into the hands of the natives before the Roman Catholic priests settled among them; feeling persuaded that nothing would so well fortify their minds against the errors of popery as Scripture truth. French frigates have forced upon the poor defenceless natives rum and Romanism at the mouth of the cannon. At present, however, the natives very highly prize the Sacred Volume. At the various Missionary stations the adults attend the Bible classes early in the morning, before they go to the various avocations of the day, when

Account of
reception
of the
Scriptures.

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they are interrogated upon the verses as they read them. Not satisfied with these opportunities of acquiring scriptural knowledge, many of the natives come to our houses with the word of God in their hands, having certain passages marked down which they have been reading at home, but not being able to understand them, come to have them explained. They search the Scriptures, and are anxious to understand what they read."

New edi-
tion of
Tongan
Testament.

A second edition of 5000 copies of the Rarotonga New Testament was printed in this country during the year 1841, and 3000 were copies presented to the London Missionary Society, to be forwarded to that island, in which the lamented Williams laboured so long and so successfully. The former edition was quickly disposed of, the natives gladly contributing according to their abilities, in purchase of the books. The sum of £19 was received during the first year, being the first-fruits of the sale of the Scriptures among them.

The following interesting letter was received soon after, from the Rev. C. Pitman:—

Letter of
Rev. C.
Pitman.

"Our last communications to the Committee of your noble Institution, expressed our heartfelt thanks for the munificent and invaluable gift of 5000 copies of the New Testament in this dialect, for the use of the Hervey-Island Mission. Such a treasure was never before put into the possession of this people: placed by the side of which, gold, silver, and precious stones, sink into insignificance. The joy we felt, in receiving such a boon, cannot be expressed; and we could not but hail it as one of Rarotonga's brightest days. It will, we are persuaded, afford the Committee of the Bible Society no small pleasure to be informed, that it has been received by the people with the liveliest demonstrations of joy, and by very many read with feelings of great delight, and, we doubt not, lasting profit. Not a few who have been received into the Saviour's fold, in relating the way in which they were brought to a saving acquaintance with the method of salvation through a Crucified Redeemer, have pointed out various portions of Scripture which first impressed their minds, and convinced them of the evil of sin, and which ultimately led to an unreserved surrender of body and soul to Christ. For the last few years this island has been visited with a disease which has swept into eternity hundreds of the inhabitants. In our visits to the sick and dying, it is a very rare thing not to see by their side some portion of the Sacred Scriptures, which they read as their pains subside or their weakness will allow; and it is cheering to our spirits to know, that, as they passed through 'the valley of the shadow of death,' the word of God has been their support and comfort. Many, we doubt not, will, through eternity, bless God for this inestimable gift.

"Bible classes are formed; and a great desire is manifested to under-

stand the meaning of the inspired writers. Great portions of the Scriptures are committed to memory by the people;—some, whole chapters; others, a whole Gospel; and some, all the Gospels. One young woman, by repeating a few verses every night at family prayer, has proceeded so far as the Second Epistle to the Thessalonians, and will, we expect, should her life be spared, ere this reaches you, have committed to memory the whole of the New Testament.

“What results may we not expect from the perusal of the blessed volume of inspiration! Gentlemen, ‘pray for us, that the word of God may have free course, and be glorified, even as it is with you;’ and that the Holy Spirit may ‘open the eyes’ of the people, that they may see wondrous things out of His law.

“We have the pleasure to inform the Committee that the translation of the Old Testament is now completed in the Rarotongan dialect; which we are revising with all possible care, and earnest prayer to God for divine assistance in this great work. The Book of Genesis is in the hands of the people, and the Book of Psalms is in the press.

“Our people are very poor; but as soon as they were informed that to the utmost of their ability they must pay for their books, they immediately planted arrow-root for the purpose; and many have brought ‘what they could’ in payment for books received; the amount of which, as soon as sold, will be forwarded to the Parent Society. We anxiously wait for an answer to our appeal.”

A few days after he adds:—

“Since closing my letter we have had an opportunity of disposing of part of the property, collected for the purchase of New Testaments in this dialect, to Mr. Williams, son of the lamented Missionary Williams: its amount is £17. 7s. 7½d., for which I now forward a bill of exchange.

This year, a further grant of 50 reams of paper, was voted to the Wesleyan Missionary Society for printing portions of the New Testament, in the language of Tonga. A similar grant was made towards the continuation of the printing of the Feejeean version.

In consequence of the demand for the New Zealand Scriptures being still continued, a second edition of 20,000 New Testaments was printed in 1843: of these, 10,000 were at once placed at the disposal of the Church Missionary Society, and 5000 granted to the Wesleyan Missionary Society; to which latter grant, in the ensuing year, were added the 5000 remaining copies.

Still, however, the supplies were found to be insufficient, and two years afterwards, a third edition of 20,000 copies was printed, making 60,000 copies in about four years.

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Larger
supplies
for New
Zealand.

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That these books were not provided for an unwilling, ungrateful, or unprepared people, the following extracts, selected from many other of a similar character and tendency, will show :—

From the Rev. W. Williams—

New Zealand.

“The feeling of the New Zealanders will be shown most substantially by the manner in which they regard the boon. The cases containing this precious treasure are not destined to lie unheeded in whatsoever place they may be landed from the vessel ; but so soon as it is known that books are to be had, the attention of all is directed to that quarter : and though a desire for European clothing is becoming universal, yet a desire to possess the word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of ; and I have the gratification of sending you the sum of £30 . 15s. 6d. received from the natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3000 in this part of New Zealand : so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

Gratitude
and libe-
rality of the
natives.

“You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many Missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many natives will pay for a copy of the Scriptures, who cannot read ; and I have found that the mere possession of the book is enough to deter them from listening even to the first overtures of the Papists ; and many who professed to belong to them, have said, ‘Supply us with books, and we will join you.’ But when once in possession, there is an inducement to learn to read, which is generally effectual in old as well as young.”

From the Rev. Samuel Ironside :—

Service for
distribu-
tion of
Scriptures.

“On returning from the Annual District Meeting, I sent messengers to our out-villages, inviting the people to come to the feast provided by the munificence of our fathers in England. In a day or two, about 700 were gathered together, every countenance beaming with delightful expectation. I, of course, saw that my 400 Testaments would, by no rule of division, meet the wants of the 700 persons already assembled, letting alone the hundreds who lived at a greater distance, and who might be soon expected. In order, therefore, to meet the case as well as I could, and, if possible, prevent any thing like confusion or dissatisfaction, I got the names of all the leaders arranged on paper, and made out as fair a proportion to each as possible, taking into consideration the numbers in each class. The books were then arranged in the open air (our chapel being too small by one-half), and the bell was rung for service. Although the expectation of the people was now at its highest, yet the greatest

order prevailed in assembling. After singing and prayer, I gave a short address from Acts xvii 10—12; taking occasion to recommend them to follow the example of the Bereans, especially as they would now be able to do so. I then made bold to remind them of a custom of their own. When a chief makes a feast, and calls together his friends and neighbours, they (the guests) while partaking of his hospitality, begin to think of the Paremata (Return Feast). I then pointed out the books before them, as the feast of their fathers for them; and asked them if they did not intend making a Paremata; saying that I should feel great pleasure in noting down any expression of their love, and informing our fathers of it. I then called over the names of their leaders; and gave each one as many as I could spare for his class. I think I never shall forget the moment—it, indeed, would have been a scene for a painter!—so many hundreds of once-cannibal New-Zealanders straining their eyes towards me and the heap of books, as the distribution was going on; looking as though they would devour the heap. Oh, had the managers of your noble Institution seen this, they would have considered themselves amply repaid, and would have gone with still greater zest to devise means for the satisfying of the hundreds who are still famishing for the bread of life. But, notwithstanding we could not supply half the number with books, there was no ill feeling manifested among those who were sent empty away. I will not say there was no sorrow—there was sorrow, very, very great sorrow, among the disappointed: however, we praise the Lord for what is done, and we will hope that the remaining deficiency will soon be met.

“Two or three weeks after this, I noticed an unusual bustle among the natives; some coming over the hill from Queen Charlotte’s Sound, and some from my immediate neighbourhood, all loaded with baskets of potatoes and Indian-corn: this led me to suppose that the ‘Paremata’ was coming. A very short time served for conjecture; when the whole of the people having arrived, the food was arranged the entire length of the court-yard, and I and Mrs. Ironside were invited outside; when forth stepped a native chief, and, tucking up his blanket, he seized a long stick, and went from one end of the pile to the other, striking the baskets at intervals, and telling me to accept of this token of their love, in the name of our fathers at home. ‘This is all we can do,’ said he, ‘to show our love to those who have plentifully supplied us with food for our souls.’ The sight was overpowering. I attempted a few words in reply, but was obliged to desist. I then counted the baskets, and found 600, each of which was worth not less than sixpence: some were worth much more. This, from poor New-Zealanders, is quite equal to ten times as much from Englishmen, considering their different circumstances. They also paid in cash the sum of £9. 17s. 6d.; so that, altogether, I have received about £24 for those Testaments; a striking evidence of their sincerity in desiring for themselves the word of God.”

Nor was this outburst of enthusiastic feelings the effect of mere novelty: the contributions went forward, and before the third

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New Zealand.

The Paremata, or
“Return Feast.”

SOUTH SEA ISLANDS. edition above referred to reached New Zealand, the Church Missionaries had transmitted £210, and the Wesleyan Missionaries £221, in return for copies sold; thus furnishing 1817-54. a very substantial proof of the high estimation in which the 844. Inspired Volume was held by the Christian natives of New Zealand. In many instances the purchasers had no money. Their payments were made, as already noticed, in any article which the native possessed.

A touching instance is related of the use made of the New Testament by a converted native:—

“The case of Puaha, as connected with the melancholy tragedy at Wairau, deserves to be noticed. He is a respectable chief, baptized by one of our brethern, and called Rawiri Kingi (David King); and when he found that the Europeans were disposed to resort to arms, he ran forward with his New Testament in his hand, and exclaimed, ‘See! See! this is my weapon; the white man’s book. You sent us this book, and it tells us not to fight: you have got other weapons—weapons of blood: use them not; fight not; or my heathen relations will fight too. Remember your book! Remember your book!’ Alas! this advice was rejected, and the consequences were most disastrous.”

Tahiti. Nor in Tahiti, and the neighbouring island, any more than in New Zealand, did the gratitude of the natives for the precious boon of the Bible evaporate in temporary expressions of joy. Thence too, the returns made for the books was highly gratifying, as a proof of the value set upon them. Before the year 1844, two remittances had been received from Tahiti, the produce of the sale of the Scriptures, one of £280, the other of £245, to which subsequently further sums were added.

Expulsion of Missionaries by the French. The good work was now much endangered, and at length seriously disturbed in Tahiti, by the island being taken forcible possession of by the French. After their authority was established, the Protestant Missionaries were expelled from the island; notwithstanding which the Scriptures were still read and valued, and continued in so large request, that another edition of 3000 copies of the Bible was applied for, and ordered to press. Only the Pentateuch and New Testament, however, were proceeded with, as it was found that the whole Bible was undergoing a thorough revision by the Missionaries.

Several of the expelled Missionaries having deemed it right to return to this country, application was made by the

London Missionary Society for 5000 copies of the revised Bible, to be printed: Messrs. Howe and Jesson, two of the Missionaries, being appointed by the Directors to superintend its progress through the press.

The subjoined extracts from a Letter of Messrs. Howe and Jesson, will explain the grounds on which this application was made:—

“Notwithstanding the painful circumstances which have recently transpired in the Tahitian group of islands, so as, in a great measure, to suspend our Missionary operations, we are happy to have it in our power to state, that the attachment of the natives to the Protestant Christian institutions established amongst them remains unabated.

“In no way, we conceive, can sympathy and aid be rendered to them in their present circumstances so effectually, as by furnishing them with a new and large edition of the Tahitian Scriptures. This they could use for their instruction and consolation in the fastnesses of the mountains, where no Foreign Missionary can now obtain access.

“It is to be remembered that there were but 3000 copies of the entire Scriptures, for a population of about 23,000 who have been trained in our schools. And although a much larger number of Gospels and Testaments were sent out, the people universally said, ‘Why give us parts of the word of God? We have had it long enough in little bits; let us now have it entire.’ From this feeling we were pressed for copies of the Scriptures by the people in Tahiti and Eimeo, who could not be supplied, as well as from the Leeward, Paumotu, and Austral groups, so as to render our position often truly painful.

“When the war broke out, owing to the French aggression, and the people were obliged to take to the mountains, many of them at first took their Bibles to their Missionaries, and said, ‘Keep these in safety until we have beaten our foes, when we will ask for them again.’ But some time afterwards they returned, saying, ‘We are likely to be long absent from our dwellings: give us, therefore, our Bibles again, that we may use them in the mountains.’ The officers of our churches also, who joined the people, asked for skeletons of sermons, that they might use when called to address their brethren.

“It should also be remarked, that, long after the people had left their stations, even within a short period of our departure, many people from the Paumotu group were offering an increased price for the Scriptures, but, of course, could not obtain them.

“We are happy to be able to state, that every ordinance of religion (the Lord’s Supper excepted) is as regularly observed, as when the people were dwelling on the sea-shore in their villages.”

The printing of a new edition of 5000 copies was immediately set on foot.

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Tahiti.

Demand
for the en-
tire Scrip-
tures.

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Rarotonga.

Letters from
Missio-
naries.

But it was not in Tahiti alone that this zeal for the Sacred Scriptures was evinced: other groups in the vast Pacific, the scene of modern Missionary enterprise, were, at the same time, rejoicing in the efforts of Christian zeal and charity to supply them with the light of revealed truth. From the Missionaries at Rarotonga, the chief of the Hervey Islands, where the martyred Williams laboured so long, letters were received full of interest, and which held out much promise for the future, as the following extracts will show.

The Rev. C. Pitman, on being informed of a grant of 200 reams of paper for the purpose of printing the Old Testament, writes:—

“Our hearts leaped for joy. We thanked God, and took courage. You will, doubtless, rejoice to hear that the Book of Psalms, and the two first Books of Moses, are in the hands of the people, and the third in the press. By the time this reaches you, we hope the Five Books of Moses will be read by the inhabitants of this once heathen and cannibal race. It is truly gratifying and soul-cheering to perceive the ardent desire manifested by the people to possess the Psalms; which, with the New Testament, are daily read and highly prized by not a few. A few months ago, on my visits to the sick, I entered, unperceived, the house of a poor man who had been confined to his dwelling for more than two years. He was reading aloud a chapter in the Gospels. Soon as he saw me, almost forgetting his weakness, he attempted to rise from his mat, and cried out, with such an expression of joy as I think I shall never forget, ‘O Teacher, I have found it! I have found it! Here it is! here it is! Come and see (turning over in haste the leaves of the Sacred Word, till he arrived at the precious portion); I have got it!’ ‘Well,’ I said, ‘what is it that you have found, and which seems to fill you with so much delight?’ ‘Here it is,’ showing me the second chapter of the Gospel by Luke—‘the birth of the Saviour announced by angels. Oh, I have read it again and again, and my soul is filled with joy.’ He had heard of it before. Frequently had it been read in public; but now his eyes saw it, and he read it in his own tongue, which produced such an ecstasy of joy.”

Joy of per-
sonal read-
ing of the
Divine .
word.

Gratitude
of Missio-
naries
for aid in
their work

In the following year he thus acknowledges the grant of 3000 Testaments, and 500 reams of paper:—

“We have received your favour, conveying to us the heart-cheering intelligence of two munificent grants of paper from your noble Society, to enable us to proceed with the printing of the Old Testament in the Rarotongan language—the first of 150 reams, and the next of 350 reams; and also of a further grant of 3000 New Testaments, all of which, I am happy to say, came to hand in good condition. How can we express to you the feelings of delight produced in our hearts on the receipt of your welcome

epistle, informing us of such an unexpected supply? We were filled with joy, and blessed God for the existence of such a Society. May the God of love smile upon your united efforts to disseminate the best of books in every language, and amongst all nations! Go on, dear brethren, and prosper: you have the prayers of tens of thousands. When the gratifying intelligence reached our shores, we had 'hung our harps on the willows,' being unable to finish the book of Psalms for want of paper. Quickly did we take them down, and tuned them afresh, magnifying and praising the ever-blessed God for his marvellous loving-kindness, thus manifested in supplying our wants in the time of need. Your liberality has enabled us to put into the hands of the people the Pentateuch, the Book of Psalms, and also the Books of Solomon, which have been received with much gladness, and are carefully and prayerfully perused by not a few. Bible classes are formed in our settlements; and many young people join us, we hope with an earnest desire to understand the great and important truths contained in the Sacred Volume."

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Rarotonga.

And he afterwards adds—

"You will be gratified to hear that the Scriptures have not been read in vain. It has pleased God to bless His own word to the souls of many on this island; some of whom, I trust, are now before the throne, magnifying the grace of God that such a treasure was ever put into their possession. Our souls have often been refreshed to hear many of our flock, in much simplicity, but apparent sincerity, testify the advantages and spiritual benefits they have received, by reading, in their own tongue, the word of God. Two young men, both of them among the first scholars in our school, were received into church communion the same evening: it is a singular coincidence that both of them dated their first serious impressions from reading the third chapter of the Gospel of St. John. They have since been sent forth as Native Evangelists, to make known the truths of that Blessed Volume to those perishing for lack of knowledge. One of them came to me for conversation one Sabbath evening, after the services of the day, with whom I spoke till near midnight. 'What a book,' said he, 'is the word of God! What heights! what depths! who can fathom it! What a Being is God! How amazing the plan devised by Him for our salvation! The more I read it, the more I am amazed. Alas, what a poor ignorant creature is man! What a dreadful state of darkness were we in, till you were sent with the word of God to make known to us the will of the great God!'"

The Scrip-
tures much
read, and
not in
vain.

At the Navigators' Islands, also, the printing of the Scriptures was proceeding. The Rev. Mr. Heath, a Missionary from those islands, when in London, in 1844, writes:—

Navi-
grators'
Islands.

"When the 'Camden' left Samoa, Dec. 1842, an edition of 10,000 of the Gospel of St. John was nearly disposed of, and an edition of 10,000 of St. Mark was also rapidly selling. As to the produce of the sale, no accurate account could be obtained. Some had been sold for arrow-root

SOUTH SEA ISLANDS. and oil, and for all the copies otherwise disposed of, the brethren were to account at 4*d.* per copy. Since we left, Mr. Stair states that he had printed of the Gospel of St. Luke 10,000, and of the Epistle to the Romans 10,000, and had just received the first part of the Acts of the Apostles, which he hoped to print off soon. He adds, 'The books sell well.'

1817-54.

1846.

In the Friendly Islands, the Wesleyan Missionaries, aided by grants of paper, were prosecuting the printing of the Scriptures in the Tonga language. A new and entire edition of the New Testament was found necessary, and portions of the Old Testament were issued.

Though the Society had no share in producing the Scriptures in the Hawaiian, the language of the Sandwich Islands, that having been, as intimated above, the work of the American Bible Society, and of American Missionaries; yet the Committee could not but unfeignedly rejoice that such a work was accomplished, though by other hands, and it was with much pleasure that they received, in 1845, by the hands of Admiral Thomas, Commander-in-Chief of her Majesty's naval force in the Pacific, an entire copy of the Bible in the language of the Sandwich Islands. The Missionaries addressed to the Admiral a letter, of which the following is an extract:—

"There have been printed three editions of the New Testament, 10,000 copies each, duodecimo size, one octavo edition of 2000 copies, one duodecimo edition of the whole Bible, and one octavo edition, also each of 10,000 copies, and one quarto edition of 500 copies; making in all 20,500 copies of the entire Bible, and 32,000 copies of the New Testament. There is also an edition of 10,000 copies of the New Testament now going through the press.

"At an early period of the Mission, select portions of Scripture, such as the Psalms, Isaiah, Gospels, &c., were printed and circulated in pamphlets. The expense of these has been sustained by the American Bible Society.

An Auxiliary Society was formed at Auckland, in New Zealand, in 1846, and another at Wellington in 1848. One of the speakers on the former occasion adduced the following facts, in reply to an insinuated charge, that scriptural labours had done little or no good to the natives:—

"The diffusion of Scripture knowledge done no good! What has terminated the sanguinary wars of the New Zealander? William Naylor, a powerful Chief of Waingaroa, known to some of you, told me that it was an argument drawn from the Scripture that first induced him to give

Entire
Bible in
the Ha-
waiian.

Auxiliaries
formed in
New Zea-
land.

up fighting. He was on the eve of departing on an expedition of war, to seek revenge for some of his friends that had fallen in a previous contest. A Missionary arrived at his 'kainga,' and, just as they were going to start, reasoned with him, and tried to dissuade him from his purpose; and it was this argument that prevailed:—'Leave it,' said the Missionary, 'till the day of judgment, and the great God will avenge the death of your friends; for He will judge every man, and reward every man according to his works.' That fastened on his mind. He called to his friends, 'Listen! the Pakeha says that God will *utu* the death of our friends: let us leave it with Him;' and from that time to this he has never engaged in war. What saved the few remaining Aborigines of the Taranaki district, that had been well nigh utterly depopulated by successive years of war and bloodshed? The diffusion of Scripture principles has preserved them alive. Some may say that war has not entirely ceased. It has not. New circumstances, into which the half-civilized New Zealander has been thrown, have, in some cases, led to war; but I am fully persuaded that their late wars have been much less sanguinary than they would have been, if they had not had the Scriptures among them. I was struck with this on one of my visits to Manukau. During the late quarrel, when on my return from the Ngatiteata to Bunting's camp, I found them all on their knees, in solemn prayer to God that He would interfere, and prevent the threatened *hino*. Instead of charging their muskets, with which to receive the other party, they commended the affair to God, and met them with empty guns; and who can tell but that Divine Providence, in answer to their prayers, prevented bloodshed on that occasion? What was it that taught them this, but the word of God?"

The subject of printing the Book of Psalms in the New Zealand language, was in 1848, brought under notice of the Society. In pursuance of a request to that effect, transmitted from the Wesleyan Missionaries labouring in New Zealand, application was made to the Society for Promoting Christian Knowledge, for permission to print an edition of the Psalms, from the Psalter forming a part of the New Zealand Common-Prayer Book, then in course of publication by that Society. The request was very courteously complied with, and, further, an offer was made of the use of the Society's stereotype plates, or the types from which the plates were cast. Though it was afterwards found expedient to employ other types, yet the Committee of the Bible Society highly appreciated the kindness and liberality which prompted the offer. 20,000 copies of the book were printed. It may be proper to remark, that the translation is conformed to the Bible version of the Psalms.

SOUTH SEA
ISLANDS.

1817-54.

1848.

New Zealand.

The Scriptures the means of abolishing war.

Thus the nation preserved from extinction.

SOUTH SEA
ISLANDS.

1817-54.

1848.

New-Zea-
land.
Portions
of the Old
Testa-
ment
printed.

Revised
edition of
Tahitian
Bible.

Faithful
character
of this
version.

The Committee were also induced, on the representation of the Church Missionary Society, to undertake an edition of the Pentateuch and Book of Joshua in the New Zealand language. This work, originally prepared and printed by the Missionaries there, subsequently passed under the revision of a Syndicate appointed by Bishop Selwyn, and was sent to this country, with the Bishop's approbation, to be printed. The Church Missionary Society having asked for 5000 copies, an edition of 10,000 was ordered, one half of which was promised to that Society, the other half was reserved for the use of the Wesleyan Missionaries.

This year the revised edition of the whole Bible in the Tahitian language was completed in this country. The edition consisted of 5000 copies, which were placed at the disposal of the Directors of the London Missionary Society.

The Rev. Messrs. Joseph and Moore, the Missionaries to whom this work was latterly entrusted, (the Rev. Mr. Howe, having, during the progress of the work, returned to Tahiti,) addressed a letter to the Society, explanatory of the course adopted by them in regard to this important revision, which may be properly introduced here :—

“ In regard to the character of the new edition, so far as our department is concerned, it is not for us to speak ; the Brethren of the Islands will be able to do that : but we shall simply state, that, in its preparation, we have paid the strictest regard to the instructions with which we were furnished at the commencement of the work, as your excellent Editorial Superintendent* can show in regard to the hundreds of pages submitted to him. We may add that, in our opinion, we have now a much closer and more correct translation of the word of God. We have made uniform the very irregular orthography of the first edition, and have removed numerous typographical errors. We have also rejected many unnecessary foreign words, and substituted Tahitian ones, making the late Rev. H. Nott himself our authority in most cases.

“ But while all that we have stated has been done, we have retained as much of the old text as was compatible with fidelity, and have closely adhered to Mr. Nott's idiom, it being, in the estimation of the Missionaries, very excellent. We are far from thinking the book perfect, but it will certainly be found much nearer perfection than its predecessor. Under these circumstances, we greatly rejoice in the prospect of the speedy circulation of the new edition among the poor injured people, for

* Rev. J. Jowett.

whom it is intended. We doubt not many of them will esteem it a great blessing to possess a larger and better edition of the Holy Scriptures, their severe trials having taught hundreds among them to appreciate the Bible more than ever they did before. It must be evident to you, and the Committee of your noble Institution, that the Bibles will be circulated among the Tahitians at a very important crisis in their history—when they themselves will be in circumstances to peruse them without much interruption, it is to be hoped, this being their transition state; and when, moreover, the Catholics will be bringing all their long-prepared instrumentality to bear on the conversion of the nation to Popery. May God defend His Church, and establish His truth among the islands of the Pacific!

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ISLANDS.
—
1817-51.
—
1848.

This year, intelligence having reached the Society that the whole of the New Testament, in the Samoan language, had been translated, and printed by the Missionaries of the London Missionary Society in the Navigators' Islands, a grant was made of £200, towards the expenses incurred in preparing and carrying through the press the above work. Shortly after, a request was received from the Missionaries that an edition of 15,000 copies might be printed in this country, as soon as they should be able to send a revised copy for this purpose.

New Tes-
tament in
the Sa-
moan.

The following information was also received about this time, relating to the circulating and reading of the Scriptures in Rarotonga—

Rarotonga.

“It will, I doubt not, be gratifying to you to be informed that the New Testament, and other printed portions of the Scriptures, are constantly, carefully, and prayerfully read by many. Nearly twenty years ago, when I first came among this people, they knew not the power of letters. When I see numbers coming, from day to day, to our house, with the word of God in their hand, to inquire into the meaning of what they read; and when I see young men, formerly children in our schools, Sabbath after Sabbath, go to our out-station, to publish the glad tidings of salvation, contained in the precious volume of truth, to their fellow-countrymen, I often involuntarily exclaim, ‘What hath God wrought!’ and, contrasting their former with their present state, cannot but think, ‘This is the finger of God.’ ‘Our mouth is filled with laughter, and our tongue with singing; for the Lord hath done great things for us, whereof we are glad.’

Retrospect
of twenty
years.

“The good effects of reading the Scriptures are very apparent; and also of Bible classes, where important truths are carefully explained. Except on account of illness, we scarcely ever have an absentee. Lately conversing on passages of vital importance, they observed the difference

SOUTH SEA
ISLANDS.

—
1817-54.

—
1848.

Rarotonga.

Intense de-
sire to un-
derstand
the Scrip-
tures.

of the word of God from any thing else. Of other things they soon acquire a complete knowledge, but the word of God always presents something new; and one said, 'Yes; for reading a passage with which I have been familiar for years, such new thoughts spring up in my mind as I can hardly express.'

"A week or two back, a young man, and, soon after, two others, came a distance of nearly ten miles—their pastor being absent from home—with various passages noted down for explanation. With them I spent nearly a whole afternoon, illustrating the passages, and when any other was quoted as an explanation, it was carefully noted down; and, lest any thing should be forgotten, one said to the other, 'Don't forget what was said on this part;' when he made a particular mark lest it should escape his memory. These men lately came from the island of Mangaia: they were brought to a knowledge of the truth by the preaching of the word by my valuable native assistant Maratu, a man singularly blessed in the conversion of souls.

"I lately sent up some portion of the Scriptures to our out-station, to Iro, the native teacher there. As the man to whose care I committed them passed by the houses to the village, they inquired, 'What is that?' He said, 'A fresh portion of the word of God;' when they rushed out of their houses, surrounded him, and actually seized them from him. When Iro heard of it, he was much concerned. They came to him with the books in their hands, and said, 'Iro, don't be angry, here is my book, write down my name; as soon as the arrow-root is ripe we will bring the payment. We have not stolen them, but desire them.' He did so; and said that many others had been begging of him copies for themselves, which I gladly supplied; and scarcely one now remains but has obtained his wish."

The revision of the whole Bible in the Rarotongan language had now been going on for several years. In the spring of 1848, the Rev. Mr. Buzacott, one of the principal translators, accompanied by a Christian native, arrived in this country, for the purpose of completing the work, in communication with the Rev. T. W. Meller, the Society's Editorial Superintendent, who, for some years preceding, had pursued the study of this language, and had written letters to the Missionaries, containing suggestions highly valued by them. This revision, together with the printing of 5000 copies of the work, was conducted at the expense of the Society, and was finished in 1851; when the whole edition, consisting of 5000 copies, was forwarded by the Missionary ship "John Williams," which was detained some months by the Directors of the London Missionary Society, that it might be the bearer of this precious

Revised
edition of
entire Bible
sent out.

and much looked-for treasure. Before he embarked, Mr. Buzacott left the following account of the history of this version, and of the people for whom it was prepared:—

“It was only in the year 1822, that the island of Rarotonga was discovered, when the people were found to be in a state of savageness not easily described. Cannibalism prevailed among them to a most fearful extent. Native evangelists were landed, and they succeeded, through the blessing of God, in inducing the whole island to abandon their gods, and the train of abominations connected with their idolatry. The Rev. Messrs. Williams and Pitman arrived at this island in 1827, and we joined them early in 1828. Up to this time there had been very little attempted, in order to reduce their language to a written form. Characters it had none; and, long after our arrival, a note sent from one station to another would excite the greatest wonder in the minds of the natives, who would follow the bearer to the Missionaries’ house to hear what the letter had to say: and I have sometimes seen them come, while I have been reading the communication, and put their ear as near as possible, to try to discover what it said. Now, education is almost universal: a great number of the adults can read, and all the children, who are not physically or mentally incapacitated. During Mr. Williams’s stay at Rarotonga, which was at this time about nine months, he attempted a translation of the Gospel of St. John, and the Epistle of Paul to the Galatians. One month after our arrival he left Rarotonga, and took his manuscript with him, and got it printed at Hualine; and though these portions of Holy Writ were very incorrect, they were exceedingly valuable, and highly prized by the natives, many of whom committed the greater part to memory. By the time Mr. Williams visited England, the manuscript of the New Testament was completed; it having been effected conjointly by Mr. Williams, Mr. Pitman, and myself. It was committed to Mr. Williams, who brought it to England, and succeeded, through the aid of the British and Foreign Bible Society, in procuring 5000 copies, which have been an invaluable boon to the natives. Mr. Pitman and myself next proceeded with the Old Testament, and, as the portions were completed, they were printed by the natives of Rarotonga, under the superintendence of the Missionary, the paper being supplied by the British and Foreign Bible Society. We proceeded in this way till 2000 copies of the whole of the historical parts, and also the Psalms, the Books of Solomon, and the Prophecies of Isaiah and Jeremiah, had been completed, and in the hands of the people; and it was very encouraging to witness the eagerness of the people to procure the various portions as they issued from the press, and the cheerfulness with which they brought what they had, in payment for these precious portions of the word of God.”

SOUTH SEA
ISLANDS.

1817-54.

1843.

Rarotonga.

Results of
Missionary
labour.

Idolatry
abandoned.

A written
language
formed.

Education
become
general.

The entire
Scriptures
translated.

In the mean time, the whole edition of the Tahitian Bible, Tahiti, had reached its destination, and very gratifying accounts were

SOUTH SEA
ISLANDS.

1817-54.

1850.

Tahiti.

Arrival of
Tahitian
Bibles;
and their
reception.

received of the manner in which it was welcomed. One of the Missionaries in Tahiti writes :—

“ I have great pleasure in informing you of the safe arrival of the revised edition of the Tahitian Bible, consisting of 5000 copies.

“ A portion of 1900 in number has been sent to the Leeward or Society Islands ; the remainder have been retained in Tahiti, for the use of the inhabitants of the Windward or Georgian group. It is intended, as soon as possible, to forward a number of copies to the Austral and Paumotu Islands, where it is calculated there are 4000 or 5000 people, of whom the Tahitian is the vernacular tongue.

“ Up to the present time, 700 copies have been sold on this island, at 8s. each ; and the Secretary of the London Missionary Society has been instructed to pay you the sum of £280 sterling, being the amount realized by the sale. As more copies are sold, the proceeds will be accounted for by an early opportunity.

“ The natives express their admiration at the neatness and clearness of type of the revised Bible, and all, both Natives and Missionaries, feel under great obligations to your noble Institution, for having furnished the inhabitants of these distant isles with such a beautiful and improved edition of the Sacred Scriptures. May the Holy Spirit bless their perusal to the conversion of many, and render them instrumental in building up the members of our Churches in the faith of Christ, in preserving them from error, in leading them into the paths of righteousness, and making them wise unto salvation !”

A confirmation of the manner in which these books were received and valued, not only in Tahiti, but in other and distant islands to which they were carried, will be found in the following extracts of letters from the Rev. W. Howe, who took a leading part in preparing this revised edition, during the period of his temporary residence in this country.

Reception
in the
neighbour-
ing islands.

Thus he writes :—

“ The eagerness of the people for the Bible there (in the Austral Islands) is truly delightful. Many of them will not take any thing for their work or goods, but the Bible ; and, when obtained, many of them press it to their bosoms, and say, ‘ My utmost desire is now fulfilled.’ Upwards of 400 copies have passed through my own hands to this interesting people.”

“ It is truly delightful to see the eagerness of the people to obtain copies of the Sacred Volume, especially at the out-stations. One of the many small vessels which trade between this port and the dangerous Archipelago, called the ‘ Paumotu,’ came in the other day, and the captain had a long list of names of persons who would not take any thing for their work or produce, but Bibles ; and he was obliged to return here for them before he could pay them. Upwards of 1000 copies have gone to that group

alone; and so desirous are the people for them, that the merchants would take many more to distribute among them, if we could spare them. How gratifying it is to see the little vessels, as they pass out of the harbour, with 50 or 100 Bibles on board, as the case may be, to exchange for the labour or commodities of the people, instead of demoralizing and destructive drinks!

"The young people of this group are generally supplying themselves with copies of the Holy Book. Oh, that it may be so blessed to them, by the power of the Holy Spirit, that they may be preserved by its precepts from the baneful influences of the fearfully corrupting examples and attractions which are continually before their eyes, notwithstanding the praiseworthy efforts which His Excellency the Governor is continually making to prevent them!

"It will be gratifying to the Committee and friends of the Bible Society to know, that the very general circulation of the Holy Scriptures in these islands has, under the Divine blessing, so fortified the minds of the people against the errors of Popery, that not one individual, as yet, has attempted to make a public profession of belief in the system. I will not say what might have been the case, if Governor Lavaud had publicly encouraged the attempts at proselyting, as there are here, as elsewhere, no doubt some who would do any thing to court the favour of the great, having no sound principle; but he has left all perfectly free to follow their own choice in this respect, and, being free, they have continued to choose and to walk in the old paths."

Besides the £280 alluded to above, additional sums were paid, through the London Missionary Society, this year, amounting to £390, thus making on the whole £670, received in a little more than a twelvemonth from the native Christians in the Georgian and Society Islands, in return for the Bibles which the Society had had the singular privilege of providing for them.* And when we take into account the troubles through which these islands, Tahiti in particular, had passed in the preceding few years; the consequent depression and disorganization of the Native Christian Churches, from which they were only then recovering; the insidious attempts made to draw away the members of these Churches from the simplicity of their faith, happily, however, as we are assured above, without a single instance of success; when we consider these things, we cannot but look upon the above as a remarkable illustration of the riches of liberality abounding even in the depths of comparative poverty; and such

SOUTH SEA
ISLANDS.

1817-54.

1851.

Georgian
Islands.

Large sums
received
from native
Christians.

* This amount was in the following year increased to £922.

SOUTH SEA
ISLANDS.

1817-54.

1852.

liberality, whilst gratefully accepted as a proof of the people's attachment to the written word of God, should lead to devout acknowledgment of the grace of God bestowed upon them.

The revised copy of the Samoan New Testament, alluded to in a former page, having arrived in this country in the course of this year, the Society, at the request of the Directors of the London Missionary Society, had 15,000 copies printed, under the supervision of the Rev. Mr. Stair, formerly a Missionary in the Navigators' Islands. The whole edition, as soon as bound, was sent off to its distant destination, and in the following year a further grant of 500 reams of paper was voted for portions of the Old Testament printing in the island.

Feejee
Islands.

To the Wesleyan Missionary Society there were granted, this year, 100 reams of paper, and the sum of £300 towards the expenses incurred by them in preparing and printing 1000 copies of the New Testament in the Feejeean language.

The inhabited islands of Feejee are said to be 100 in number; the population 300,000. Christianity has been introduced into most places of importance. There were at this time 60 places of worship in the islands, 9 Missionaries, 39 Catechists, 117 School Teachers, 170 Native Helpers, and 3828 persons, under direct religious instruction. The translation of the Old Testament was going forward.

Edition of
Feejeean
Testament.

In 1852, an edition of 5000 copies of the Feejeean Testament was ordered to be printed in this country, on the application of the Wesleyan Missionary Society. This application was accompanied with many interesting particulars relating to the work of God in those islands. The Sacred Scriptures were highly prized and earnestly desired, while the supply possessed by the Missionaries was nearly exhausted, and there was no probability of the Mission press being able to meet the demand. One Missionary writes:—

“The practice of squandering food and property upon gods, who were really nothing in the world, is abandoned, and the people generally are contributing to the cause of Christ, quarterly for the support of native teachers, and yearly for the extension of Christianity to regions beyond. Numbers of children, about 800, who but the other day were in training for Satan, are assembled daily by the teachers, are taught to pray and read the Bible, and are being trained for God. Two-thirds, perhaps, of the adult population are members of society, the majority of whom, we

have reason to believe, are at least sincerely desirous of fleeing from the wrath to come; and very many give evidence (and the number is constantly increasing) that they are justified by faith, have peace with God, and are born again of the Spirit. You will form some idea of the state of the work, from the fact, that in this circuit alone, within the last two years, upwards of 1300 baptisms have been registered — about 800 more than were entered the three years previous. It is true that a considerable portion of these are infants, but nearly 800 are adults, who have not been carelessly admitted to this ordinance, but much care has been taken to ascertain that they at least brought forth fruits meet for repentance, and desired to trust in Christ alone for salvation.

“Another favourable sign is, a universal desire to obtain the word of God. Thirst for books and for reading, both by young and old, is intense. This may be thought to be mere curiosity. In some cases it is so, probably; but I am persuaded that generally it is otherwise.

“Hardly a day passes without our being entreated for books, and we are frequently under the painful necessity of saying ‘*Sa oti*,’ (They are finished). Yesterday a man came from a distance, begging that he might be allowed to have a book. I told him I could not spare him one. He had brought three pots of cocoa-nut oil for the payment. As he had been at much trouble to make the oil, I felt very reluctant to refuse him, but was obliged to do so, as I considered that all the New Testaments I had were already purchased. I therefore said, ‘You cannot have one;’ but this was not enough:—a book he was determined to have if possible. He said, ‘Let the oil be yours, and I will wait for the book: if it be many months, or even years, very good, but my mind is to wait until I get one.’ I could hold out no longer. I took his oil, but he, poor fellow, will have to remain, I fear, a long time without the heavenly boon he so ardently longs for, and which he prizes above rubies.

“But is it possible that a Feejeean can understand the word of God when he reads it? The papists say No, and have endeavoured to make him think so. This, however, is a great mistake. The Feejeean reads the sacred page, understands it, and is delighted and profited by it. We frequently wonder to hear them quote it in the prayer-meetings. Some have told us they love to read their book, and how sweet it is to their souls; others we have heard say, when relating their religious experience, that they were first impressed while reading the history of the Saviour’s death, and also while reading the account of God’s great love to sinners in giving His Son to die for them.

In the same year, on the application of the Wesleyan Missionary Society, 10,000 copies of the Tongan New Testament were ordered to be printed in this country, and in the following year they were reported as completed.

The year of Jubilee found the islands of the Southern Sea in possession of a plentiful supply of the Holy Scriptures. How

SOUTH SEA
ISLANDS.

1817-34.

1852.

Feejee
Islands.

Anxiety to
obtain and
read the
word of
God.

Practical
knowledge
of the
Scriptures
attained.

SOUTH SEA
ISLANDS.

1817-54.

1853.

Year of
Jubilee in
the South
Seas.

Result, to
these isles,
of the
Society's
labours.

striking the contrast to that of their state when the Society was instituted ! Then scarcely a ray of evangelical light shone over the broad and dark expanse : now, over many an interesting group of islands the light of divine truth was spreading. Thousands and tens of thousands, who, at the former period, knew not the use or meaning of a letter, now rejoiced in reading, "in their own tongue, the wonderful works of God ;" and to this reading of the word of God, according to the testimony of all the Missionaries, is greatly to be attributed their rapid and delightful progress in the knowledge and practice of Christianity.

In New Zealand, as has been stated, two Auxiliary Bible Societies had been formed. These were found in a state of activity and progress, making remittances to the Parent Society, as well as receiving considerable supplies of books. The Scriptures printed so largely also in this country, in the New Zealand language, consisting both of the New Testament and portions of the Old, were introduced, by means of the Missionaries, very widely into the hands of the people, by whom they continued to be gratefully received and highly valued. Many pleasing testimonies to this effect were received from the Missionaries.

Large
edition of
Tahitian
New Testa-
ment.

A new edition of 7000 copies of the Tahitian New Testament, revised by the Missionaries, was this year put to press in this country. The 5000 Bibles sent thither a few years before were now almost wholly disposed of. Mr. Howe, when making application for the above, writes :—

"There are not more than about 300 copies of the Tahitian Bible left on hand ; so that by the time we receive the New Testament, I hope we shall be prepared to ask for a third edition of the entire Bible.

"You will have learned before receiving this, that the Government here has managed at last to close our mouths in public in the native tongue, by having converted the churches into one great National Church. The ministers are no longer to be chosen by the members, but by the land-owners of each district.

"Thus, the first link of the Popish chain has been rivetted on the Tahitian nation, and ere long it will be made to feel the whole weight of that chain. The fact, however, is a most powerful argument in favour of the free circulation of the word of God. The priests have been in Tahiti now between thirteen and fourteen years, and not one convert as yet has been fairly made to the system. The civil power was absolutely

necessary to assist the Romish Church into that position in which it may be enabled to trample down truth and to set up error.

The Missionary ship, "John Williams," with Mr. Buzacott, and the 5000 Bibles, reached Rarotonga in safety: and Mr. Buzacott gives the following interesting account of the manner in which he and the books were received:—

"I cannot well describe the reception we met with, when we arrived at our beloved island-home. As soon as we approached the shore, a simultaneous rush was made at the boat. The crew jumped out, and we soon found ourselves, boat and all, on the shoulders of the people. Including the Captain and Mrs. Morgan, there were not less than eight of us thus borne away towards our house. The poor people were, after some time, prevailed upon to put down their burden. Men, women, and children, all crowded around us, anxious to give a proof of their affection by a warm and hearty grasp of the hand. The men were shouting for joy, and the women weeping aloud from the same cause: with this was mingled the voice of prayer and praise to our heavenly Father, who had thus permitted us to see each other's faces again in the flesh.

"They are very much pleased with the Bibles, and anxious each to get possession of a copy. None were distributed till the Missionary ship had left for the west, and we were all quiet.

"On a day appointed, we met together in the chapel. An open case of Bibles was placed in the front of the pulpit. After a prayer had been offered, a short account was given of the nature and object of the British and Foreign Bible Society, and then the chiefs were each of them presented with a copy in superior binding; then those who had deposited their purchase-money with the Missionary received theirs; after which, many others came forward with their money in their hands; so that the case was soon relieved of its contents.

"The people here have been visited by very few ships lately, and are consequently very poor. I have received at this station about £30 in money, and some arrowroot. I hope soon to be able to send to you the proceeds of all sold in the group.

"The Bible is the constant companion of a great number here. About twelve months since a great revival was experienced, both at this station and Arorangi. Upwards of 300 were brought under deep conviction for sin, most of whom continue to give pleasing evidence of true conversion to God: to them the Bible is indeed a blessing. They read and study it daily, and frequently come to me to get difficulties removed. We have several Bible classes weekly—one every Thursday evening in our lecture-room, which I superintend: others are superintended by Native Missionaries and Students from our College. I should like the friends of Bible religion in England just to look in upon us when this class is assembled. I have the names of upwards of sixty on my book, but our attendance is generally nearer a hundred, so many are anxious for instruction. All

SOUTH SEA
ISLANDS.

1817-54.

1853.

Rarotonga.

Arrival of
the "John
Williams,"
with freight
of Bibles.

Distribu-
tion in the
chapel.

The
weekly
Bible class
in Raro-
tonga.

SOUTH SEA
ISLANDS.

—
1817-54.

—
1853.

Rarotonga.

these are young men, and most of them the fruit of the gracious revival above mentioned. It is truly delightful to see them listening with riveted attention to the explanation of the verses as they are read by each individual, not only with their ears, but also their mouths wide open, literally like the parched and chapped ground, thirsting for 'the water of life.'

"To the students in the College the Bible is invaluable: they have never had the complete Scriptures in their hands before.

"Cases are frequently coming to our knowledge, of individuals attributing their first religious impressions to reading privately the word of God, but many more to the hearing it read and expounded in the house of God.

"I am very happy and thankful to find our station in such a prosperous condition. God has greatly blessed the labours of the Rev. W. Gill, who has occupied my place during our absence, especially among the young. Many, who were children in the school when we left in December 1846, are now pious devoted members of the Church. Nearly the whole of the adult population are making a profession, and diligent in their attendance on the means of grace. They are also improving temporally. The liberal donation of the kind friends in England, for the losses they experienced in the dreadful hurricane of March 1846, has not been wasted. They have already added between thirty and forty neat substantial stone cottages to their settlement, and made other improvements, and are still progressing: but I find I must stop."

Another letter, bearing on the same subject, from the Rev. G. Gill, of Mangaia, is long, but its touching details will compensate for the space it occupies:—

The "John
Williams"
reaches
Mangaia.

"You will be gratified to learn that the Missionary barque, 'John Williams,' arrived here on the 1st of March last, and our people were more than rejoiced by receiving so satisfactory an evidence of the result of Mr. Buzacott's labours during his stay in England. The hearts of our people were indeed made glad, and our own hands much strengthened, by such an abundant supply of the good word of the Lord, which by your liberality had been forwarded. I think the number of copies we have received is about 1340. Of course, all the cases allotted for Mangaia have not yet been opened, and I presume that the above number will be found correct from the average found in the cases already disposed of.

"The landing of the cases was, to our people, an occasion of much hallowed joy and excitement. They rejoice that they are now in possession of this most invaluable boon, the only effectual safeguard against the sophistries and delusions of those who preach and teach another gospel, which is not another, for they pervert the Gospel of Christ.

"At our service held on new year's day, 1851, I had prepared the minds of our people to expect the completion of the work, and proposed that, if practicable, those who intended to purchase Bibles should, without

delay, begin to secure the means of so doing, by preparing their arrow-root or fishing net (the only merchandise they can procure). In a few months subsequently, I was much gratified in receiving payment for sixty Bibles. This was in the month of June last, for at that time we were daily expecting the return of the 'John Williams;' but, as you are aware, she had not then left England. Her detention excited many doubts and fears, especially in those who had paid for their copies, and as week after week passed away, they would come to me full of anxiety. It was painfully pleasing to hear their various surmises and conjectures. One would say, 'Perhaps Barakoti (Mr. Buzacott) is dead.' Another, 'The Society cannot finish it; the translation is not completed; our hopes will be disappointed.' But when the vessel actually hove in sight, on the 1st of March 1852, their joy was unbounded, and we were more than gratified in witnessing their diligence and zeal in bringing the heavy packages through the surf over the reef. Every able-bodied church-member continued to labour during the whole of two days, with great spirit and alacrity. They knew that the Bibles had come, and they were anxious to gain possession of so precious a boon.

"It is customary, when our natives are engaged in drawing or carrying heavy burdens, to encourage one another with the voice and chorus of song: it was so on this occasion. As they brought the cases from the sea-side into our premises, their hearts were light and joyous with song, as they sang in their own language,

'The word has come,
One volume complete!
Let us learn the good word!
Our joy is great!

The whole word has come! The whole word has come!

"It was with great difficulty that I restrained the people from breaking open the cases. I had obtained a specimen-copy from Mr. Buzacott, and, going in their midst, held it open before them. Upon seeing it, they gave utterance to their feelings in a loud and long-continued shout of excited joy and pleasure.

"I confess that, often as I have felt the thrill of pleasurable excitement, when listening to the applause with which you at your Annual Meetings are so familiar, I never felt any thing comparable to the holy pleasure which this burst of native feeling excited, and I am sure I shall never forget it.

"But thinking it an occasion on which some more special and religious service should be held, I announced that, on the Monday following, a Public Meeting should be held in the chapel, to offer thanks to Almighty God for this supply of the Holy Scriptures. At an early hour our people assembled, and one case of Bibles having been carried into the 'table-pew,' several of our church members addressed the Meeting in many appropriate remarks, rejoicing that the labours of Pitman and Barakoti (our brethren, Messrs. Pitman and Buzacott) had reached so successful a ter-

SOUTH-SEA
ISLANDS.

1817-54.

1853.

Mangaia.

Previous
fears and
hopes.

Chorus of
the landed
treasure!

Subsequent
Public
Meeting.

SOUTH SEA ISLANDS. mination, and exhorting one another to receive this sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place. After prayer, the case was opened, and every eye directed with excited curiosity and pleasure to its contents. The names of those who had previously paid for the book were called over, and they came to receive it. I then suggested that if any other had the means of payment they might also come. I did not expect any that morning, but we were agreeably surprised to see upwards of forty leave the chapel, and run to their homes, to bring their fishing-nets and arrow-root, and some of them money. We waited for their return, and were engaged in this very interesting meeting from six o'clock A.M. until nine A.M. That day we received just £10 for the copies distributed; and every day during that week our time was occupied in receiving their purchase-money to the value of £40.

Mangaia.

The uncon-
verted think
they may
need the
Bible.

“One or two other facts may not be uninteresting to you. Many of those called ‘Tutaeauri’ were anxious to purchase a Bible; ‘for,’ said they, ‘although we are Tutaeauri now, and have not yet repented, nor joined the classes, we think we must, and some day shall, repent: we will buy our Bible now, and when we do repent, we shall have them ready for immediate use.’ Such sentiments as these may appear rather peculiar, but they faithfully represent native thought and native feeling; and in these and similar expressions we sometimes think we see the workings of an alarmed conscience, and though they may often try to conceal their emotions, yet here and there they are revealed. We would pray for grace and wisdom rightfully and faithfully to seize upon these aspects of promise, that, by the blessing of God, the seed of the good word may fall into their hearts, and bring forth fruit to the praise and glory of our Saviour. One young man from the class just referred to, and who, during the past four years, has never attended our chapel, came and purchased a Bible, saying, ‘I have not forgotten what I learned when I was younger. I will now read again, and come to the Sabbath-day services.’ We have seen him every Sabbath since.

Exhorta-
tion of an
aged dis-
ciple.

“At our Missionary prayer-meeting, an aged disciple, whose remarks often instruct and cheer my own spirit, arose and addressed us from Job v. 17, 19. He said, ‘I have often spoken to you from a text out of other parts of the Bible which we had, but this is the first time we have seen the book of Job. It is a new book to us. When I received my Bible,’ said he, ‘I never slept until I had finished this new book of Job. I read it all. Oh, what joy I felt in reading the wonderful life of this good man! Let us all read the whole book. Let us go to the Missionary by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises, let us stop him when we meet him, that he may tell us of these new books.’ And lifting up his new Bible before the congregation with the excited energy of a feeble old man, he said, ‘My brethren and sisters, this is my resolve—the dust shall never cover my new Bible! the moths shall never eat it! the mildew shall not rot it! my light! my joy!’

"Since the arrival of the Bibles, and up to this date, we have disposed of about 300 copies, and have received full payment for nearly all. As I have intimated, the purchase-money of our people consists chiefly in arrowroot and fishing-nets, which, after they have been brought to us, we have to keep until we have a ready sale for them among trading-vessels from Tahiti and Sydney. I am not able to send you any remittances now. We have £34 in money, and I expect that, when the above articles are disposed of, I shall be able to send you upwards of £100 for the books which have been sold up to this date."

SOUTH SEA
ISLANDS.
—
1847-54.
—
1853.

The sum of £100 was afterwards received, and in the following year £250 more, from the same quarter.

In the Navigators' Islands, the translation of the Old Testament in the Samoan language, was making progress; the grant of 500 reams of paper having proved a seasonable help in the prosecution of the work.

The gratifying intelligence reached the Society this year, of an Auxiliary having been formed in the far distant islands of the New Hebrides. A small remittance was at the same time received as a free contribution. The Secretary, the Rev. J. Inglis, gives the following interesting account of this group, and of the circumstances which led to the formation of their Society:—

New
Hebrides
Islands.

"This Auxiliary has been formed with a view of furnishing the Scriptures, as speedily as our limited means and agency will permit, to the Aborigines of this group; and of supplying the word of God to transient foreigners.

Historical
notices of
this group.

"Viewing your Society as the grand Auxiliary of all Missionary Societies, permit us to call your attention to one or two of the features of this group. It is extensive, comprising not fewer than thirty or forty islands, and containing a population greatly more numerous than the whole native population of New Zealand, and amounting probably to from 100,000 to 200,000. The natives are nearly all of the Papuan race, and speak languages entirely distinct from those spoken by the Malay races in Eastern Polynesia. In every principal island a totally distinct dialect or language is spoken, which will greatly increase the labours of both Missionary and Bible Societies. But the natives appear susceptible of rapid improvement.

Popula-
tion.

Race.

"Interesting historical associations are connected with this group. In 1506 it was discovered by Quiros, who supposed it to be the great southern continent, the dream of the early geographers. At the Bay of St. Iago, in Espiritu Santo, the largest island in the group, he founded a settlement called the New Jerusalem. In 1768, Bougainville discovered that it was not a continent, but a group of islands, and called them the

Discovery.

SOUTH SEA ISLANDS. Cyclades. In 1773, they were fully explored by Cook, who called them the New Hebrides, supposing them to be the most western group in these seas.

1817-54.

1854.

Martyrdom at Erromanga.

Missions commenced.

Translation of St. Matthew's Gospel.

The islands often visited by foreign ships.

“Martyr blood has been shed on these islands. The murder of John Williams at Erromanga, in 1839, has rendered the name of that island familiar to the whole Christian world. Not a few of the native teachers located on these islands have lost their lives, either by violence, or from the effects of the climate. A few months ago, a native Christian on this island fell a victim to the malignant treachery of his heathen countrymen.

“The Missionary operations on this group are only commencing. Native teachers from Samoa and Rarotonga have been labouring on these islands for about twelve years. In 1842, two of the London Society's Missionaries were settled on Tana; but in less than a year they were obliged to leave the island, in consequence of the conduct of the natives. The Presbyterian Mission on this island, under the auspices of the London Missionary Society, has been in operation about four years. At present there are two Missionaries on this island: one from Nova Scotia, the other from Scotland, but newly removed hither from New Zealand. There are no other Missionaries at present in this group.

“Three elementary books have been printed in the language of this island. The Gospel of Matthew is nearly ready for the press: to be followed by other portions of the Scripture as fast as possible. The natives are now evincing a great desire for Scripture, knowledge; and we hope before long, by the blessing of God, to be in circumstances for availing ourselves of the aid which your Society is ready to afford to all Missions to the heathen.

“There are few foreign residents in these islands; but a good many vessels, in the sandal-wood and whaling trade, visit this harbour, having on board British and American seamen; also Portuguese, Chinese, Malays, Tahitians, and Sandwich Islanders; and copies of the New Testament could often be advantageously distributed among them. At present there is a vessel lying in the harbour with six Chinese and as many Portuguese on board. Our supply of Bibles is all but exhausted. We have little prospect of selling many, and hence we do not order any for sale; but if you can furnish us with a small grant, we shall endeavour to embrace every favourable opportunity for putting them into profitable circulation.”

A supply of 200 Bibles and Testaments, in several languages, was sent out, in compliance with the intimation given at the close of the above letter, and a grant of 50 reams of paper also made, to encourage and aid these zealous friends in their translation of the Scriptures into the language of the natives.

Intelligence was soon afterwards received of the printing

of the Gospel of St. Mark in the Papuan language, and of St. Matthew and St. Luke being ready for the press.

Several editions of the Scriptures were in progress at the period when this history closes, which, since then, have been completed or put to press, as for instance, a new edition of 5000 copies of the Rarotongan Bible.

Not less than £1000 were received in payment of the former edition.

5000 Bibles and 10,000 Testaments, in the Feejeean language, have also been ordered to be printed.

The translation of the whole Bible, has likewise been completed in the Maori or New Zealand, and in the Samoan language. Thus the whole Bible is now found in five of the languages of the Pacific,—the Hawaiian, the Rarotongan, the New Zealand, and the Samoan; in which, when the Society was formed, no portion of the Sacred Volume existed, nor any other writing; for at that time their languages had not even been reduced to a written form. So wonderfully has “the name of the Lord God of Israel been glorified in the isles of the sea!”

SOUTH SEA
ISLANDS.

—
1817-54.

—
1854.

The Bible
read in five
languages
of the
Pacific.

CONCLUSION.

Retrospect of the Society's Labours.—Their varied aspect in different quarters of the globe ; yet identity of aim, and essential result.—Reflections on preceding narrative.—Proof given that such an Institution was needed.—The rapid growth and extension of the Society.—Union of all ranks and denominations in support of its object.—The hindrances encountered by it.—The success which has crowned its labours.—The varied instrumentality which became auxiliary to its design, at home and abroad.—Its position and prospects in the year of Jubilee.—The result due alone to the Divine blessing.

CONCLUSION. WE now close our narrative of the many and widely-ramified operations, in which the Bible Society has borne a part. Extended, as these have been, to almost every country on the face of the globe, and in each distinguished by results of deep and varied interest, the difficulty has been, to reduce the sketch within the limits which our allotted space required, and yet to preserve something of detail and circumstance, without which no faithful impress could be given of the Society's labours. It was considered due to the cause of Bible distribution, not simply to narrate the order and processes of procuring supplies of the Scriptures in all languages, and the organization requisite to provide the means for these, but also to take account of the reception and effect of these distributions, both as encouragement to continued effort, and for the higher reason, that such results, brought together from all lands, multiply the evidence that the Bible alone is the book adapted to the moral wants of man.

Retrospect
of the So-
ciety's la-
bours.

Their va-
ried aspect
in different
lands;

We revert briefly to the successive portions of the history, thus brought down to the year of the Society's Jubilee.

After tracing the origin, progress, and extension of the Society at home, and attempting to elucidate the principles on which it has been conducted, we endeavoured to exhibit the system of Biblical operations carried on in Europe, both in its Central and Northern, and in its Southern kingdoms and provinces. In this part we had to trace these operations among nations in affinity to our own, in respect of civilization, and the general recognition of Christianity. But passing into Asia, we had to contemplate widely different phases of human society. We had to recount the order and character of successive translations, by which the communication for divine truth was opened to various tribes and peoples in British India and in China, where a civilization long antecedent to that of Western Europe had existed, though mixed up with the revolting imaginations and usages of heathenism and Mahomedanism. We had also to mark the gradual spread of Scripture circulation, and to present well-attested examples of the result of such circulation, in that part of the world. In tracing the prosecution of the same great work in the different regions of Africa, we had not to give account so much of the number and elaboration of versions, as of the wonderful effects wrought by Divine truth among the various native tribes awakened by the inspired word to a new intellectual, as well as moral life. Evidently the historian's duty would have been inadequately fulfilled, if he had passed over in silence all the incidents and circumstances of this great change. These were, it is true, results of Missionary effort; but they were inseparably blended with the gift and perusal of that Sacred Volume, which it was the privilege of the Bible Society to communicate. Animated details, again, from the Isles of the West Indies, give us the picture of a scene which can occur but once in a people's history, and exemplify the influence of Divine truth in preparing the minds of the enslaved sons of Africa for civil freedom, and in consecrating and chastening the joys of emancipation. The results of Missions in the Pacific display to us the human mind in the period of the first access of Gospel truth to its apprehensions, when first awakened from its brutish torpor; and we see whole tribes abandon their superstitions and vices, and yield themselves with an unexampled devotedness to the

CONCLUSION.

as coming
in contact
with Euro-
pean ci-
vilization;with the
super-
stitions of
the East;with
African de-
basement;with
slavery in
the West;with bar-
barism in
the South
Seas.

CONCLUSION. — service of the Redeemer! Thus various are the Society's operations, as they penetrate, in one quarter, the populations of the civilized world, or, in another, touch on races sunk in barbarism. Yet the design of these operations in all regions of the earth has been the *same*, the work has been the *same*; the gift has been one, and the results of its communication have been shown to have been the *same*. All have drunk of the same Rock, and that Rock was Christ!

Yet essential identity of the work, and its result.

The facts which have been brought before us in the foregoing narrative, afford ample material for extended and edifying comment; but nothing more will be attempted in this concluding chapter, than a brief re-capitulation of the more salient points.

Evidence that such a Society was needed.

Let us first recal to the reader's attention *the overwhelming and accumulated evidence, that a Society, like the one we have been contemplating, was needed to meet the existing and growing requirements of the age.*

The appalling destitution brought to light by it.

It was a special case of destitution, which first awakened attention to the desirableness and importance of facilitating the means of more widely diffusing the Holy Scriptures. Inquiry was set on foot and stimulated, and a most lamentable want began to show itself in every direction. It was the lifting up a veil which hung over the condition, even of nominal Christendom; and how truly affecting the spectacle which was then brought to light! Unimagined numbers of families, even in our own favoured country, were found to be destitute of the Scriptures; on the Continent the case was much worse; whilst in the vast regions beyond, the famine of the word of God was extreme and entire. This fact came out more fully, as the Society advanced in its work.

To meet this appalling and wide-spread destitution, the means previously existing were lamentably scanty and circumscribed. Something was required on a broad scale, that should enlist a large amount of co-operation, and spread itself out in every direction. A catholic Society was called for, and, through the favour of God, a catholic Society arose.

Scarcely had the Society entered on its course of action—it had made but small advance in its self-imposed and honour-

able task—when a new necessity sprang up to justify its formation. The opportunity of obtaining the Scriptures quickened the demand for them. That which was at first the mere supply of destitution, was soon followed by the awakening of a new and healthful desire for the word of truth. Not only destitute families became applicants for the Sacred Volume, and destitute individual adults, but children were found eager to obtain it, and parents anxious to supply them. The Scriptures also came into request for purposes of education generally, and, both at home and abroad (where they were allowed to be introduced) found a large circulation in Schools. As an evidence that the demand has grown with the facility and means of supply, the fact may be mentioned, that the issues of the Scriptures at home, where millions of copies have been circulated, have been increasing, not diminishing, from year to year; that this increase has borne a striking proportion to the increased facilities; and that the demand still keeps up, even where the copies brought into circulation actually outnumber, as in Wales and some other places, the entire population.

CONCLUSION.

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The desire
quickened
for the
Sacred
Scriptures.

It would not be right, however, to attribute this continued demand for the Holy Scriptures only to the enlarged opportunities and facilities of obtaining them: there are indications of a growing reverence for the Book itself; a widening and deepening conviction that the Bible, for its own sake, is worthy of acceptance and respect; that it is well that all should possess it and read it. Is it presumptuous to suppose that the efforts of the Bible Society, by drawing attention to the Bible, may have been instrumental in inspiring and cherishing this feeling?—a further proof of the necessity for the establishment of a more enlarged organization for purposes of Scripture distribution, than had till then existed.

After the Society had sprung into existence, how *marvellously rapid was its growth, and how extraordinary its ultimate expansion.*

The Society was founded on a broad basis, and was so constituted as to admit of an unlimited enlargement of its boundaries; in this appeared at once the wisdom and faith of its founders. But still it could be looked upon, at its

The rapid
growth and
extension
of the
Society.

CONCLUSION.

outset, only in the light of an experiment. Something, it is true, had been done previously, by associated efforts, towards promoting the circulation of the Holy Scriptures; but nothing had been attempted for this exclusive object, on so large a scale, with so unbounded a range and scope, and on so wide and catholic a principle. In these respects the Society came forth with the charms of novelty, but it had the disadvantages of novelty also. In some quarters it was suspected, mistrusted, assailed. The most sinister and contradictory prognostications were uttered concerning it: it was to injure, if not destroy existing institutions; to spread heresy and schism; to be the tool of political and ecclesiastical partisanship; to be the centre and seat of anarchy; to fall to pieces of itself! Have these predictions proved true? Have any one of these sinister anticipations been realized?

Union of
all ranks
and all De-
nomina-
tions in
support of
it.

What, on the contrary, has been the real history of the Society? At home it rose rapidly into notice and favour. Scarcely had its prospectuses been issued, and its appeals promulgated, when it received the suffrages of individuals much distinguished for wisdom, talent, and piety. A short time elapsed, and the influx of its adherents became astonishing. Princes of the blood, and Nobles, Prelates and Clergy, Ministers of every Dissenting Denomination, and influential laymen, were found gathering around its standard; and, in the midst of large assemblies, in the metropolis and in every part of the kingdom, recommending its object, justifying its principles, and advocating its claims. Nor was this confined to the upper classes: the leaven of goodwill and zeal for the Society spread among all; the tradesman as well as the merchant, the plebeian and the peasant, the artisan and the domestic servant, and numbers even of the very poor, joined to swell its ranks and give efficiency to its labours. After a while, female influence was also enlisted in the cause. Hosts of Christian females came forward to consecrate themselves to the service of the Society, and a large amount of patient, persevering, self-denying, invaluable labour has been the result. Nor was the ardour of juvenile effort wanting, to complete the animating picture of combined and benevolent activity. Thus it might be said that both "young men and maidens, old men and children," as well as

“princes and judges of the earth,” were united in doing homage to the Bible, through the medium of the Bible Society.

Not less remarkable were the sanction, the sympathy, and the support, which the Society met with abroad. Its aim from the first was to benefit foreign countries: it was the British and Foreign Bible Society. It sought to do this in the most effectual manner, by teaching and stimulating them to benefit themselves. Correspondences were opened in different quarters, and soon kindred Institutions sprang up, at first only here and there, but, after a time, they spread and multiplied. They were local, they were provincial, they were national: the whole of Europe was pervaded by them, and the flame spread to distant lands. Across the Atlantic, Bible Societies were established and flourished, in the United States, in the British-American Provinces, in the West Indies; and thence we trace them in the isles of the wide Pacific, in China and the East Indies, and on the shores of Africa; insomuch that, after comparatively few years, the system of the Bible Society may be said to have encompassed, as a net work, nearly the whole globe.

Whatever deductions and drawbacks may require to be made, in estimating the real character of the undertaking; whatever defects may have been discovered or suspected in organization or management; whatever amount there may have been of doubtful, transient, and even erroneous motive and feeling mixed up with it; yet it must be admitted that the movement itself was very remarkable. The Bible had become a neglected book—a forgotten book—an unknown book—to a vast and melancholy extent, when it was suddenly brought out of its obscurity, lifted high among the nations, and sent forth on its glorious mission throughout the earth.

This fact becomes the more impressive, when it is borne in mind that the Society did not acquire such extraordinary and rapid expansion without numerous checks and hindrances. It has had to contend with direct and outward opposition; it has also suffered still more, from feuds and controversies, which have arisen within the pale of its own constituency, and even amongst some who were once its warmest supporters.

The opposition shown to the Society at its outset, which had

CONCLUSION.

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The countenance and sympathy it met with abroad.

Thus, in favour of the Bible, then almost forgotten, a simultaneous enthusiasm kindled.

The hindrances which arose in the path of the Society.

CONCLUSION.

chiefly for its object to alienate, or to keep detached from it, the members of the Established Church, did not succeed to any very marked extent. On the contrary, it called forth such an exposition and vindication of the Society's object, constitution, and principles,—in speeches, in episcopal charges, in pamphlets—and even in larger publications—as tended to make the Institution better and more widely known than it could otherwise possibly have been, and thus to establish it on a firmer basis.

Within the limits of the Society itself, formidable hindrances and difficulties arose. The Apocrypha controversy, and the very painful discussions to which it gave rise; the question relating to Tests and Prayer, the unsuccessful agitation of which led to the establishment of the Trinitarian Bible Society; the differences which arose on the subject of Baptism, out of which sprang the Bible Translation Society; the repeated attacks on some of the continental versions circulated by the Society; all these painful occurrences contributed to disturb its peace, and not only to break in upon its harmony, but to impede its progress, necessarily causing much grief, apprehension, and anxiety. It is only surprising that the Society emerged, again and again, from these troubled waters, without greater damage to its interests and its prosperity.

Not less remarkable than its rapid growth and permanent expansion, is *the success with which the Society's labours have been crowned.*

The success which has crowned its labours.

Here, however, we must discriminate, that we may not be misunderstood when we speak of the success over which the Society rejoices. Success is of different kinds: strictly speaking, it is the attainment of an object immediately in view; but where that object stands in the relation of means to an end, the success is not full and complete till the ulterior point is reached. The immediate object contemplated by the Bible Society is the wider diffusion of the Holy Scriptures; and, in proportion as this has been accomplished, the Society may be said to have been successful. But the Scriptures are thus multiplied and circulated for an ulterior object—the spiritual good of mankind: they are profitable for doctrine, for reproof, for correction, and for instruction in righteousness:

for this purpose they were inspired, and to promote this they are given; and it is only in the degree in which this higher end is attained, that the longings and aims of the true friends of the Bible are realized.

CONCLUSION.

There is good reason to rejoice that, in this best and noblest sense of the word, *success* has not been wanting. Most abundant and delightful evidence has been afforded that the highest spiritual results have followed from the reading of the Scriptures circulated by the Society. Imnumerable and well-attested instances have been brought to light, and placed on record in its correspondence and documents. Few, comparatively, could be introduced into these pages; but even these few are enough to lead to the joyful and soul-inspiring conclusion, that the Society has not spent its strength for nought. It is obvious, however, that such results are imperfectly the subject of measurement and calculation: they come but very partially within the range of human observation: they belong to the unseen world, and are known in their full extent and reality to God only!

Untold extent of spiritual result.

It is in a lower, but still a legitimate sense of the term, that we speak of the success of the Society as having been truly astonishing. It was instituted for the circulation of the Scriptures: and it has succeeded in the circulation of the Scriptures, to an extent almost incredible. Little could the Fathers and Founders of the Society, when they first met together, with the map of the world before them, to concert measures for the diffusion of the Scriptures "through the British dominions," and, according to their ability, to extend the same benefit to "other countries, Christian, Mahomedan, and Pagan"—little could they have foreseen or anticipated, that, by the time its first Jubilee should arrive, the Society which they had just formed would have to report a distribution of nearly twenty-eight million copies of the Sacred Scriptures, in whole or in integral portions; that kindred Institutions, in different parts of the world, formed generally after its model, and very much through its example and influence, should be found to have added to these distributions, in the same period, above twenty millions more; and that these distributions should have been made in above one hundred and fifty different lan-

The visible result of the immense dissemination of the Scriptures.

CONCLUSION. guages or dialects, in one hundred and twenty-five of which not a portion or fragment of the Sacred Volume had previously appeared in print!

Yet such, as nearly as can be ascertained, is the actual result of that effort which was commenced "in weakness, and fear, and much trembling." So greatly has the faith which prompted it been honoured and rewarded!

The varied instrumentality which became auxiliary to the Society's design.

The varied and most valuable instrumentality that has been forthcoming as it was needed, and cheerfully dedicated to the Society's service, is another point, which stands out prominently in the retrospective picture before us.

The Society is under an immense amount of obligation both to individuals and associate bodies, for the important aid which they have rendered, in preparing the Scriptures for circulation, and also in actually placing them in the hands of the people. This has been eminently the case in those parts of the world where translations had to be made or revised, and where none friendly to the work, except the agents of other Societies, or individuals unconnected with any Society, were prepared and at liberty to come forward. The amount of time, and talent, and effort, that has been generously, and to a great extent gratuitously, placed at the disposal of the Society, and devoted to its service, should never be lost sight of or unacknowledged, when we speak of the great results accomplished by the Bible Society. Let us pursue this remark a little further.—It was a bold and adventurous thing for a new Society—small in its beginnings, limited in its resources, strong only in its purposes and resolves, to enter upon the gigantic enterprise of attempting to supply the Scriptures to all the nations of the earth—"the Bible for every land." The selected little band, to whom was delegated the duty and responsibility of carrying out the novel and mighty project, might well shrink from the onerous task to which they were committed, and, as the vision rose before them in all its vast proportions, tremblingly ask, "Who will go for us," and, "Whom shall we send?" There was but little experience to guide them; human sagacity and foresight were impotent to predict whence the requisite help should come: but happily the work unfolded itself by degrees; and in some cases, unknown and unsuspected agencies were

Prospect of such aid not at first apparent.

already at work, and as each successive exigency arose, the fitting instrument was found. CONCLUSION.

Notable instances of this kind might be pointed out, among those officially engaged in the Society's service, both in its domestic and foreign departments, from the noble President, to some who have occupied the humblest and least ostensible stations; but as these have been already alluded to, when treating of the Society's administration, or when reviewing its operations on the Continent, we will rather recur for a moment to the unofficial aid which has been rendered to the Society, and for which it is so deeply indebted. How many distinguished individuals at home, eminent for rank and station, eminent for learning and piety, have come forward as willing and efficient fellow-helps! What eloquence of the tongue and of the pen, what patient toil, what munificent liberality, has been contributed and placed on the altar of the Society's service, by those who can have been influenced by no other motive, than the sincere and lively interest which the cause itself inspired!

Talent consecrated to the Bible cause at home.

But it is, in foreign countries that the fact on which we are dwelling comes out in strongest colours. To say nothing of the difficulties of providing for many of the nations of Christendom, what could the Society have done for India, for China, for Africa, for the islands of the Southern Seas, for Madagascar, where new languages had to be acquired, as well as new translations made, and where, in many places, the art of reading was utterly unknown, if, in all these cases, it had been required to construct its own separate and independent machinery? But the Chaplain, the Missionary, the pious and gifted Scholar, are already in the field! They act as the pioneers of the Society; take up its work as their own; it combines well with all the purposes of their special office and mission: a reciprocal service is rendered, and a double object secured. Time would fail to enumerate the instances where this has occurred, but the reader will be reminded of some of them, when we mention the names of Carey, Marshman, and Ward, of Martyn and Rhenius, of Morrison, Milne and Medhurst, of Williams and of Moffat, names which are a mere specimen and fragment of the host that deserve to be held in honourable and lasting remembrance; but which are now alluded to, to show the

The wonderful agency raised up for translations abroad.

CONCLUSION. diversified and invaluable instrumentality, by means of which the great object of the Society has been carried out. Happily the constitution of the Society left it open to accept this help from every quarter, and each section of the Christian Church has thus contributed to enrich its agency, and extend its usefulness.

The So-
ciety at its
Jubilee.

The position in which the Society was found, and the prospects which opened around it, at the period when this history closes, must, lastly, be noticed.

Its prin-
ciples un-
changed:

In every essential respect, the Society is the same as when it sprang into existence, and was hailed by so many with a hearty welcome. Fifty years of chequered experience, of alternate cloud and sunshine, have rolled over it: its foundations remain unshaken, and we behold it still graceful in its simplicity of structure, and in its noble elevation.

its human
adminis-
tration
changeless.

But the Society, while unchanged itself, as to its essential character, nevertheless exhibits, in the succession of its Agency, and in other respects, that mutableness to which every human institution is subject. Its principal administrators and officers have been replaced again and again; and of the numerous friends who witnessed its early popularity, sympathized in its subsequent conflicts, and rejoiced in its advancing triumphs, how few remained, when the year of Jubilee arrived! But others have been raised up in their place, and the Society never presented a goodlier array, both at home and abroad, of warm-hearted, sincerely-attached, and zealous adherents.

Its re-
sources still
increasing.

Though the accessions of later years may not have included so large a proportion of the rich and the great, the noble and the honourable of the earth, and have been chiefly drawn from the less distinguished and humbler classes, still the Institution has not suffered from this change. There has been no falling off in its resources. Its income, increasing from year to year, has now swelled beyond the most sanguine predictions of its earlier friends; and its success in the distribution of the Scriptures has reached a height which none would have ventured to anticipate. If it rests less on popular applause, and more on the support and aid of principle—if the attraction of novelty has given place to the healthier hue of a deliberate and con-

scientious adherence—this is surely no change for the worse. It is quiet, patient, prayerful perseverance that gives the assurance of stability, and the prospect of success, in a cause like this.

After this review, are we not irresistibly led to the great practical deduction, *that the hand of God is to be seen, and ought to be devoutly acknowledged, in the rise and progress of the British and Foreign Bible Society?* This inference must often have presented itself, in the course of this history; but, now at its close, demands to be distinctly and emphatically reiterated.

CONCLUSION.

The Divine
blessing
hath
crowned its
labours.

This let us do, in the language of the Holy Book itself:—

“GIVE UNTO THE LORD, O YE KINDRED OF THE PEOPLE, GIVE UNTO THE LORD GLORY AND STRENGTH.” “LET THE PEOPLE PRAISE THEE, O GOD; LET ALL THE PEOPLE PRAISE THEE!” “OH THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS, AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN!” “HE SENDETH FORTH HIS COMMANDMENT UPON EARTH: HIS WORD RUNNETH VERY SWIFTLY.”

Here we pause, that we may gather up our thoughts in humble, reverential prayer.

“Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy Holy Word, we may embrace, and ever hold fast the hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen.”

APPENDIX I.

Note A, Vol. I. p. 2.

It appears that another Society, formed on behalf of foreigners, had previously existed, and had been only recently dissolved, entitled "The French Bible Society," of which Mr. Owen gives the following account :*

"The French Bible Society was instituted in May 1792, and commenced its operations by opening a correspondence with a respectable Minister of the Reformed Church at Paris, and treating with a printer of reputation in that capital for an edition of the French Bible, of which the Protestant Minister who had recommended him was to take the superintendence. The revolutionary war having put a period to all communication between the two countries, the French Bible Society suspended proceedings, and invested the amount subscribed (with the exception of 4000 livres advanced to the printer at Paris) in the public funds. On the re-establishment of intercourse between France and England, in the year 1801, the Society learnt, by a letter from the Protestant Minister, that the printer was living, but that the Revolution had totally ruined him.

"The Society, discouraged by these and similar difficulties, and apprehending that their original design of circulating French Bibles among the Roman Catholics in France was become impracticable, resolved to apply the money, of which they had been so long possessed, to the purchase of English Bibles, for distribution among 'poor Catholics and others in the United Kingdom of Great Britain and Ireland : ' 2000 copies were accordingly procured, of which 1000 were entrusted to the care of the late Rev. Dr. Coke, a principal Minister in the Wesleyan connection, to be dispersed by the means of their Missionaries among the Catholics in Ireland. A letter having been received from William Hall, Esq., of Dublin, pointing out other channels through which 10,000 Bibles might be usefully distributed in Ireland, and offering to guarantee their correct distribution, the remaining 1000 copies were, in the month of August 1803, placed at his disposal : and after this act, and the necessary formalities of pecuniary settlement, the French Bible Society was finally dissolved."

* Owen, Vol. I., p. 24.

(*Note B*, p. 4.)

The following account of the origin of the Bible Society is extracted from the Third Chapter of the "Jubilee Memorial of the Religious Tract Society." The chapter is headed "The British and Foreign Bible Society":—

In former times the Lord made known his will to his people in visions, or spoke unto them in dreams; but in these latter days he guides them by his Holy Spirit, and, by his providential dispensations, leads them clearly to understand his mind. Soon after the establishment of the Tract Society, an event occurred which may be considered one of the great collateral benefits of its formation; and the part taken by the Committee in furthering the noble object will justify the introduction of the subject as a deeply interesting episode in the history of the Society's operations.

Several circumstances, apparently trivial in themselves, led to the formation of the British and Foreign Bible Society. In the year 1802, the Rev. Thomas Charles, of Bala, was walking in one of the streets in that town, when he met a child who attended his ministry. He inquired if she could repeat the text from which he had preached on the preceding Sunday. Instead of giving a prompt reply, as she had been accustomed to do, she remained silent. "Can you not tell me the text, my little girl?" repeated Mr. Charles. The child wept, but was still silent. At length she said: "The weather, sir, has been so bad that I could not get to read the Bible!" This remark surprised the good man, and he exclaimed, "Could you not get to read the Bible? how was that?" The reason was soon ascertained: there was no copy to which she could gain access, either at her own home, or among her friends; and she was accustomed to travel every week seven miles over the hills to a place where she could obtain a Welsh Bible, to read the chapter from which the minister took his text. But during that week the cold and stormy weather had prevented her usual journey. Surely the word of the Lord was precious in those days to this lamb of the Saviour's fold.

This incident made a deep impression on the benevolent mind of Mr. Charles, and increased the anxiety he had long felt to secure for the Welsh a good supply of the Scriptures in their own tongue.

The next step which advanced the Bible cause is stated by his biographer. After noticing the failure of various attempts to obtain the Scriptures in Welsh, from the Christian Knowledge Society and other sources, "Mr. Charles, in December, 1802, took his annual journey to London, intending to lay certain plans for securing his object before several charitable friends, particularly the Committee of the Religious Tract Society, of which he was then a member. The subject was much on his mind; and while awake in bed, as he told me himself, the idea of having a Bible Society established in London, on a similar basis to the Religious Tract Society, occurred to him. He was so cheered by the thought that he instantly arose, and went out to consult some friends on

the subject.* The first person he met was Mr. Tarn, who was then on the Committee of the Tract Society. They discussed the subject together for a considerable time. At the next meeting of the Society, held on Tuesday, the 7th December, 1802, Mr. Charles was introduced. On this occasion, the Rev. Matthew Wilks occupied the chair, and the following friends were present :—The Rev. Messrs. Steinkopff, Townsend, and Hughes; also Messrs. Pellatt, Alers,[†] Mackenzie, Gouldsmith, Shrubsole, Preston, Freshfield, Reyner, Hamilton, Fowler, Shotter, and Tarn.

Mr. Tarn, after the regular business of the Committee was finished, mentioned the particulars of his conversation with Mr. Charles, when the latter fully unfolded his plans, and urged assistance in the attainment of an object which had long occupied his mind. How deeply important was the hour devoted to this conversation! Surely the Lord was in the midst of the little assembly, suggesting holy thoughts to his servants! At the moment when Mr. Charles was appealing for the Bible for Wales, it occurred to Mr. Hughes, “Surely a Society might be formed for the purpose; and if for Wales, why not also for the empire and the world?” He mentioned to the friends that it appeared to him desirable to extend the plan suggested by Mr. Charles, so as to facilitate a general circulation of the Scriptures. In these views all present united, and instructed Mr. Hughes to make the following entry in the minute-book of the Tract Society :—

“Mr. Charles of Bala, having introduced the subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may be singularly useful. The object† was deemed sufficiently connected with the object of the Society thus generally to appear on these minutes; and the Secretary, who suggested it, was accordingly desired to enter it.”

This minute is not very correctly expressed, though it gives a clear view of the result of the conference. In the early history of our leading Societies, the resolutions were entered on the minutes during the sittings of the Committees, which frequently led to small inaccuracies of expression.

Mr. Hughes was requested at this conference to prepare a circular-letter, inviting Christians of every name to unite in a Society to send the word of God, without note or comment, all over the world.

The origin of the Bible Society, as furnished by its eloquent historian, the Rev. John Owen, agrees very much with the statements which have been given. He notices the Committee of the Religious Tract Society as “a circle of friends who had met to transact a

* Afterwards W. Alers Hankey, Esq.

† That is, the circulation of the Bible throughout the world.

different business;" and in a note acknowledges the services they rendered "at the commencement of the noble effort, to spread scriptural truth throughout the world."

It is due to the Society, however, fully to state the part its Committee took in this holy work. We have shown the dawn—let us now exhibit the progress of the cause.

On Tuesday, the 21st December, 1802, the Tract Committee again met, when Mr. Thomas Pellatt presided. There were present, the Rev. Messrs. R. Hill, Townsend, Hughes, Anlezark, Charles, and Wilks; and Messrs. Preston, Alers, Shrubsole, Freshfield, Reyner, Rogers, Gouldsmith, Tarn, Saddington, Mills, and Williams. The following entry on the minutes is in the writing of Mr. Pellatt:—

"Mr. Secretary read a paper on the importance of forming a Society for the distribution of Bibles in various languages.

"Resolved—'That a special meeting be holden next Tuesday, at eight o'clock, as preparatory to a general meeting, to promote that end.'"

At the appointed time the Committee met. Mr. Charles was in attendance. The following minute was the result:—

"The object of the intended Society was maturely considered, and determined unanimously to be: 'To promote the circulation of the Holy Scriptures in foreign countries, and in those parts of the British dominions for which adequate provision is not yet made; it being understood that no English translation of the Scriptures will be gratuitously circulated by the Society in Great Britain.'"

The address by Mr. Hughes, explanatory of the object of the intended Society, was adopted after careful revision; and Mr. Mills was requested to prepare the outline of a plan for its regulation. In January, 1803, it was arranged that Mr. Reyner should "correspond with some liberal individuals in different parts of the country on the subject of opening a subscription, as the basis of the intended Society."

On the 1st of February, 1803, the rules of the Society were finally settled. On the 8th of the same month, an important minute is recorded—"That the translation of the Scriptures, established by public authority, be the only one in the English language to be adopted by the society." At this meeting also it was proposed to apply to His Majesty George III. for his patronage of the Society; but the design was afterwards abandoned. The friends appear to have considered that a more suitable patron could not have been found, than the monarch who had expressed the pious wish, "that the day might soon come when every poor child in his kingdom should be taught to read the Bible."

At this period the friends of the new cause were greatly encouraged by a letter received from Mr. Kiesling, of Nuremberg, in Germany, one of the earliest and most efficient correspondents of the Tract Society. He was a merchant, who annually travelled through several parts of Europe, in the prosecution of his business. In his letter he described in very affecting terms the great difficulty under which the poor laboured in pro-

curing Bibles, and the eager desire manifested by persons of all ages to be supplied with the word of life. He lamented the inadequacy of his own means to satisfy their pressing wants, and expressed his hope that the friends of religion in England would afford him that aid, without which they must remain unrelieved. This letter led the Committee, by the advice of Mr. Wilberforce, to adopt measures to ascertain the want of the Scriptures both at home and abroad. Dr. Steinkopff, who was about to visit the Continent, was requested to obtain all the information he could on the subject. He subsequently presented an interesting and affecting statement, showing the great destitution of the people, both in Germany and Switzerland, of the Sacred Volume.

At the fourth general meeting of the Tract Society, held at St. Paul's Coffee-house, on the 12th of May 1803, the contemplated Bible Society was the great absorbing subject of the morning. The Secretary stated "that it was in the contemplation of some respectable friends to form an extensive plan for the diffusion of Bibles into the hands of such persons as are at present unable to procure them; and requested the members present to inquire, in their respective vicinities, as to the facility of procuring Bibles, and to communicate such information."

After this communication, several of the ministers addressed the meeting on the subject, and the following record is copied from the Society's minute-book :—

"The Rev. John Townsend, in a very impressive address, urged the necessity of a diligent attention to the want of Bibles both in this Island and on the Continent.

"The Rev. Mr. Knight related an instance of a man who had travelled sixty miles over the snow in Nova Scotia to obtain a Bible, which he received with the deepest expression of gratitude.

"The Rev. Mr. Bogue suggested the propriety of printing a Bible in the modern Greek language, should a Society be formed for the noble purpose of extending the distribution of the Scriptures.

"Several gentlemen stated the great want of Bibles in various parts of the country.

"The Rev. Mr. Tracey mentioned that in the countries which had been under the power of infidelity, during the French Revolution, the Holy Scriptures had been generally destroyed in the conflagrations with other religious books, which had occasioned such a scarcity as cannot be possibly supplied by the Missionary Society."

Subsequently to this meeting, and during the remainder of the year 1803, various difficulties impeded the formation of the Society, but a wise and prudent course on the part of its friends gradually removed them. In January, 1804, a special meeting was held "for the purpose of promoting the Bible Society," when it was resolved, "That the title of the Society should be 'The British and Foreign Bible Society,' agreeably to the suggestion of the Secretary, and that he be requested to prepare a circular-letter on the subject."

This circular was soon presented by Mr. Hughes to the Committee, and approved by them. It was extensively circulated, and led many persons to consider the great object which had so long engaged the anxious attention of the Tract Committee. Among other results, Mr. Reyner reported, "that, from a conversation he had had with Robert Howard, Esq., he had reason to conclude that several respectable members of the Society called Quakers would attend the public meeting, and exert themselves on behalf of the excellent object."

At length the happy period arrived, when the prayers of many Christians were answered, and the preliminary and anxious labours of the Tract Committee were happily and successfully terminated. On the 7th March, 1804, the British and Foreign Bible Society was fully established. On this occasion several members of the Tract Committee "explained the nature and design of the projected Society, demonstrated its necessity, and, in a strain of good sense, temperate zeal, and perspicuous information, urged the importance of its immediate establishment."

Among the elected Committee were the following members of the Tract Society:—Messrs. William Alers, Joseph Bunnell, Robert Cowie, Joseph Hardcastle, Thomas Hodson, Samuel Mills, Joseph Reyner, Robert Steven, and C. Sundius. The Rev. Joseph Hughes was one of the Secretaries of the new Institution.

The following is taken from a volume, prepared in Welsh, by the Rev. T. Phillips, late Jubilee Secretary, entitled "*Llyfr y Jubili*," &c. The extract is introduced here, as giving some additional and interesting particulars, relative to those introductory proceedings and circumstances, which issued in the formation of the Society:—

"Before the formation of the Society, Mr. Jones, of Creaton, and Mr. Charles, of Bala, are the honoured names brought before us, first, separately, and then in concert, endeavouring to supply Wales with Bibles."

"With the exception of the little that was done by private enterprise, to multiply the number of Bibles, and that chiefly in South Wales, the only Institution capable of giving Bibles to the Principality was the "Society for Promoting Christian Knowledge," a Society belonging exclusively to the Established Church."

"Through the instrumentality of the Rev. Thomas Jones, of Creaton, and others, several editions of the Welsh Bible were obtained, and circulated at a low price throughout Wales. In this work there was the most cordial co-operation between Mr. Jones and Mr. Charles. Mr. Jones received information from Wales through Mr. Charles, and Mr. Charles obtained Bibles from England through Mr. Jones. Mr. Jones felt deeply for his countrymen, but, living in England, it was impossible for him to take active measures in Wales; on the other hand, Mr. Charles, living in Wales, had not the influence necessary to move the Society for Promoting

Christian Knowledge. Both, though far apart, worked together for the benefit of their native country."

"According to the testimony of Mr. Jones, it was hopeless to expect further aid from the old Society; consequently, it became necessary to adopt other means of supplying the increasing demand for Bibles. An excellent plan was prepared by Mr. Jones, and sent to his friend Mr. Charles; but the circumstances of the country at the time were such as to render it impossible to carry it out. The plan was, to print Bibles at Chester, for the use of the Welsh; to sell them at low prices: and to present them gratuitously to those who were too poor to purchase; on the principle that the rich, out of their abundance, should help the poor, by subscriptions and donations."

"Towards the end of the year 1802, Mr. Charles went to London, to supply Spa-Fields Chapel, and had an opportunity, through his friend Mr. Tarn, of stating his case before the Committee of the Religious Tract Society. He is said to have exhibited his plans, and earnestly requested help to carry them into execution: but we are not told what plans—whether the plan of Mr. Jones, to promote a subscription in Wales to supply Welsh Bibles; or his own, to form a Society in London, on the same principle as the Tract Society. However, it is certain that he secured the sympathy of the meeting, and had reason to hope that his efforts would prove successful. "Bibles for Wales!" said Mr. Charles. "BIBLES FOR THE WHOLE WORLD!" responded Mr. Hughes. Such was the feeling, and such the desire of all who were present on that memorable occasion."

"From this time, we find the business entirely in the hands of the Committee of the Religious Tract Society; and fifteen months after Mr. Charles had pleaded on behalf of his countrymen in the Committee Room of that Society, the Institution was actually established on a much more extensive scale, and with far wider objects, than he had proposed. Neither Mr. Charles nor Mr. Jones were present at the formation of the Society, and yet it is clear that they, by their previous labours, had been privileged to bring the necessitous state of Wales into notice, in such a way as to lead eventually to the establishment of a Society which should supply not only *Wales*, but the *WORLD* with the Holy Scriptures."

Note C, Vol. I., pp. 40 & 66.

RULES

RECOMMENDED FOR AUXILIARY SOCIETIES, BRANCH SOCIETIES, AND BIBLE ASSOCIATIONS.

[The Rules are here given, as revised and modified in 1852 (see Report for that year), several of the original regulations and suggestions, as printed in the earlier Reports of the Society having become obsolete.]

THE attention of those who are concerned in the establishment or direction of Auxiliary Societies, Branch Societies, and Bible Associations, is particularly requested to the following extract from the Society's Eighth Report:—

“It is the object of the Committee, in all their transactions, to adhere with the utmost strictness to the simple principle of the Institution, viz. the distribution of the Holy Scriptures without Note or Comment; and, while they feel the obligation to this duty increase with the increasing magnitude of the establishment, they trust that a similar feeling will pervade the several Auxiliary Societies and Bible Associations throughout the United Kingdom, and that one correct line of operation may continue to characterize the whole body.”

FOR AN AUXILIARY SOCIETY.

I. That a Society be now formed, to be called the “*Auxiliary Bible Society of*,” for the purpose of co-operating with the BRITISH AND FOREIGN BIBLE SOCIETY, in promoting the distribution of the Holy Scriptures, both at home and abroad.

II. That, conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this Society shall be without Note or Comment; and, those in the languages of the United Kingdom, of the authorized version only.

III. That all persons subscribing one guinea *per annum* or upwards, or ten guineas or upwards at one time, shall be Members of this Society.

IV. That the business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, Secretaries, and a Committee, consisting of not less than other members, half of whom, if practicable, shall be members of the Established Church; and that three members of this Committee constitute a quorum.

V. That every clergyman or other minister, who is a member of this Society, shall be entitled to attend and vote at the Meetings of the Committee.

VI. That the Committees shall meet once every month, or oftener, on some day to be fixed by themselves.

VII. That the Committee divide this town and neighbourhood into districts, and appoint two or more of their members for each district, who may associate with themselves any subscribers, for the purpose of soliciting Subscriptions and Donations from the inhabitants thereof; and that they

establish proper Agents and Correspondents in different parts within the limits of this Auxiliary Society.

VIII. That the whole of the Subscriptions and Donations received by the Society shall be applied, after deducting incidental expenses, in the first instance, to the purchase of such a number of Bibles and Testaments from the Parent Institution as are required for local distribution; and that the surplus funds shall be remitted to the Parent Society. That the members of this Auxiliary Society shall be entitled to the privilege of purchasing from its Depository Bibles and Testaments, on the same conditions as the Members of the Parent Institution.

IX. That, for the purpose of giving full effect to the benevolent design of the British and Foreign Bible Society, in their grant of the Scriptures for distribution among the poor, the Committee shall make it their business to inquire, *either personally, or by means of Bible Associations*, what families or individuals, residing within their several districts, are in want of Bibles and Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith, at prime cost, or otherwise, according to their circumstances.

X. That, for the still further promotion of the circulation of the Scriptures, it is expedient to encourage the formation of *Branch Societies* in such districts, within the sphere of this Auxiliary Society, as may not be sufficiently populous to form Auxiliary Societies of their own; such Branch Societies, and the individual members thereof, to be entitled to the same privileges from the Auxiliary Society, as it and its individual members enjoy from the Parent Institution.

XI. That such persons as may not find it convenient to become Members of the Auxiliary Society, or any of its Branches, shall, upon forming themselves into *Bible Associations*, and sending a copy of their Rules to the Committee, be entitled to purchase at the Depository of this Society, under the direction of the Committee, copies of the Scriptures, at prime cost, for gratuitous distribution, or sale, among their poorer neighbours.

XII. That all clergymen, and other ministers, within the sphere of this Society, making collections in their respective congregations in behalf of the Institution, shall be entitled, on remitting such collections to the Treasurer of this Society, to receive Bibles and Testaments to an amount not exceeding one-half of the said respective collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity; such return of Bibles and Testaments to be claimed within one year from the remittance of the collection. It is recommended, in all practicable cases, to supply the poor by sale, rather than by gift.

XIII. That a General Meeting of the Subscribers be held on the _____ in _____ in each year; when the accounts shall be presented, the proceedings of the past year stated, a new Committee appointed, and a Report agreed upon to be printed, under the direction of the Committee, and circulated among the Members.

XIV. That, in the formation of the new Committee, the President,

Vice-Presidents, Treasurer, Secretaries, and such three-fourths of the other Members as have most frequently attended the Committee, shall be re-eligible for the ensuing year.

FOR A BRANCH SOCIETY.

I. That a Society be now formed, to be called the "*Branch Bible Society of* _____," for the purpose of co-operating with the BRITISH AND FOREIGN BIBLE SOCIETY, through the medium of the _____ Auxiliary Bible Society, in promoting the distribution of the Holy Scriptures, both at home and abroad.

II. That, conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this Society shall be without Note or Comment; and, those in the languages of the United Kingdom, of the authorized version only.

III. That all persons subscribing _____ *per annum* or upwards, or guineas or upwards at one time, shall be Members of this Society.

IV. That the business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, Secretaries, and a Committee, consisting of not less than _____ other members, half of whom, if practicable, shall be members of the Established Church; and that three members of this Committee constitute a quorum.

V. That every clergyman, or other minister, who is a member of this Society, shall be entitled to attend and vote at the Meetings of the Committee.

VI. That the Committee shall meet once every month, or oftener, on some day to be fixed by themselves.

VII. That the Committee divide this town and neighbourhood into districts, and appoint two or more of their members for each district, who may associate with themselves any subscribers, for the purpose of soliciting Subscriptions and Donations from the inhabitants thereof; and that they establish proper Agents and Correspondents in different parts, within the limits of this Branch Society.

VIII. That the whole of the Subscriptions and Donations received by the Society shall be from time to time remitted, after deducting incidental expenses, to the Auxiliary Society of _____ on condition of such Society granting to this the same privileges which the Parent Institution grants, in such cases, to its Auxiliary Societies.

IX. That the Committee shall make it their business to inquire, *either personally, or by means of Bible Associations*, what families or individuals, residing within their several districts, are in want of Bibles or Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith, at prime cost, or otherwise, according to their circumstances.

X. That such persons as may not find it convenient to become Members of this Society, shall, upon forming themselves into *Bible Associations*,

and sending a copy of their Rules to the Committee, be entitled to purchase at the Depository of this Society, under the direction of the Committee, copies of the Scriptures, at prime cost, for sale among their poorer neighbours.

XI. That all clergymen, and other ministers, within the sphere of this Society, making collections in their respective congregations in behalf of the Institution, shall be entitled, on remitting such collections to the Treasurer of this Society, to receive Bibles and Testaments to an amount not exceeding one-half of the said respective collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity; such return of Bibles and Testaments to be claimed within one year from the remittance of the collection. It is recommended, in all practicable cases, to supply the poor by sale, rather than by gift.

XII. That a General Meeting of the Subscribers shall be held, at such time as shall be fixed on by the Committee, in each year; when the accounts shall be presented, the proceedings of the past year stated, a new Committee appointed, and a Report agreed upon to be printed, under the direction of the Committee, and circulated among the Members.

XIII. That, in the formation of the new Committee, the President, Vice-Presidents, Treasurer, Secretaries, and such three-fourths of the other Members as have most frequently attended the Committee, shall be eligible for the ensuing year.

FOR A LADIES' BRANCH SOCIETY.

I. That the object and constitution of the British and Foreign Bible Society having the cordial approbation of this Meeting, we form ourselves into a Society, in connection with that Institution, through the medium of the

Auxiliary Society, for the purpose of contributing towards the circulation of the Holy Scriptures without Note or Comment, particularly within this district; and that this Society be denominated
"The Ladies' Branch of the Auxiliary Bible Society."

II. That the business of this Society be conducted by a Committee, composed of the Honorary Members, Treasurers, and Secretaries of all the Ladies' Bible Associations now formed, in connection with the

Auxiliary Bible Society, and of all the Patronesses and Vice-Patronesses who may join the Institution.

III. That the objects of this Committee shall be—

1. To preserve one uniform mode of proceeding throughout all the Associations represented in this Branch Committee.
2. To provide a regular medium of communication, by means of this Committee, with the Committee of the Auxiliary Society, and thereby facilitate the operations of each Association.
3. To constitute a medium through which the several Associations may receive their Bibles and Testaments from, and remit

their Contributions to, the Auxiliary Society, and recommend to the Committee of that Institution any deserving objects of gratuitous supply.

4. To condense the several reports of the respective Associations, and prepare and publish one Annual Report of the whole proceedings of the united Associations.

5. To solicit and obtain patronage.

IV. That the Committee meet once a month, or oftener, on some day to be fixed by themselves.

V. That a President, Treasurer, and three (or more) Secretaries, eligible to re-election, shall be annually chosen at the Committee Meeting in the month of

VI. That, in consideration of the offer of the Auxiliary Bible Society to allow to this Branch the privileges which they are allowed by the Parent Society, the whole of the funds be paid, after supplying local wants, and deducting incidental expenses, to the Treasurer of the Auxiliary Society, to be by him remitted to the Parent Institution, as the Contribution of the Ladies' Branch of the Auxiliary Bible Society, and stated as such in their Annual Report.

VII. That this Committee prepare an Annual Report of its proceedings, which shall be transmitted to the Secretaries of the Auxiliary Society, on or before the of in each year, and which shall be read and published as the Report of the Ladies' Branch of the Auxiliary Bible Society. And that every Collector, and every other contributor of ten shillings or upwards *per annum*, be entitled to a copy.

VIII. That this Branch hold their Anniversary Meetings conjointly with those of the Auxiliary Society. But that the Associations belonging to this Society shall be at liberty to hold their respective Annual Meetings if their Committee deem it expedient.

IX. That a copy of these Rules, signed by the Secretaries, be transmitted to the Committee of the British and Foreign Bible Society, and to the Committee of the Auxiliary Society.

FOR A LADIES' BIBLE ASSOCIATION.

I. That we form ourselves into an Association, in connection with the British and Foreign Bible Society, through the medium of the Bible Society, for the purpose of contributing towards the circulation of the Holy Scriptures without Note or Comment, particularly in and its vicinity; and that this Association be denominated, "*The Ladies' Bible Association.*"

II. That all persons subscribing the sum of One Penny or upwards per week, or making a donation of One Guinea or upwards at one time, shall be Members of this Association.

III. That the business of this Association shall be conducted by a Committee, to be chosen annually, consisting of a Treasurer, Secretaries, and not less than other Members, eligible for

re-election, and under the Patronage of such other Honorary Members as the Society or Committee shall select and obtain.

IV. That the Committee meet once a month, or oftener, if necessary, on a day to be fixed by themselves; and that five Members be empowered to act.

V. That, for the purpose of soliciting and collecting Donations and Subscriptions, either for the general purposes of the Society, or for the purchase of Bibles or Testaments by weekly payments, the Committee divide this neighbourhood into districts, and appoint one or more Collectors from among themselves to each district; and that these contributions be paid to the Treasurer at the monthly Committee Meetings.

VI. That the Committee make it their business to inquire whether any families or individuals, residing within the limits of this Association, are in want of Bibles or Testaments, and unable to procure them; in which case it shall be the duty of the Committee to supply them therewith at prime cost, or otherwise, according to their circumstances.

VII. That the funds of this Association, or so much thereof as the Committee shall direct, whether arising from Subscriptions, Donations, or the sale of Bibles and Testaments, shall from time to time be expended in the purchase of Bibles and Testaments, at prime cost, to be sold to the poor in the neighbourhood, as before directed; and that any surplus which may arise, be remitted, at the discretion of the Committee, to the

Bible Society, in aid of the general purposes of the British and Foreign Bible Society.

VIII. That a General Meeting of the Subscribers and Friends of the Association be held on such day as shall be fixed on by the Committee, in each year, at Six o'clock in the evening, when the accounts (as audited by the Committee) shall be presented, the proceedings of the past year reported, and a Treasurer, Secretaries, and Committee chosen for the ensuing year.

IX. That a copy of these Rules, signed by the Secretaries, be transmitted to the Committee of the

Bible Society, with a request, that they will grant permission to lay out the funds of this Association in purchasing, at the Depository of the said Society, Bibles and Testaments at the cost prices.

FOR A BIBLE ASSOCIATION.

I. That we form ourselves into an Association, in connection with the British and Foreign Bible Society, through the medium of the

Bible Society, for the purpose of contributing towards the circulation of the Holy Scriptures, without Note or Comment, particularly in this vicinity; and that this Association be denominated "*The Association.*"

II. That all persons subscribing one penny a-week, or more, whether

as Free Contributors or for the purchase of Bibles or Testaments, shall be Members of this Association.

III. That the business of this Association shall be conducted by a Committee, to be chosen annually, including a Treasurer, Secretary, and all the Collectors, with power to add to their number, and to obtain patronage.

IV. That the Committee meet once a month, or oftener if necessary, on some day to be fixed by themselves; and three members shall be empowered to act.

V. That for the purpose of soliciting and collecting Donations and Subscriptions, the Committee divide this neighbourhood into districts, and appoint one or more Collectors from among themselves to each district; and that these Contributions be paid to the Secretary and Treasurer at the monthly Committee Meetings.

VI. That it shall be the duty of the Collectors to inquire whether any families or individuals within their respective districts are in want of Bibles or Testaments, in which case it shall be the duty of the Committee to supply them therewith, at prime cost, or otherwise, according to their circumstances. It shall also be the duty of the Collectors to solicit Free Contributions.

VII. That a copy of the "Monthly Extracts of Correspondence" be regularly presented, by the Collectors, to every Free Contributor.

VIII. That in case the Collectors meet with any individuals totally destitute of the Scriptures, and too indigent to afford a penny a-week for the purchase of them, the names and addresses of such persons shall be reported to the Committee, with a request that they may be visited, and, if found suitable objects, gratuitously supplied.*

IX. That the funds of this Association shall, from time to time, be expended in the purchase of Bibles and Testaments, at prime cost, to be sold to the poor in the neighbourhood, as before directed; and that any surplus which may arise be remitted, at the discretion of the Committee to the Bible Society, in aid of the general purposes of the Parent Society.

X. That a General Meeting of the Subscribers be held on such a day as shall be fixed on by the Committee in each year, when the accounts (as audited by the Committee) shall be presented, the proceedings of the past year reported, and a Committee chosen for the ensuing year.

RULES AND REGULATIONS FOR SMALL AUXILIARIES, AND BIBLE ASSOCIATIONS.

I. That a Bible Association be hereby formed, in connection with the British and Foreign Bible Society, for the purpose of contributing towards the circulation of the Holy Scriptures, without Note or Comment, both at home and abroad.

* When the *Loan Stock* is adopted, the latter part of this Rule should be altered thus—"with a request that they may be supplied with a Loan Bible or Testament."

II. That the business of this Society shall be conducted by a Committee, to be chosen annually, including a Treasurer, Secretary, and all the Collectors, with power to add to their number, and to obtain patronage.

III. That, for the purpose of soliciting and collecting Donations and Subscriptions, the Committee divide this neighbourhood into districts, and appoint Collectors from among themselves to each district; and that these Contributions be paid to the Treasurer and Secretary at the Committee Meeting.

IV. That the Collectors be requested to call at every house in their respective districts once, or oftener, during the year, and thereby afford an opportunity to individuals, as well as families, to contribute towards the Society.

V. That a moiety of the Subscriptions and Donations obtained during the first year, be used to establish a Depository of Bibles and Testaments, from which all persons within the sphere of the Society may obtain the Scriptures, at cost prices, or otherwise, as the Committee may appoint; and that the money thus received be expended in replenishing the stock.

VI. That a General Meeting be held once in the year, when the accounts shall be presented, the proceedings of the past year reported, and a Committee chosen for the ensuing year.

VII. That an Annual Report, containing the Treasurer's account, Depository's statement, together with a list of Contributors, be printed for distribution.

VIII. That, when a deputation from the Parent Society cannot attend the Annual Meeting, the Committee shall invite suitable persons to conduct the proceedings, and advantage be taken of such Meeting to make the collections throughout all the districts embraced by the Society.

For Societies conducted in conformity with the above Rules, the following books and papers will be found sufficient:—

Treasurer's Book.	Address to Collectors.
Village Secretary's Book.	Form of Bible Order.
*Collecting Book.	*Rules and Regulations.
*Specimens of Types.	Suggestions to Officers, &c.
*Summary Statement.	

N.B.—Books and papers, for the use of Auxiliary Bible Societies and Bible Associations, may be obtained (gratuitously) by application to the Depository, Bible Society House, 10, Earl Street, Blackfriars.

* Those marked thus (*) may be had in Welsh.

Note D, Vol. I., p. 100.

The following are the names attached to the Protest referred to :—

J. LAMB, Master of Corpus Christi College
 SAMUEL LEE, M.A., Professor of Arabic.
 FREDERIC THACKERAY, M.D., Emanuel College.
 W. FARISH, B.D., Magdalen College, Jacksonian Professor,
 A. SEDGWICK, Trinity College, Woodwardian Professor.
 C. SIMEON, King's College.
 G. KING, M.A., Prebendary of Ely.
 JAMES SCHOLEFIELD, A.M., Fellow of Trinity College, and Secretary
 of the Cambridge Auxiliary.
 LEGH RICHMOND, A.M., Trinity College (Turvey, Bedfordshire).
 W. CLARK, A.M., Corpus-Christi College.
 W. MANDELL, Fellow of Caius College.
 H. P. ELLIOT, A. M. Fellow of Trinity College.
 GEORGE MILMAN, A.M., St. John's College.
 J. LODGE, A.M., Magdalen College, Librarian of the University.
 BAPTIST W. NOEL, A.M., Trinity College.
 T. P. PLATT, M.A., Fellow of Trinity College.
 G. E. CORRIE, M.A., Fellow and Tutor of Catherine Hall.
 W. TWIGG, M.A., Trinity College.
 EDWARD EDWARDS, M.A., Corpus Christi College (Lynn, Norfolk).
 SAMUEL HAWKES, M.A., Fellow of Trinity College.
 HENRY VENN, M.A., Fellow of Queen's College.
 H. J. SPERLING, M.A., Trinity College.
 W. H. MARKBY, B.D., Corpus Christi College.
 SAMUEL CARR, M.A., Fellow of Queen's College.
 W. CECIL, M.A., Fellow of Magdalen College.
 H. GODFREY, D.D., President of Queen's College.

Note E, Vol. I., p. 113.

The "Circular Letter" referred to in the text, was thought of sufficient importance to be introduced into the Foreign transactions of the Society, where it is given at full length. See Vol. I., p. 362.

*Note F, Vol. I., p. 246.*EXTRACTS FROM THE REPORT OF THE ATTENDANT AT THE SOCIETY'S
STALL IN THE GREAT EXHIBITION, 1851.

I commenced my labours on the 11th of August, and found the work of the Society was, comparatively speaking, little known by the visitors; and great was the surprise of many when they saw the Bible in 148 languages and dialects.

Many said, "What use is that to me? I know but one." I then showed the Society's work, in reducing the prices of the English Bible, and bringing it within the reach of all classes, the poor as well as rich, either by purchase themselves, or through the subscriptions of the wealthier part of the community.

Others said, "This is a good work indeed?" While many of the visitors—and some, among the poorest, possessing but little of this world's goods—exulted, saying, "This is the glory of the whole Exhibition, and shame it is to be in so bad a position; it ought to have as prominent a place as the Great Diamond.

On the 13th of October, I received a Royal visitor. Her Majesty the Queen was engaged at the National-School Depository stall. An attendant asked me if I had any papers to show Her Majesty relating to the Bible. I gave a copy of the Specimens, Summaries, and Brief View. His Royal Highness Prince Albert came to the stall. I made a statement of its contents, and by whom exhibited; taking the Bibles of 1816, contrasting the prices with those published in 1851, and showing the value of the Society in bringing the Gospel within the reach of the poorest of his subjects. He remarked, "It is a good work."

Some asked for the dates of the Bibles, their translations, and whether the work was going on. The friends of deceased translators were anxious to see the works of good departed men. A widow and daughter came. "My husband, now in glory," she said, "translated this;" and many wished to possess specimens of the types of those particular Bibles.

Specimens of Type.—At the commencement of my work the distribution was small; but I soon found it necessary to increase my supply. Thrice I brought as many as I could carry to the omnibus. I then got permission of a poor woman in Knightsbridge to make a dépôt of her house, from whence I received larger supplies, as my demand increased. My first week's distributions of Specimens* did not exceed 2500, besides Condensed and other Summaries. The daily distribution varied from 1000 to 1500 per day; then I reached 2000, until the 9th of October, varying and increasing: on that day I distributed 5000 English Specimens, besides Foreign and Welsh, with 1200 Summaries. The fifty-seven days' work averaged 1815 English daily. For the week ending the 11th of October, the distribution reached 25,000 English, 1500 Foreign, besides

* These Specimens contained *Verses of Scripture*, in various sized types.

Welsh, and other papers relating to the Society. Total of English Specimens, about 103,470; Foreign, 8000; Welsh, I have no account; 1000 Brief Views. I received from the Society's Printer 14,060 Summaries, about 5000 Hand-bills, besides thousands which I received from Leicester Square and those printed in the Exhibition.

French, Dutch, German, Norwegian, Italian, and foreign visitors generally, received the papers with civility, often with thankfulness, and looked on the work with gladness.

In one instance, indeed, a Frenchman would have torn the specimen but for the gentle restraint of the lady accompanying him.

Two foreigners came, asking me for papers to take home with them. "We are looking to you," the speaker said. "France, Germany, and all the nations look to England for the Bible."

I was asked one day for a sight of a Bible, which I reached for the lady, when some unknown hand slipped the following lines into the case as I turned round to present it to her:—

Almighty Lord, be gracious still;
Attend with power thy word and will;
And let this spot, supplied the best,
More honoured be than all the rest. AMEN.

Note G, Vol. I., p. 279.

For "Brief View," giving account of the number and variety of Translations, and other Statistics of the Society in 1854, see Appendix III.

APPENDIX II.

*Note A., Vol. I. p. 334.*GENERAL VIEW OF THE JOURNEYS OF DRS. PATERSON, HENDERSON,
AND PINKERTON, FROM 1814 TO 1829.

THE spring of 1814, when the peace was established, found Drs. Paterson and Pinkerton in London. Thence, in pursuance of instructions to that effect, they repaired to their former post at St. Petersburg, but by different routes.

Dr. Paterson proceeded, by way of Hamburg, through Holstein, Denmark, Sweden, and Finland, arriving at St. Petersburg in October.

Dr. Pinkerton travelled through Holland, Germany, and Poland, being present at, and assisting in, the establishment of the Netherlands Bible Society at Amsterdam, the Berg Bible Society at Elberfeld, the Hanoverian Bible Society, the Prussian Bible Society, and the Saxon Bible Society. He also took measures for the formation of a Society at Breslau, for Silesia, and at Warsaw, for Poland. He arrived at St. Petersburg in September, and soon became occupied with a plan for supplying the Scriptures to Persia and to Georgia, and other distant countries more or less connected with Russia. On his journey he also went to Leyden, to prosecute inquiries respecting Ali Bey's translation of the Scriptures into the Turkish language, a work which had been just before brought under the notice of the Committee.

Dr. Henderson, who, in the beginning of 1814, was at Copenhagen, after seeing the preliminaries adjusted for the formation of the Danish Bible Society, which was shortly after accomplished, proceeded to Iceland, where he arrived in July 1814, and did not return till August in the following year.

Dr. Paterson and Dr. Pinkerton spent the year 1815 at St. Petersburg, assisting in conducting the affairs of the Russian Bible Society.

Dr. Henderson, after his return from Iceland, in August, remained at Copenhagen.

In the summer of 1816, Dr. Paterson undertook a journey into the

East-Sea provinces, in company with His Excellency Mr. Papoff, to visit the various Bible Societies established there. Towards the close of the year he suffered a severe illness.

Dr. Henderson spent the greater part of this year in visiting Jutland, Sleswick, Prussia, &c. When he arrived at Hamburg, in October, he received instructions to repair to St. Petersburg, to relieve Dr. Paterson, who, in consequence of over-exertion, was then laid aside. He arrived at St. Petersburg in December.

In 1816, Dr. Pinkerton accomplished a very important journey of about 7000 miles, occupying from March to December, in the course of which he visited extensively the south of Russia, returning through Austria, Germany, and Poland. While on his journey, he obtained much valuable information respecting the languages spoken, not only in the Russian provinces, but in those stretching beyond them.

Dr. Paterson, early in the year 1817, left St. Petersburg, and came, by way of Stockholm (where he spent a short time), to London, in the hope of recruiting his shattered health and strength; which object being happily realized towards autumn, he returned again to his work at St. Petersburg.

Dr. Henderson remained at St. Petersburg till autumn, when he proceeded on a visit to the Duchies.

Dr. Pinkerton also remained at St. Petersburg, but in the course of the year, paid a visit to Moscow.

In 1818 Dr. Paterson was engaged the whole year at St. Petersburg.

Dr. Henderson again visited Russia, Denmark, and Sweden; came over to London, and returned to Copenhagen, having it then in contemplation to proceed to, and station himself at, Astrachan, which purpose was afterwards abandoned.

In the same year (1818) Dr. Pinkerton made another extensive tour through parts of Russia, visiting also Germany, Poland, London, and back to St. Petersburg. The journey occupied from May to November, during a portion of which time, Dr. Pinkerton was accompanied by the Rev. M. Blumhardt, of Basle.

In 1819, Dr. Paterson remained at St. Petersburg, with the exception of a tour in Finland.

Dr. Henderson left Copenhagen, with a view to visit Norway; but meeting with a serious accident near Gottenberg, he was obliged to return to Copenhagen, where he was laid up for some time, and then proceeded to St. Petersburg.

Dr. Pinkerton again undertook another long journey, extending this time, not only through Russia, but into Greece and Turkey, and occupying from February 1819 to February 1820.

In 1820, Dr. Paterson visited Sweden.

Dr. Henderson remained principally at St. Petersburg. As also did Dr. Pinkerton.

In 1821, Drs. Paterson and Henderson, unitedly, entered on a long

tour through the Russian provinces, including the Crimea, extending from March 1821 to February 1822.

Dr. Pinkerton, at the same time, visited Finland, Sweden, Denmark, France, Germany, and returned to St. Petersburg.

In 1822, Drs. Paterson and Henderson retired from the British and Foreign Bible Society, and connected themselves more fully with the Russian Bible Society. Dr. Henderson, after a time, returned to this country, Dr. Paterson remaining at St. Petersburg in the service of the Russian Society till the year 1826, when the Society was suspended by an Imperial Ukase.

In 1823, Dr. Pinkerton was sent for to England, where he remained, occupied for the Society at home during the following year. In 1824 he set out on a journey to Malta and Greece, but being taken ill, was obliged to return. In 1825 he accomplished a long and important journey for the Society, making the tour of seven different kingdoms. In 1826 he was appointed Foreign Secretary *pro. tem.*, on the resignation of Dr. Steinkopf. The following year, 1827, he visited the Continental Societies, in company with the Rev. R. Waldo Sibthorp, for the purpose of making the Foreign Societies fully acquainted with the views of the British and Foreign Society in regard to the Apocrypha. In 1828 he visited Denmark, Sweden, Norway, and France. In 1829 he made another long and important visit to the Continent; and in the following year, 1830, took up his permanent residence at Frankfort, with his family, as the Society's General Agent, at the request of the Committee.

Note B, Vol. I., p. 361.

EXTRACTS FROM REPLIES OF FOREIGN SOCIETIES ON THE SUBJECT OF
THE APOCRYPHA.

The following are selected as being among the most important of these communications:—

From the Committee of the Bible Society at Basle to the Committee of the British and Foreign Bible Society.

Basle, March 12, 1826.

GENTLEMEN,—You will surely permit one of your oldest filial Societies on the Continent, which has had the happiness, ever since the earliest establishment of the Parent Institution, to proceed hand in hand with her (no doubt in great weakness, but still with activity and zeal, and whose labours in disseminating the word of Life have not been unattended by the Divine blessing,) to express to you the feelings by which we are overpowered at the present critical juncture, foreboding heavy disasters: and though we cannot refrain from thus manifesting the poignancy of our grief, yet we desire, at the same time, to convey to you the solemn assurance, that, be the result of the present unhappy struggle what it may,

our Society will ever remain firmly attached to the revered Parent Institution, by the indissoluble ties of esteem, gratitude, and love.

From the moment in which the Bible Society took its rise, down to the present day, we have felt ourselves constrained to regard the feature of its Christian universality as the richest gem with which Providence had adorned the crown of the Parent Society. Whilst every other Religious Institution—how estimable soever in its object—is necessarily more or less obliged to confine itself within the trammels of some peculiar creed or ecclesiastical form, in order to ensure its success, the Bible Society rose above every individual Church, and connected them all in one holy bond of paternal union; and whilst each rejoiced at the event, all hailed it as a joyful prelude of the approach of the universal kingdom of Christ, when all the sheep of His fold, assembled together under the sacred banner of His divine word, and no longer mindful of party differences in creeds and confessions, shall offer up, in His name, the sacred tribute of gratitude in every language and tongue. For this delightful feature of Christian universality, the Bible Society is indebted to the grand principle which all its members from the beginning joyfully adopted: namely, the circulating of the Holy Scriptures, without note or comment, among all the nations of the earth. In this leading principle, every individual Church recognised again the golden foundation on which its own superstructure was raised, and was enabled to indulge in the cheering reflection, that though it might differ in minor points of doctrine from others, it possessed, in what it considered to be the word of God, a link in the general chain of Christian unity, by means of which it was connected as a member of the whole sacred body of that church, which in humility and love acknowledges and adores Christ as its Head and Lord.

It was unquestionably by special providential guidance, that, in defining the import of this leading principle which united all Churches as members of Christ in one, the appropriate expression, "Holy Scriptures" was, from the very beginning, not used in a strictly dogmatical, but in an ecclesiastical symbolical sense, according to the usage of each Church; and that the revered Parent Society, in the genuine spirit of Christian wisdom and forbearance, permitted every individual church to attach that particular meaning to the terms, which best accorded with its own ancient symbols and usages.

It was only by this mode of proceeding that it was at all morally possible for every Christian state, and every Christian church, to give its unqualified approbation to the object of the Bible Society at its first outset; for without this, the Society could never have acquired that strictly catholic character with which the Head of the Church has, in effect, during a glorious career of twenty years, rewarded her. Had the term "Holy Scriptures," which constitutes, in fact, the substance of the leading principle in the Society, at the commencement been circumscribed, or interpreted strictly, according to dogmatical views, we might perhaps have had a British—a German—a French—or any other Bible Society; but assuredly

we should never have had a universal Bible Society : for it must necessarily have been foreseen, that no national Bible Society, if it ever expected to receive the approbation of the Established Church of the country, could dare arbitrarily to alter or narrow the ancient symbolical idea attached by the usages of that Church and people to the term "Holy Scriptures." Least of all could it be supposed that if the expression were to be taken only in the limited sense, the Catholic, the Greek, and the Eastern Churches, in all their numerous ramifications, would have acceded to an interpretation, which is at once opposed to the symbolical views and the long-established usages of the respective Churches ; for the idea of getting them to accept any other than their own authorised Bible would be vain and hopeless.

The Almighty, therefore, in his wisdom and love, permitted that all Christian Churches should see their long-revered symbolical views fully respected by the very circumstance, that conformably to a principle of genuine evangelical and Christian forbearance, every church was enabled to receive its own ecclesiastically authorized Bible, containing the precious source of all knowledge leading to salvation : although, at the same time, according to the symbolical order of each respective Church, it received, in addition to the Canonical books, the Apocryphal writings also, — a collection of writings to which, according to their symbolical regulations, a secondary value has always been attached, and which (whatever may be said by way of detracting from their intrinsic worth) are, in the correct language of the Augsburg Confession, and even according to the judgment of the most eminent English theologians of former times, "useful to be read."

When the unhappy dispute respecting the Apocrypha took its rise, a few years ago, every Bible Society on the Continent could not but deem it reasonable when the revered Parent Society resolved that, in its voluntary grants of Bibles to the poor and indigent, it would no longer pay for the Apocryphal books. It would have betrayed a degree of indecorum and ingratitude on the part of the recipient, to have made demands on the generosity of the Parent Society, which were wholly incompatible with the idea of a benefaction ; and, as far as our information goes, we believe no continental Bible Society ever refused to discharge the cost of the Apocryphal books out of its own funds, if it had no other means of circulating the whole Bible, and dared not circulate it in any other form among the people.

The situation of things is, however, wholly changed by the new explanation which the revered Parent Society has thought proper to add to its original resolution, which enjoins, that in all copies of the Bible, printed either entirely or in part at the expense of the Society, the Canonical books shall be detached from the Apocryphal writings, and be bound separately, and that the latter shall no longer be circulated with the former in the same volume.

The symbolical regulations of our Church freely sanction such a proceeding ; for, according to them, the Canonical books of the Scriptures

may be circulated alone. But although our Society has a right to avail itself of this permission, and we ourselves feel no scruple to join the Parent Society in its active endeavours to circulate the word of God, we are, nevertheless, compelled to represent to you, in cordial esteem and love, the inevitable and dangerous consequences connected with the practical execution of this resolution.

(Signed, on behalf of the Committee)

FALKEISEN, ANTISTES, President of the Bible Society.

From his Excellency Count Rosenblad, President of the Swedish Bible Society, to the Committee of the British and Foreign Bible Society.

Stockholm, April 20, 1826.

GENTLEMEN,—The Committee of the Swedish Bible Society have received your letter of the 19th of February last year, containing your determination not to print the Bible together with the Apocrypha, nor to give any assistance for publishing the Bible with these books: whether bound in the same, or in a separate volume.

In consequence thereof, the Committee believe themselves obliged to declare, with the sincerity that becomes a Society established for the propagation of the truth, that they cannot follow the above said principle for the Bible's printing and distribution within the sphere of their influence.

Ever since the Reformation, happily operated by the King Gustavus Vasa, in the year 1520, when the version of the Bible made by Dr. Martinus Luther was published in the Swedish tongue, the Apocrypha has been inserted in the Bible, next to the Canon of the Old Testament, with a note, illustrating the difference that exists between the former and the latter. During all the troubles since occasioned by the Papists, this practice has been invariably observed in the Swedish Church, even under the reign of the great Gustavus Adolphus—a king who, alone, at his age, opposed a vigorous and successful resistance to the oppressors of the Reformation, and at last sacrificed his life in defending religious liberty; a king whose memory, even in our days, probably is held in great veneration among all Protestants.

The Committee cannot alter a usage established during the space of three centuries within the Swedish Church, unless it should deviate from the statutes for the Government of the Swedish Bible Society; nay, unless it would withhold the happy progress of the Bible spreading.

The exclusion of the Apocrypha would certainly raise suspicions in the common people prejudicial to the Bible cause. Some would question the truth of the whole Bible; others would be unwilling to receive a book which was not so complete as the Bible that, from their youth up, they had seen kept in their temples, and in the houses of their parents, to whom it had been a conducting star in life, and a consolation at the hour of death.

This, experience has verified. The Evangelical Society published and

distributed Bibles, from which the Apocryphal books were excluded. The sale did not go well off, and the people uttered their discontent; so that the Society was obliged to print separately the books excluded, which soon were purchased by the possessors of the former edition, and united with it.

The Swedish Bible Society was afterwards instituted, and resolved immediately to publish the Bible according to the ancient custom of the Swedish Church—the Apocrypha and the Canon in one and the same volume: after which, the Bible-spreading has had a success that, by comparing the population and the wealth of our country with those of other countries, would scarcely be surpassed by any one of them.

The Swedish Church enjoys the good fortune to reckon among its members learned, judicious, and, in the Holy Scriptures, well-versed men, who punctually know the difference to be made between the books Apocryphal and Canonical. After having consulted the experience of past ages, they have found no erroneous principles to have risen in the minds of the common people from the conjunction of the said books in one volume. The light of the Gospel shines, God be praised, within the bounds of our free country, where no force, either upon the conscience or upon the condition of the citizen, is tolerated, even as brightly as in any Protestant country whatsoever.

The Committee are fully persuaded that the rapid and astonishing progress of the Bible Institution, chiefly arises from the care for the Bible-spreading having been extended to all countries, to all professors of the Christian faith, without any regard to forms, so far as they have not declined from the basis of salvation, and that this Institution has got so common a confidence just thereby, that in distributing the Bible one has scrupulously avoided to disturb the impatient liberty of conscience.

Although the Committee of the Swedish Bible Society, conscientiously following their conviction in this matter, cannot agree in the same views with the Committee of the British and Foreign Bible Society, yet this disagreement cannot enfeeble the sentiments of respect, gratitude, and affection, which the Committee bear to the Committee of the British and Foreign Bible Society. The Committee will never forget that the British and Foreign Bible Society is the source of the Bible Institution—this efficacious instrument for spreading and entertaining the evangelical light; that the Committee of this Society have set us the worthiest example, and given us the most animating encouragement to further the Bible-spreading; and that the same venerable Committee have displayed a liberality, without which the good cause in our country would not have attained that pitch to which it is arrived. The Committee will always highly prize the favours of conserving, without the least claim on assistance, the connections which hitherto have been so happily established and entertained between the two Societies. The Committee will never cease to include the British and Foreign Bible Society in its prayers to the Almighty God, in whose protection the Bible Institution has its surest support.

From the Committee of the Central Prussian Bible Society to the Committee of the British and Foreign Bible Society.

Berlin, November 14, 1826.

The Central Prussian Bible Society has received too many proofs of affection, of confidence, and of the noblest liberality, on the part of the respected Committee of the British and Foreign Bible Society, and has been too long accustomed to adopt the language of Christian frankness towards its British fellow-labourers, not to feel constrained both by sentiments of gratitude, and a wish that their proceedings may appear to their benefactors and friends in London in their true light, to make the following communication, which has only been delayed thus long from a desire to give the subject to which it refers the maturest consideration. The important occasion thereof is no other than the subject of the Apocrypha. In the first place, we cannot conceal it, that our Committee have, to their great regret and under serious apprehensions of the consequences, learnt the Resolution of the London Committee, according to which, grants of Bibles and money (of which the Central Prussian Bible Society and its Auxiliaries have hitherto so abundantly partaken) are in future only to be extended to such Societies as agree no longer to circulate the Apocryphal books. We cannot for a moment entertain the idea of remonstrating with the British and Foreign Bible Society on a fundamental principle, which, doubtless, has not been adopted until after the maturest deliberation, with a view of inducing it to violate the same, in order to favour us. Nor are we so devoid of modesty, as to wish to point out the precise manner, according to which the cause of circulating the Sacred Scriptures in the Prussian territories may, hereafter, be assisted by the British and Foreign Bible Society. Nevertheless, as we cannot conceal from ourselves, that, by the last resolutions in respect to the Apocrypha, the sphere of our operations will be more circumscribed, and even our activity will in various ways be weakened, it is of the utmost importance to us to remove from the measures which we find ourselves constrained to adopt, every appearance of precipitancy, and of an obstinate and unfounded attachment to received notions, which can only prove injurious to a cause like that which we have espoused.

We may take it for granted that it is not unknown to the London Committee, that both in Germany and the other Protestant countries where the German language is spoken, and also in Switzerland, Sweden, and Denmark, ever since the Reformation, agreeably to ecclesiastical authority, the apocryphal books have never been in any other way than (bound up) with the canonical books. The Protestant Church, in these countries, followed therein the example of Luther, who, although well aware of the difference between Canonical and Apocryphal writings, included the latter in his translation, with this intimation:—"Apocrypha; that is, books which are not considered equal to the Holy Scriptures, but which are useful and proper to be read;" and wished them to be circulated among the people. The experience of several centuries subsequent to the Reformation, has proved that Luther's opinion of the relative value of these

books was not erroneous, inasmuch as the reception of these books between the Canonical books of the Old and New Testament, has not only done no injury to the Church of Jesus Christ among us, but has even been productive of some good. The book of Jesus Sirach (Ecclesiasticus) in particular, to say nothing of the Apocryphal books, which, in an historical as well as religious and moral point of view, are highly instructive, is greatly admired by the people, and by many of the more enlightened members of the Church, and has not been without an important influence, tending to promote the operations of the truths of the Gospel on the moral conduct of Christians. If it, therefore, appears to us as likely to be attended with danger, should we deviate from the line of conduct we have hitherto observed, in order to avoid those injurious external effects with which we see ourselves threatened by the resolution of the London Committee, we feel ourselves at the same time also restrained from so doing by another at least equally momentous consideration.

We have hitherto conscientiously and faithfully adhered to the simple principle of our Institution, which is nothing else than to disseminate among the people the Sacred Scriptures as they have been handed down to us, and as they are authorised by our Church, and have endeavoured not to disturb the great simplicity of our object by the introduction of any thing of a heterogeneous nature. On this account, we feel confident that we shall receive the full approbation of our British friends, by whom this very principle has been so often and so strenuously recommended to us; and who, in a greater degree than we ourselves, will have found by experience that the blessing which accompanies our operations, depends solely on the strictest adherence to that fundamental principle. We have reason, however, to believe that the omission of the Apocrypha, which, once for all, belongs in our Church to a complete Bible, even if we durst suffer this to be done without the consent of the ecclesiastical authorities, is something foreign to the object of our Institution. * * *

If, therefore, even our own opinion of the relative value of the Apocrypha were more unfavourable to these books than it really is, we should yet, as the Bible Society of the Prussian kingdom, not be able, from the station which we occupy, to come forward to assist in separating them from our Bibles. Add to this, our Institution is bound by its Regulations to circulate the Sacred Scriptures only in that form in which they are authorized by our Church: on this condition it has received the sanction of His Majesty the King; and in reliance on these Regulations all the members of the Prussian Bible Society have joined it: hence, we are not warranted in departing from this original contract, which forms the basis of our existence and of our operations; since, by so doing, we should injure the confidence publicly reposed in us. * * *

(Signed on behalf of the Central Prussian Bible Society),

V. SCHUCKMANN, Minister of State, and President.

COUNT DANCKELMANN, Minister of Justice, Vice-President.

NICOLOVIUS, Privy-Counsellor, Vice-President.

ROSENSTIEL, Privy Counsellor, Vice-President.

Note C, Vol. I., p. 405.

EFFORTS OF MESSRS COURTOIS OF TOULOUSE.

The following brief extract is given from the early correspondence of Messrs. Courtois :—

“We have always been extremely anxious to ascertain if the New Testaments which had passed through our hands had been kept. The number which we have discovered to have been seized by the priests has been very small. If in some instances our hearts have been grieved to find that copies have been burnt, it has been only a few solitary copies ; and of these we have the comfort to say, that their destruction has been the occasion of promoting a greater wish to read the word of Life. . . .

“Could all the souls which have been called from the death of sin to a life of faith in a crucified Redeemer, by the word of God which you have so largely circulated, express their gratitude and their joy, how abundantly would the sacrifices you so generously make be repaid ! It is by faith we are called upon to walk, and not by sight. Still, often, very often, the Lord allows a ray of His merciful ways to shine before us, to encourage and cheer our hearts. . . .

“We continue to avail ourselves of your permission to distribute New Testaments among soldiers ; a great number have passed through Toulouse on their way to the frontiers of Spain, and we have not chosen to neglect such a good opportunity of making known to them Him, who came to seek and to save that which was lost. Though many are light and thoughtless, there are some among the soldiery of a more serious turn of mind, and on whom religious instruction is not thrown away : we are, however, careful only to give the Scriptures to those who appear likely and disposed to make a good use of them : they are always received with thankfulness and respect. We are going to write to our friends of the Bearn, and on the frontiers of Spain, to induce them to redouble their efforts to place the Spanish New Testament in the hands of Spaniards : perhaps the revolution in that country will afford us opportunities, which we shall be anxious to improve. When we have exhausted our present stock, we shall take the liberty of requesting a fresh supply of the Scriptures in the Spanish language, or the Catalanian dialect. Ere long, we hope the Lord will open a wide and effectual door for His Gospel through that superstitious and deeply-benighted country. We shall thank you, in the meanwhile, to have about a hundred copies of the Catalanian New Testament sent to us, that we and our friends may be provided in case of need.” . . .

“It is with feelings of gratitude towards our God that we have witnessed the increase of vital religion in this part of the country. A great and good work has been done by the circulation of the Bible and of the New Testament : the population have much clearer ideas of what Christianity really is. We have attended family worship in the house of a friend, where a great number of Roman Catholics came, some peasants

from several miles' distance, though the service takes place late in the evening. We have met many clergymen who are full of zeal, and devoted to the cause: their ministry is blessed, though they meet much opposition from nominal Christians, who feel alarmed at the efforts made to bring light among the thick darkness of popery. We have received the Spanish and Catalan Testaments. We keep a watchful eye on every circumstance which may favour the circulation of the Word of God in that neighbouring country, and shall eagerly seize every opportunity of having the Spaniards who visit our frontiers supplied. As soon as it is a thing possible, we will send pedlars over to Spain.

Note D, Vol. I., p. 414.

EXTRACTS RELATING TO THE SOCIETY'S COLPORTEURS IN FRANCE, TAKEN FROM THE REPORTS OF M. DE PRESSENSE.

"At T—, a small town, I was very badly received by the Vicar, who, in a tone of anger, forbade me to sell what he termed my bad books, that were disapproved of by the Church, and which I colported. Convinced, however, that it was better to obey God than man, I did not suffer myself to be deterred from continuing my vocation, but proceeded, as usual, from house to house. I was grieved to find that I could not dispose of a single copy. There was still one house left, and there the Lord was pleased to change my sorrow into gladness, for I found in it a person who had heard of the 'Father to come to Christ'—[this last phrase is copied literally, though it is not quite clear]—and who for twenty-seven years had been in possession of the Book of Life. I was very desirous to ascertain in what manner the volume, which was printed in London, had fallen into his hands, when he satisfied my curiosity by the following statement:—'You may recollect,' said he, 'that under the reign of Napoleon we were at war with the English. I was then in the army, was taken prisoner, and was conveyed to England. While in confinement with others of my countrymen, we were often visited by several gentlemen, who addressed us seriously on religious subjects; and what was more, supplied every one of us, capable of reading, with a New Testament, earnestly recommending its frequent perusal. At the period of the Restoration we were sent back to our homes, and I took care to carry my invaluable book along with me. Our Vicar has often tried to get it from me, but he never could succeed. I have even been offered a high price for it; but I shall not part with it for any money, because there are none like it to be met with here.' On hearing this, I exhibited my Testaments, which, on examination, he found to be in every respect like his own; and I pointedly asked him if he were not inclined to imitate the friendly Englishmen, of whom he had before spoken. 'How so?' he inquired. 'Why,' replied I, 'by doing for others what they did for you—by furnishing them with the word of God, if they have it not, and by exhorting them to read it.' 'Indeed, in-

deed,' cried he, 'you are perfectly in the right: it is a debt which I certainly ought to repay;' and with this he purchased six New Testaments and a copy of the Psalms. Only think, that twenty-seven years had elapsed since this person had perhaps heard the last Christian address, and that, during that period, his only teacher had been the New Testament, which he had studied and obeyed, although surrounded on all sides by persons hostile to the Gospel. Assuredly, such an instance as this ought to encourage us to redouble our zeal and devotedness in the cause of the Lord!"

"My whole attention this month" (writes a Colporteur in his journal) "has been directed to the sea-coast, and my sales have been chiefly among fishermen, sailors, and my old companions in arms, the custom-house officers. A few days ago, when it was growing late, I thought of halting at a small inn near to the beach: there was, however, no room, and, though greatly fatigued, I was obliged to go further. Before quitting the inn, I invited some persons whom I saw there, and particularly a group of sailors, who were engaged in drinking brandy, to buy my books. No one seemed disposed to listen. I renewed my offers, but all in vain; the party were too much engaged in attending to a romantic account which one of the sailors was giving of his adventures at sea. I therefore abandoned the part of an applicant, and took up that of an auditor. After the sailor had finished the narration of his fourth shipwreck, I cried out—'What! four shipwrecks already, and hard upon a fifth! You are indeed to be pitied!' 'How?' returned the narrator; 'what is that you say—a fifth shipwreck?' 'Yes, indeed, my friend,' I replied, 'and one more dreadful than any you have hitherto experienced,—no less than the shipwreck of your immortal soul, unless you consult in time the pilot whom I recommend to you. You have shown that God has spared you four times in the most signal manner, and you still shut your ears to His warnings! It is now the fifth time that He manifests His compassion towards you, by making you an offer of His Holy Word; but if you refuse it, you must inevitably perish!' My words produced a good effect: the sailors remained silent, they stretched out their hands for my books, and attentively examined them. 'They are, indeed, good books,' said one of them: 'the man seems an honest man, and we can do no better than buy a copy a-piece; for even if we can make no use of them ourselves, they may do for our children.' In short, each bought a Testament; and oh! that the Lord may give them to understand that His saving Word is equally addressed to the old and to the young, and that, to secure themselves against the danger of making final shipwreck, they must anchor on the Rock of Ages!"

The following is an interesting narrative:—

"About twenty months ago a young man from the neighbourhood of Chartres, the son of a farmer in easy circumstances, felt himself called upon to forsake father, mother, brothers, sisters, house and lands, and to

betake himself to Paris. It was not with him, as with many other young persons who repair to the capital in search of pleasure or to obtain a good appointment, but he came solely with a view to confer with the Agent of your Society there. He had led a gay life; and, though brought up in the Romish Church, had thrown off the yoke, and, as an infidel, ridiculed the priests and the clergy. In this state of mind—which, alas! is the state of the great majority of the population of our country—he was accosted one day by a Colporteur, who offered him a Bible for sale, and at the same time addressed him in an earnest tone upon the great doctrine of salvation which it contained. Astonished at this address, the young man made some further inquiry, and at once declared that what he heard was altogether different from the religion professed by the priests. After suitable explanations, he soon discovered that the New Testament made known to him things, both respecting God and the way of his own salvation, which he had not previously been taught. He immediately purchased a copy; and such was the impression produced on his mind by the conversation of the Colporteur, that he resolved without delay to examine the Scriptures, and to make a diligent and careful search after the truth. The Lord in mercy blessed his endeavours, and, by the aid of His word, caused the scales to fall from his eyes, convincing him of his state of guilt and condemnation, and leading him to the foot of the cross of Jesus Christ, where, through faith, he was enabled to obtain the assurance of pardon and reconciliation. Rejoicing in the happiness of the children of God, his first care was to devote himself wholly to the service of Him who had so greatly loved him; and calling to mind the instrument by which the Lord had been pleased to rescue him from a state of infidelity, he could not refrain from considering the calling of a Colporteur as that by which he himself would be best able to glorify his God and Saviour. Under this impression, he arrived in Paris with the full intention of offering his services to those Christian friends who had Colporteurs in their employ, and respecting whom the individual who sold him a New Testament had given him some cursory information. The persons of whom he first made inquiries concerning the object of his search, in the public streets, either did not understand him, or treated him with ridicule. As, however, he persisted in speaking of Bibles and Testaments, some one whom he encountered, thinking he wished to visit our dépôt, gave him my address, and in this way he found me out. I was greatly affected and edified by the love which he manifested towards the Lord and his fellow-creatures; and it struck me at once that I had providentially met with one who was likely to prove a valuable assistant in our work. Accordingly I engaged him, and sent him to one of our oldest Colporteurs, a man of unfeigned piety, but who had not had the advantage of a good education, recommending him to profit by the opportunity afforded him, in learning of his new companion to read more fluently, and to write when they should retire to their nightly quarters. The Lord has eminently blessed the labours of these his children since their meeting together, so that, in the

space of twenty-one or twenty-two months, they have actually sold nearly 6000 copies of the Bible or New Testament. At the same time, the young person here more particularly alluded to has made the most satisfactory progress with his friend in the knowledge of the truths of the Gospel, so that he has become an intelligent and active defender of his principles; and it may with justice be said of him, 'He believes, and therefore he speaks.' Full of faith and joy, he wrote to his parents to inform them of the great change which had taken place in him, and of the happiness and peace which reigned in his heart, entreating them also to devote themselves to the Lord Jesus Christ. His father paid little attention to his appeal; and his mother, who was a bigoted Roman Catholic, alarmed at the state of her son, and instigated by the priests, first accused him of heresy, and then broke off all connection with him. It happened, however, that, some time afterwards, a Colporteur visited the village in which the mother resided, and the Lord was pleased to conduct him to her house. His address interested her: she listened to him attentively, and was not a little struck with the great resemblance between his conversation and the contents of her son's letters. Her curiosity was more and more awakened; she became less reserved, spoke in terms of deep regret of the heresy of her son, and seized with avidity upon the assurances of the Colporteur, who sought to undeceive her in regard to him. In fine, so greatly did the Lord bless the conversation to her soul, that, before it was brought to a close, the poor woman felt convinced that the views of her son were correct, and that it was she herself who was wandering in the mazes of error. She quickly wrote to her son, begging him to return to her; alleging that she wanted much to see him, and to be instructed by him in the way of salvation, of which she stood so much in need. Our young Colporteur was labouring on the coast of the Mediterranean when his mother's invitation reached him. He immediately requested me to grant his dismissal, and set out on a journey of more than 200 leagues, anxious to communicate to his friends and relatives some portion of that Gospel light which had been vouchsafed to himself, and by which he had been instrumental in opening the eyes of many of his fellow-sinners."

"In the Department of Mayenne the following affecting circumstance occurred:—One of our Colporteurs, on entering a small town, went into the first house that was open. 'Would you please to buy a Bible?' said he, to a woman whom he met with. Scarcely had he asked the question, than the woman, hastily rising from her seat, cried out lustily, 'My husband! The Bible! the Bible! We have at last got it again!' On hearing her cries, a man came running in. 'What!' said he, 'the Bible? Where is it? where is it?' At these words the woman turned again to the Colporteur, who held a Bible in his hand, and, hastily seizing it, she pressed it to her bosom, exclaiming, at the same time, 'No! no! I shall never let it go again!'

"The following may serve as an explanation of the foregoing:—The Bible had actually been once in the house: it had been read; but in a

moment of fear it had been given up to the Curé, who had destroyed it. As much, however, of it as had been read, made a lasting impression upon the readers and hearers: and not a day passed but sighs and prayers were offered up for the return of the Bible-seller."

"From the time the Society began the work of Colportage in France," writes M. de Pressensé, "it may be calculated that you have employed nearly two hundred different individuals—one hundred and seventy of whom, at least, were formerly Roman Catholics, who (and the circumstance is not a little singular) have been superintended, in your name, by one who also was formerly a Roman Catholic, a pupil of the Jesuits from his childhood.

"Of this great number of Colporteurs, four only have not given full satisfaction; yet, in reporting this, it cannot be alleged that they have been guilty of any serious offence that could tend to compromise your work.

"At least three-fourths of those who were formerly Roman Catholics, and have become Colporteurs, were led to follow that calling in consequence of reading the Holy Scriptures, which had been put into their hands by other Colporteurs.

"Of those who have devoted their time and labour to the cause, forty or fifty, among the very first who were engaged, are still in full occupation, and seem determined to spend the rest of their lives in the service. They are the pillars of the work—men of experience, whose acquaintance with the Scriptures is wonderful.

"The Colporteurs who have only acted as such for a longer or shorter period, have, for the most part, returned to their families, where they continue to be useful in the sacred cause, in behalf of which they once more immediately laboured. Several of these are zealous depositaries, and endeavour, when their various occupations admit of it, to distribute the Scriptures. I keep up a connection with most of them, and can safely say of some, that they are lights in the district in which they reside. I might even mention some who have been the instrument of awakenings, and have mainly assisted in the foundation of Protestant Churches which are prospering.

"Among several young Christians who have made me an offer of their services, I may more particularly refer to eight, on whose endeavours the blessing of God has rested in a very remarkable manner. The whole eight are country people, and all of them were infidels before they engaged in the work.

"At this present time, one of them, after having passed through a course of regular study for four years, is a minister of the Gospel, and the pastor of a considerable congregation, where he is very active, particularly seeking the spiritual welfare of Roman Catholics.

"A second will, in the course of two months, have completed his theological studies, as will also a third at a later period; and both hold out a promise of becoming true and faithful messengers of the glad tidings of salvation.

"Two others also, after a certain course of study, have become school-masters, and are at present at the head of large Protestant schools, which are frequented by Roman Catholic children. Another has just entered a normal school, in order to prepare himself for a similar office.

"Two more are now acting as Evangelists in the midst of a Roman Catholic population, where an awakening is beginning to manifest itself.

"These individuals were, I repeat, in great darkness a short time before God touched their hearts, and eventually led them to engage in the work of Colportage. And it is this work, so greatly blessed by the Lord, both for themselves and many others, which has rendered them what they now are.

The following anecdote affords a striking and beautiful illustration of those words in the book of Lamentations, "They have heard that I sigh: there is none to comfort me."—(Lam. i. 21.)

"A Colporteur was traversing a village in the Department of Lot and Garonne: he saw in the street a group standing at a cottage door, from which the most mournful cries proceeded. Upon his inquiry into the cause of these cries, 'Alas!' said they, 'the poor mother Bardon has lost her only son, a handsome young man about thirty. That amiable young man fell from his boat into the river, and was brought back to his mother, but he was a corpse. The poor woman, in a state bordering on distraction, bent over the corpse of her son, pressed it in her arms, and burst into a flood of tears. Some of us who are her friends tried to console her, but it was to no purpose: she wept more bitterly. 'You are but cold comforters,' said she. 'None of your words can do me good.' One of us called for the Vicar, believing that he would more efficaciously console her. The poor woman scarcely listened to the Vicar, and wept as bitterly after his visit as she did before. 'I asked,' says the Colporteur, 'whether I could call upon the distressed mother.' 'Why not?' said one. 'Anybody may enter; she takes no notice of it. She does nothing but weep.' 'I stepped in, and witnessed a scene of desolation. An aged woman was kneeling by a bed, upon which lay the corpse of a sturdy man, but whose face was already emaciated by death. The woman wrung her hands in despair, uttering incoherent words, casting wild looks at the surrounding people, and saying, 'Who can comfort me?' But how amazed I was, when, looking at the corpse of the deceased young man, I perceived by his side a book exactly similar in point of size and binding to that which I circulate. It was a Bible, but it was a closed Bible, and this is the reason why there was such profound grief.

"Upon the poor woman exclaiming—'Who will comfort me?' I came up to her and said, "I." She looked at me wildly and said, "How! you?" "I am mistaken," said I; "I am only a man, and can but speak human words; but you want divine words." "Divine," said she; "I will have none of them! It is God who has taken away my son from me.

He is cruel and " I immediately stopped her, and pointing out the Bible, I authoritatively said, "Here is comfort for you: you can find it nowhere else." "No, no; comfort is not there; I have sought for it, but have been deceived." "What have you done?" "George had told me that this book could work miracles, and I believed it was so, when I took up this book which George purchased one year ago, which he frequently perused, and about which he said wonderful things. He said that if I should do like him,—peruse that book, and pray—it would impart life to me. I took up the book, placed it upon my son's heart, and said to it, 'If thou art really what my son said, bring him to life again and I will worship thee.'" "Poor deluded soul," I said; "if you consider it merely as a book, it has no more power than any other book in the world. Its power lies in what is written on the pages; and that power comes from faith alone. If you had been more attentive to what your son said—it appears that he found much joy in these matters." "Yes! his joy, his happiness!" exclaimed the woman: "he read no other book: and when he perused his Bible, his looks were not as usual; but I understood nothing about the matter, though he was at great pains to instruct me. I frequently was afraid lest he should become mad. He would no longer attend the public-house when coming from his work: he would read his book, and said that this was his relaxation from work. How kind he was; my poor George! I was proud of being his mother," said the poor woman in despair. I then took up the Bible which was lying upon the young's man's breast, and opened the volume at John xi.; I read the verses 25, 26, 27, observing that her son must have perused them, as they were underlined. I explained to her, to the best of my abilities, the meaning of these words of Christ: "I am the resurrection and the life," and the meaning also of Martha's answer, "Yea, Lord: I believe that thou art the Christ, the Son of God." "And according to all appearances, your son was also a believer in these things; and this is the reason why he is not to be sought after in this lower world, but in heaven, sitting at the right hand of his Saviour."

"While I was speaking, the woman ceased weeping. She stedfastly looked at me, listening with much attention to what I said about the happiness of her son. The people around us were also listening with much interest to the things which were spoken. Indeed, the scene was most affecting. Encouraged to go on, I perused a few pages more in the Holy Scriptures: I dwelt on Hebrews xi. and more particularly on the 11th verse. The poor woman was more and more interested: she still wept; but without irritation or anger. I offered to pray, with which they all complied. You may easily imagine what I asked of God under such circumstances. When I had done praying, they were all deeply affected, and the afflicted mother had received real comfort."

"A Piedmontese in ———, near ———, who cultivated a small piece of ground belonging to him, came, after a long absence, to France, in

winter, for the purpose of following the calling of an itinerant tinker. It happened in the course of last year that this person, in one of his tours in France, fell in with a pious Christian, who spoke so much to him of the Bible, that he determined to purchase one. At the close of the rainy season our tinker returned to his native country with a Bible, which he had no small trouble to get conveyed beyond the frontier. He, however, succeeded, and devoted the long winter evenings to reading in it. But he was unable to keep to himself the great benefit which he derived from it. He spoke of it to his friends, read the Scriptures with them, and all expressed their great desire to obtain similar books. It was decided that they should wait till the spring, to see what could be done. At that season the tinker recommenced his travels, and, by some means unknown to me, obtained my address, and made a pressing application to me for a supply, which I answered by sending him a small case of Bibles and New Testaments, which I agreed to let him have at a reduced price. The amount having been duly paid, I heard no more of the matter till a few days ago, when a pious friend, residing in Provence, made a communication to me to this effect:—He mentioned that an interesting Piedmontese was staying in his house, and had furnished him with the following information, on his obtaining possession of the case of Scriptures which I sent to him on the confines of France. He entered his own country with a view of apprising his friends of the circumstance, who, up to the number of sixteen, came to the resolution of passing across the mountains, and by defiles known only to smugglers, into France, and of endeavouring to introduce the books which were forbidden in Piedmont, under pain of being sent to the galleys for life. These sixteen brave young men succeeded in their undertaking, not without risking their lives, and returned to their respective homes, without their absence having been noticed by any one. In this way several persons were found possessed of the Sacred Scriptures; and, as it is written, ‘I believed, because I have spoken,’ their sentiments underwent a complete change. They were, however, guilty of imprudence, and it was not long before the priests and the authorities ascertained this introduction of Bibles among them, and the name of the party who had been at the bottom of it. The commissary of police of the town of Suze summoned the tinker, and at first spoke to him with much mildness, engaging that if he would obtain the bad books in question from all who had purchased them, and who were necessarily known to him, all further proceedings should be quashed. The tinker objected that the books in question were excellent books, the word of God Himself, and that he should be very sorry to get them back again from those whom he had furnished with them. On this the commissary adopted a different tone, telling him undisguisedly, that if, within twenty-four hours, he did not obey his order, he would cause him to be arrested and handed over to the tribunal, when his sentence to perpetual imprisonment in the galleys would assuredly follow. Our friend went his way in no small trouble, and repaired to the mayor of the village to seek his

advice; but scarcely had he reached the house when a *gens-d'armes* came forward to seize him. The mayor, a man of great mildness, took pity on the tinker, and entered the more warmly into his case, as he himself had purchased a Bible. He concealed him; and after the *gens-d'armes*, who had provided themselves with fetters to secure their prisoner, had left, he enabled him to leave his hiding-place in the night, and urged him by all means to quit the country at once. This our poor friend ought certainly to have done, though time would have scarcely been allowed him to take leave of his wife and five children; but as it was a question of banishment for ever from his country, he betook himself to the neighbouring mountains until the *gens-d'armes* should have quitted the village. For three days this worthy man remained concealed in the clefts of rocks, suffering intensely from cold, the snow, and privations of every kind. At length twenty of his friends, being those who had obtained copies of the Scriptures, came by night, and, having discovered him, stated that a description of his person had been published, which rendered it absolutely necessary for him to keep away from the village, and to take refuge in a foreign country without the least delay. This he effected, and afterwards became a *Colporteur* in the Society's service."

"More than thirty years ago a travelling French hawkker, not a *Colporteur* of the Scriptures, but one who carried stockings and similar articles for sale, pursued his journey to Switzerland, with his bundle at his back, hoping to meet with better success there, in trade. Being one day obliged to traverse a very lofty mountain, he strayed so far from the right path, that, on the approach of night, which proved extremely dark, he had lost all traces of it. His anxiety was extreme, when, in the midst of precipices by which he was surrounded, he fancied death was inevitable. He cried aloud, but echo alone answered him. At length he thought he perceived a light on one of the hills. After encountering innumerable dangers, he reached the summit, where he found a chalet. The mountaineers cordially welcomed him, and a place was assigned him near the fire, around which several persons were assembled. A person of respectable appearance was addressing the rest, and reading at intervals from a book which he held in his hand. It was the Bible, and the discourse of the speaker was that of a pious man who is anxious to communicate to others that peace and joy which he himself had experienced in cordially believing the truth of Divine Revelation. Our hawkker, after having warmed and in some degree recruited himself, was so taken with hearing things to which he had previously been an utter stranger, that, forgetting all fatigue, he became one of the most attentive auditors at this little Bible meeting held on the summit of the mountain. So great was the interest which he took in what he heard, and which he evinced from time to time by exclamations which seemed involuntarily to engage him, that the speaker, who was a Minister of the Gospel belonging to the French part of Switzerland, but who had taken up his abode at the chalet, for the purpose of breathing

the pure mountain air and invigorating his shattered health, felt induced to have some private conversation with him after all the others had retired to rest. Their conversation was continued through great part of the night. The next morning, when the hawker was about to go out on his journey, the minister of Christ did not fail to give him the necessary directions where to obtain a copy of the New Testament, and how to make a proper use of it, to which the hawker, on his part, promised thankfully to attend. About a month ago a hawker of a different description, namely, one of those Colporteurs who claim our respect, inasmuch as their commerce is carried on to the glory of the Lord, and whose packs are stored with copies of the Sacred Scriptures, beheld an aged man with white locks, and of respectable appearance, entering the house which he had adopted for his temporary residence, in a town where an important religious movement had manifested itself. 'It is only a few days ago' said the old man, 'that I was informed of your residence here, of your calling, and of your object; and I am come with a view of joining you in serving the Lord, in spirit and in truth.' It turned out, after a while, that the speaker was no other than the hawker of stockings, who, thirty years before, had lost his way among the mountains of Switzerland. After having entertained our friend with a minute detail of all the circumstances before mentioned, he added, that for a long time the address of the Minister had made a serious impression on his mind; that he frequently reflected on the necessity of becoming religious; and that it always struck him that the religion of his mountain friend was that which was most suited to his wants. On his return to France (he continued) he had entered simply into his trading pursuits, and had insensibly lost the recollection of the night when he had heard the Bible read and explained on one of the Swiss hills. He was not permitted by the Lord, who sought him, to succeed in his temporal affairs. At different times he met with very heavy losses, and every fresh loss brought a fleeting recollection to his mind of the conversation which had taken place on the mountain, causing him frequently to exclaim, 'The minister was perfectly right: the good things of this world are not solid and lasting: we must seek for happiness elsewhere.' Thus every fresh misfortune caused him to take a fresh step in advance towards a religious life. At length, one which nearly overwhelmed him and destroyed all his credit, induced him to form the resolution of seeking consolation in religion, but he adopted a wrong course. Not having furnished himself with the New Testament, as he had been advised to do, he determined within himself to become a good Roman Catholic, and to attend Mass and Confession regularly, and also to bring up the daughter, whom God had given him, in a similar way. Nevertheless, with all his eagerness to comply with his religious duties, neither they nor his conversations with the vicar served to awaken in him those feelings which he had formerly experienced on the mountain. He was unable to say, in reference to either, that they were what he wanted, as he did then. He became more and more troubled in his mind,

and would often say to himself, 'Ah, no! this is not the religion of the good old minister: his went direct to the heart, but mine gives me no rest.' His wishes, however, in regard to his daughter, seemed to be realized. Educated under the priest, by the assistance of the nuns, she had become so zealous and so fervent, that it was considered proper to place her in a house belonging to a certain congregation. Matters were in this state, when one of our Colporteurs passed through the village where the old man resided. The Colporteur offered him a New Testament, adding a few friendly hints on the benefit arising from a perusal of it, much in the same strain as the Minister's discourse, to which he had so long before listened on the mountain. He was deeply affected by the incident, and, taking the New Testament which was offered to him, read a few passages in it. 'This is it,' cried he; 'the very book out of which the Minister read to us on that memorable night, and the same that he so strongly urged me to procure.' Then, addressing the Colporteur, 'It is God himself (he said) who has guided your steps hither, and may His holy Name be praised! Let us pray together that I may be enabled to devote myself wholly to His service.' Ever since, this worthy individual has read and re-read his New Testament, and the perusal of it has become the first business of his life. In this way he has been led to seek up those around him who are of the same mind with himself, and can join him in prayer. And thus it was that he found out the Colporteur in the midst of a religious movement, and that he felt emboldened, when accosting him, to say that he was come to join him in seeking the Lord in spirit and in truth.

Note E, Vol. I., p. 478.

EXTRACT FROM LIEUT. GRAYDON'S CORRESPONDENCE.

The following extract, from the correspondence of Mr. Graydon, relates to a journey of his, intermediate between those given in the body of the narrative:—

On the 21st of June, 1846, I proceeded in my little and most convenient baggage van, containing more than 1500 copies, to the fair of the large village of Langnan, and, on my arrival, paid my usual friendly visit to the Minister of the place, who, although deeming my object not needed, very willingly procured me a table, chair, and a young catechumen, to assist me in the fair the next day. I had to take my stand up against a large inn, which appeared to be literally crammed with human beings. Between half-past seven in the morning and half-past six in the evening, I sold 111 copies.

On the following day I proceeded to the market of Thun, and in the course of nine hours sold 90 more.

On the 10th of September I set out for the fair of Unterseen. On arriving there it seemed to be as a deserted place. My feelings of disappointment were many. I visited the Minister. He put me off to a more convenient hour. I thought some few purchasers might be found, and so visited the *Préfet* to obtain the necessary permission for selling

He very kindly received me, and his lady expressed much joy to have an opportunity to purchase a copy for her little boy. I then called on the proprietors of some of the various hotels and pensions, inviting them and their households to the sale on the following day. The next morning I opened it in the road close so Unterseen. I was surrounded by some apparently poor women, and really ragged children. The master of the little inn, the White Cross, lent me a table and a clean white table-cloth. Scarcely had I placed on the table a few of my little gilded companions, when it seemed to me as if the Lord said to several of the bystanders, 'Purchase, purchase,' for in a few moments some thirty were purchased by them. I then got the public crier, and sent him, with his most sonorous drum and voice, through Unterseen, and afterwards through Interlaken. He beat the one, and cried up so often and lustily the arrival of my precious copies, that in a short time, and from all directions, many purchasers were seen advancing to my table; and I was obliged to continue the sale to stragglers and servants, by candlelight, up to nearly eight o'clock, when rain forced me to close the sale of 205 copies. What goodness and encouragement from the Lord! Very few, as far as I could surmise or learn, of these copies were purchased either by the hotel-keepers or their inmates, with one single exception. The young keeper of the hotel Belvédère engaged all her household to purchase, and charged me for bed and supper, &c., only the prices paid by her own people. Not half-a-dozen of my own countrymen purchased a copy, or came nigh, having, no doubt, copies of their own. I was constrained to leave at daylight the following morning for the market of Thun, to which I had promised to go. On arriving, and by the time I reached my room in the Freienhof Hotel, and had been two minutes in it, forty-four copies were purchased by the most impatient persons, and afterwards forty-five more in the market by the country-people. I returned the same evening to Berne. On the 14th of the same month, I proceeded to the great fair of the large and rich village of Langenthal, but on the next day could obtain no suitable place in it, every corner of it being previously let out by the municipality. I sold only twenty-five copies: the next morning ten more. In the afternoon I moved on to Bourgdorf, where, on a former visit, I had left ninety copies in the hands of the hotel-keeper, a widow, whose heart the good Lord had made willing, and who, at the end of a month, remitted to me the proceeds of thirty copies sold. She received me with joy, paid me immediately for the remaining copies sold, free of any charge, and requested of me, if I deemed her trustworthy, 220 copies more, assuring me of a ready sale.

On the 23d, I proceeded to the fair of Unterseen, which took place on the 25th. On board the steamer from Thun I sold twenty-three copies; in the fair only-forty-six more; and on my way back to Berne forty-nine copies. On the 29th, set off for the fair of Thun: on the following day sold 105 copies, and on the three following days, 114 copies more.

APPENDIX III.

NAMES OF THE PRESIDENT, VICE-PRESIDENTS, COMMITTEE, AND OFFICERS OF THE SOCIETY IN THE JUBILEE YEAR.

THE RIGHT HON. THE EARL OF SHAFTESBURY, *President.**Vice-Presidents :*

His Grace the ARCHBISHOP of CANTERBURY.
 Right Rev. LORD BISHOP of WINCHESTER.
 Right Rev. LORD BISHOP of RIPON.
 Right Rev. LORD BISHOP of PETERBOROUGH.
 Right Rev. LORD BISHOP of WORCESTER.
 Right Rev. LORD BISHOP of ST. ASAPH.
 Right Rev. LORD BISHOP of MANCHESTER.
 Right Rev. LORD BISHOP of HEREFORD.
 Right Rev. LORD BISHOP of CHESTER.
 Right Rev. LORD BISHOP of NORWICH.
 Right Rev. LORD BISHOP of CASHEL, WATERFORD, and LISMORE.
 Right Hon. and Right Rev. LORD AUCKLAND, BISHOP of SODOR and MAN.
 Right Rev. LORD BISHOP of MEATH.
 Right Rev. LORD BISHOP of CALCUTTA.
 Right Rev. Dr. CARL, late BISHOP of BOMBAY.
 Right Rev. LORD BISHOP of BOMBAY.
 Right Rev. LORD BISHOP of MADRAS.
 Right Rev. LORD BISHOP of JERUSALEM.
 Right Rev. LORD BISHOP of MELBOURNE.

Right Rev. LORD BISHOP of VICTORIA.
 Right Rev. LORD BP. of PRINCE RUPERT'S LAND.
 Right Rev. LORD BISHOP of SIERRA LEONE.
 Very Rev. the DEAN of LLANDAFF.
 His Grace the DUKE of MANCHESTER.
 Most Noble MARQUIS of CHOLMONDELEY.
 The MARQUIS of BLANDFORD, M.P.
 Right Hon. EARL of CARLISLE.
 Right Hon. EARL of CHICHESTER.
 Right Hon. EARL of HARROWBY.
 Right Hon. EARL of BURLINGTON.
 Right Hon. EARL of RIPON.
 Right Hon. EARL of GAINSBOROUGH.
 Right Hon. EARL of RODEN.
 Right Hon. Lieutenant General VISCOUNT LORTON.
 Right Hon. LORD LILFORD.
 Right Hon. LORD GLENELG.
 Right Hon. LORD TEIGNMOUTH.
 LORD HENRY CHOLMONDELEY.
 Sir THOMAS DYKE ACLAND, Bart., M.P.
 Sir ROBERT HARRY INGLIS, Bart., M.P.

Committee :

A. BACH, Esq.
 Capt. C. A. BARLOW, R.N.
 RICHARD BARRETT, Esq.
 J. BELDAM, Esq.
 THOMAS BINNS, Esq.
 JOHN BOCKETT, Esq.
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JOSEPH HOARE, Esq.
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 H. ROBERTS, Esq.
 HENRY ROBERTS, Esq.
 H. D. C. SATOW, Esq.
 EUSEBIUS SMITH, Esq.
 G. STACEY, Esq.
 W. TAYLOR, Esq.
 C. TOTTIE, Jun., Esq.
 C. WARE, Esq.
 R. WESTENHOLZ, Esq.
 H. H. WHITE, Esq.

JOHN THORNTON Esq., *Treasurer.**Secretaries :*

REV. ROBERT FROST, M.A. Rev. GEORGE BROWNE.

*Superintendent of the Translating and Editorial Department, Rev. T. W. MELLER, M.A., Rector of Woudbruge.**Honorary Solicitors : Messrs. MARTEN, THOMAS, and HOLLAMS.*

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 Mr. HENRY KNOLLEKE, *Assistant Foreign Secretary.*

Mr. JAMES FRANKLIN, *Depositary*
 Mr. WILLIAM DAVIES, *Collector.*

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Rev. Dr. PINKERTON, *Germany.*
 Mr. BENJAMIN BARKER, *Turkey.*
 M. DE PRESSENSE, *France.*
 Mr. W. P. TIDY, *Belgium, &c.*
 Rev. ISAAC LOWNDES, *Malta, Greece, &c.*
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Mr. C. S. DUDLEY.
 Rev. T. PHILLIPS.
 Mr. T. J. BOURNE.
 Rev. PHILIP KENT.
 Mr. G. T. EDWARDS.
 Major FAWKES.
 Rev. J. A. PAGE.

TABLE
OF
LANGUAGES AND DIALECTS,
IN WHICH THE
DISTRIBUTION, PRINTING, OR TRANSLATION OF THE SCRIPTURES,
IN WHOLE OR IN PART,
HAS BEEN PROMOTED BY THE
British and Foreign Bible Society,
EITHER DIRECTLY OR INDIRECTLY.

NOTE.—This Table is made up to the year of Jubilee, since which time several Languages have been added.

Those printed in *Italics* are New Translations : the rest are Reprints of former Versions.

Those marked (§) were printed indirectly at the expense of the Society, or in some measure assisted by it. All the rest were printed directly for the Society—with the exception of eleven, published by the American Bible Society, two by the Danish, one by the Norwegian, one by the Basle, and one by the Netherlands Society; which are introduced here, in order to complete the View of Languages into which the Holy Scriptures have been translated. To each of these the (*) is prefixed.

The letters R. and S. denote the Versions of the Russian Bible Society, and of the Serampore Mission; both of which have been aided, in former years, by large grants from the Society.

Versions.	What printed.	Where circulated, or for whom designed.
BRITISH ISLES.		
1 English; Authorised Version . . .	The entire Bible . . .	British Empire, &c.
2 Welsh	Ditto	Wales.
3 Gaelic	Ditto	Highlands of Scotland.
4 Irish; in native characters . . .	Ditto	Various parts of Ireland, particularly the Provinces of Munster and Connaught.
Ditto; in Roman ditto	Ditto	
5 Manks	Ditto	Isle of Man.
FRANCE.		
6 French; the three versions of Martin, Ostervald, and De Sacy. . .	{ The entire Bible }	France, Switzerland, Belgium, and French Colonies.
7 Breton, or Armorican (Old Test. translated, but not printed) . . .		
8 French Basque	{ Ditto }	Departments of the Pyrenees, and Province of Navarre.
SPAIN AND PORTUGAL.		
9 Spanish; Scio's version	{ The entire Bible }	Spain generally, and Spanish Colonies.
Ditto; Enzinas' ditto		
10 Catalan (Pentateuch and Psalms not yet printed)	{ New Testament . . . }	Prov. of Catalonia and Valencia.
11 Spanish Basque, or Escuara . . .	{ Gospel of St. Luke }	Provinces of Biscay, Guipuscoa, and Alava.
12 Judæo-Spanish		
* Ditto with Hebrew in parallel columns (by American Society) . .	{ Old Testament . . . }	Spanish Jews in Turkey, &c.
13 Portuguese; the two versions of Pereira and Almeida	{ The entire Bible . . . }	Portugal, & Portuguese Colonies
Northern Europe.		
§ 14 Icelandic	The entire Bible . . .	Iceland.
15 Swedish	Ditto	Sweden.
16 Lapponese	New Testament . . .	Russian and Swedish Lapland.
* Quanian or Norwegian Lapponese, by Norwegian Bible Society) . .	{ New Testament . . . }	Norwegian Lapland.
17 Finnish	The entire Bible . . .	Finland.
18 Danish	Ditto	Denmark and Norway.
* Faroese, or Ancient Icelandic (by Danish Bible Society) . .	{ St. Matthew . . . }	Faro Islands, between Shetland and Iceland.
Central Europe.		
19 Dutch; States-General Version .	The entire Bible . . .	Holland and Dutch Colonies.
Ditto; Luther's and Schurin's do.	New Testament . . .	Ditto.
20 Flemish	The entire Bible . . .	Belgium.

Versions.

What printed.

Where circulated,
or for whom designed.

Central Europe—continued.

21	German; Luther's version	The entire Bible	Protestant Germany, Prussia, &c.
	<i>Ditto</i> : two versions — Gosner and Kistemaker	{ New Testament }	
	<i>Ditto</i> : Van Ess's version	Ditto and Psalms	For Rom. Catholics in Germany.
	German & Hebrew (in columns)	Old Testament	
	German, in Hebrew characters	New Testament	For German Jews.
22	Lithuanian	The entire Bible	Province of Lithuania.
23	<i>Samogitian</i>	New Testament	In three Districts of Wina.
24	Polish	The entire Bible	Poland, Posen, Silesia, &c.
	<i>Judeo-Polish</i>	New Testament	For Polish Jews.
25	Wendish, Upper	The entire Bible	Saxon Lusatia.
26	<i>Ditto</i> , Lower	Ditto	Prussian Lusatia.
27	Bohemian	Ditto	For Tschehs of Bohemia, and Slovaks of Hungary.
28	Hungarian	Ditto	Magyars of Hungary and Transylvania.
29	<i>Hungarian-Wendish</i>	New Test. & Psms.	For the Protestant Vandals in Hungary and Carniola.

Southern Europe.

ITALY AND SWITZERLAND.

30	Italian; two versions — Diodati and Martini	{ The entire Bible }	Italy.
31	Latin	Ditto	Chiefly for Ecclesiastics.
32	Romanese	Ditto	In the Grisons of Switzerland.
33	<i>Ditto</i> Lower, or Enghadine	Ditto	On the borders of the Tyrol.
34	<i>Piedmontese</i>	New Testament	
	<i>Ditto</i> (with Italian)	Psalms	Piedmont.
	<i>Ditto</i> (with French)	Gospels	
35	<i>Vaudois</i> (with French)	St. Luke & St. John	For the Vaudois, or Waldenses.

GREECE AND TURKEY.

36	Greek, Ancient	New Testament	For Students.
	<i>Ditto</i> , ditto	The entire Bible	For the Greek Churches.
37	<i>Greek, Modern</i>	Ditto	For the Greek People in general.
38	<i>Albanian</i> (with Modern Greek)	New Testament	Province of Albania, on Adriatic.
39	<i>Turkish</i>	The entire Bible	Turkey in general.
	<i>Ditto</i> , in Greek characters	Ditto	For Greek Christians using Turkish lang. with Greek characters.
	<i>Ditto</i> , in Armenian characters	New Testament	For Armenian Christians using the Turkish language with Armenian characters.
	<i>Ditto</i> , ditto (by American Soc.)	Old Testament	
40	Moldavian, or Wallachian	The entire Bible	Moldavia, Wallachia, and part of Transylvania.
	<i>Ditto</i>	New Testament	
41	<i>Servian</i> , or <i>Serbian</i>	Ditto	In Servia and some bordering Austrian States.
	<i>Ditto</i> (by Wuk S. Karadschitsch)	Ditto	
42	<i>Bulgarian</i> (the Psalms translated)	Ditto	Turkish Provinces E. and S. of Hungary.

Russia.

43	Slavonic, ancient and ecclesiastical language	{ The entire Bible }	For the purposes of the Russian Church.
44	<i>Russ</i> , Modern	{ Octateuch, Ps., and New Test. }	Russia generally.
	Slavonic and <i>Modern Russ</i> (in columns)	{ New Testament }	Ditto.
45	Dorpat Esthonian	New Test. & Psalms	Southern part of Esthonia.
46	Reval Esthonian	The entire Bible	Northern do. on Gulf of Finland.
47	Lettish, or Livonian	Ditto	Provinces of Livonia & Courland.
48	<i>Karelian</i>	St. Matthew	For a Finnish Tribe in the government of Tver.
49	<i>Zirian</i> , or <i>Sirenian</i>	Ditto	Ditto, in government of Vologda.

Versions.		What printed.	Where circulated, or for whom designed.
<i>Russia—continued.</i>			
§ 50	<i>Mordvinian, or Morduin</i> <i>R.</i>	New Testament	{ For a Finnish Tribe on banks of Oka and Volga, in governments of Nische-Novogorod and Kasan. Ditto on the banks of the Volga and Kama, in the government of Kasan and Simbersk.
§ 51	<i>Tscheremissian</i> <i>R.</i>	New Testament	
§ 52	<i>Tschuwashian</i> <i>R.</i>	The Gospels	{ For a Finnish Tribe of the mountains in Kasan, Nische-Novogorod, and Orenburgh.
§ 53	<i>Orenburgh Tartar</i> <i>R.</i>	New Testament	{ For Tartars in the vicinity of Orenburgh.
§ 54	<i>Karass, or Turkish Tartar</i> (several other Books of the Old Testament translated) <i>R.</i>	{ Ditto & Psalms	{ For Tartars in the government of Astrachan.
§ 55	<i>Crimean Tartar</i> <i>R.</i>	Genesis	{ For the Caraites Jews of the Crimea, by way of trial.

Caucasian and Border Countries.

§ 56	<i>Ossitinian</i> (in the Russian <i>dé-pôt</i>) <i>R.</i>	Gospels (but never circulated)	{ Central regions of the Caucasus.
§ 57	<i>Georgian, in Kutsuri, or Ecclesiastical characters</i> <i>R.</i>	{ New Testament	
§ 58	<i>Ditto, in Mkedvuli, or common do. Armenian, Ancient</i> <i>R.</i>	Ditto	{ Georgia, S.W. of the Caucasus.
§ 59	<i>Ditto, Modern</i> (with Ancient, in columns	The entire Bible	{ Armenia Proper; but also prepared for the Armenians of Constantinople, Calcutta, &c.
	<i>Ditto, Modern</i> (by Amer. Bib. Soc.)	New Test. & Psalms	
*	<i>Ararat-Armenian</i>	New Testament	{ Around Mt. Ararat, S. of Georgia.
60	<i>Trans-Caucasian Tartar</i>	Old Test., printing New Test. & Psalms	
61	<i>Kurdish</i>	St. Matthew	{ Grusinia.
62		St. Matthew, printing	{ Kurdistan.

Semitic Languages.

63	<i>Hebrew</i>	Old and New Test. . . .	{ For the Jews, and for Students.
64	<i>Arabic</i>	The entire Bible	{ For Mohammedans everywhere.
	<i>Judæo-Arabic</i> (Arabic in Hebrew characters)	{ Four Books of New Testament	{ For Jews in Yemen, Egypt, Syria, and Mesopotamia.
65	<i>Syriac</i>	The entire Bible	{ For the Syrian Church in Travancore, and parts of Syria.
	<i>Syriac and Carshun, in paral. cols. Carshun</i> (Arabic in Syriac characters)	Ditto	{ Mesopotamia, Aleppo, and other parts of Syria.
	<i>Syro-Chaldaic</i> (Syriac in Nestorian characters)	{ New Testament	
		{ Gospels	{ Mosul, Djezira, Tolamisk, and country West of Kurdistan.

Persia.

66	<i>Persic</i> (H. Martyn)	New Testament	{ For the Mohammedans, Parsees, and Persians of India.
	<i>Ditto</i> (Archdeacon Robinson)	Old Testament	
	<i>Ditto</i> (Dr. Glen)	Ditto	{ Persia Proper.
	<i>Ditto</i> (Mirza Ibrahim)	Isaiah	
	<i>Ditto</i> (Mirza Jaffier)	Genesis	{ For Jews in Persia.
	<i>Judæo-Persic</i> (Persic in Hebrew characters)	{ Four Gospels	
§ 67	<i>Pushtoo, or Afghan</i> <i>S.</i>	Hist. Books and N. T. . . .	{ Afghanistan.
§ 68	<i>Belochee, or Bulóchee</i> <i>S.</i>	Three Gospels	{ Belochistan, South of the Indus, on the Arabian Sea.

Versions.

What printed.

Where circulated,
or for whom designed.

India.

69	<i>Sanskrit, or Sungskrit</i> . . . S.	The entire Bible . . . }	The sacred & learned language of the Brahmins throughout India. For the Mohammedans of India and others; the language being generally understood in all the larger towns.
70	<i>Hindustani, or Urdu</i> (H. Martyn)	New Testament . . . }	
	<i>Ditto</i> (Mr. Thomason, and others)	The entire Bible . . . }	
	<i>Ditto</i> (Serampore version) . . . S.	Ditto }	

Northern and Central India.

71	<i>Bengali</i> S.	The entire Bible . . . }	Province of Bengal.
	<i>Ditto, two versions</i> (Ellerton, and Yates and Wenger)	{ New Testament	
	<i>Ditto</i> (in Roman characters) . . .	Ditto }	
	<i>Ditto</i> (with English)	Ditto }	
72	<i>Maghudha</i> S.	Ditto }	Province of S. Behar, now part of the province of Bengal.
73	<i>Uriya, or Orissa</i>	The entire Bible . . . }	Province of Orissa, the greater part attached to Bengal.
74	<i>Hindui</i> (Bowley)	Ditto }	For Hindustan, or the upper provinces of the Bengal Presidency.
	<i>Ditto</i> (called <i>Hindee</i> by Ser. Trans.) both in the Nagree and Kythee characters S.	{ Ditto }	
	Dialects of the Hindui.		A district between the province of Bundelcund and the sources of the Nerbudda River.
75	<i>Bughelcundee</i> S.	New Testament . . . }	
76	<i>Bruij, or Brij-bhasa</i> . . . S.	Ditto }	Province of Agra.
77	<i>Canoj, or Canyaenbja</i> . . . S.	Ditto }	In the Doab of Ganges & Jumna.
78	<i>Kousulu, or Koshala</i> . . . S.	St. Matthew }	Western part of Oude.
	Do. for Central India, or Rajpoot States.		
79	<i>Harrotee</i> S.	New Testament . . . }	A province W. of Bundelcund.
80	<i>Oojein, or Oujjyuncie</i> . . . S.	Ditto }	Province of Malwah.
81	<i>Oodeypooru</i> S.	St. Matthew }	Province of Mewar, or Oodeypoor.
82	<i>Marwar</i> S.	New Testament . . . }	Province of Joudpoor, or Marwar, North of Mewar.
83	<i>Juyapooru</i> S.	St. Matthew }	Province of Joypoor, E. of Marwar, and West of Agra.
84	<i>Bikaneera</i> S.	New Testament . . . }	Province of Bikaneer, North of Marwar.
85	<i>Buttaneer, or Virat</i> . . . S.	Ditto }	Prov. of Buttaneer, W. of Delhi.
86	<i>Sindhee</i> S.	St. Matthew }	Province of Sindh, E. of the Indus.
87	<i>Moultan, or Wuch, or Ooch</i> . S.	New Testament . . . }	N. of Sindh, between the Indus, Chenaub, and Gharra Rivers.
88	<i>Punjabee, or Sikh</i> S.	The entire Bible . . . }	Province of Lahore.
89	<i>Dogura, or Jumboo</i> (Mountain Punjabee) S.	{ New Testament	Mountainous, or Northern districts of Lahore.
		{ Pentateuch, Hist.	
90	<i>Cashmerian</i> S.	{ Books, & N. Test. }	Cashmere, North of Lahore.
	Gorkha Dialects:		Kingdom of Nepaul, about Katmandha.
91	<i>Nepalese, Khaspoora, or Parbutti</i> S.	New Testament . . . }	
	<i>Ditto</i> (Rev. W. Start)	St. Luke and Acts . . }	Small States N. of Oude, below the Himalayas.
92	<i>Palpa</i> S.	Ditto }	Province of Kumaon, W. of Palpa.
93	<i>Kumaon</i> S.	Ditto }	Province of Gurwhal, West of Kumaon.
94	<i>Gurwhal, or Schreenagur</i> . . S.	Ditto }	

Versions.		What printed.	Where circulated, or for whom designed
Southern India.			
MADRAS PRESIDENCY.			
§ 95	<i>Telinga, or Teloogoo</i>	Pentateuch & N. T. { N. T. & large part of the Old Test. }	Northern Circars, Cuddapah, Nellore, and greater part of Hydrabad, or Telingana.
	<i>Ditto</i> (Vizagapatam version)		
§ 96	<i>Karnata, or Canarese</i>	New Testament . }	Throughout the Mysore, also in the province of Canara, and as far north as the Kistna River.
	<i>Ditto</i> (Bellary version)	The entire Bible . }	
97	<i>Tamul, or Tamil</i>	<i>Ditto</i>	The Carnatic, & N. part of Ceylon.
98	<i>Malayalim</i>	<i>Ditto</i>	Travancore and Malabar.
*	<i>Tulu</i> (by Basle Bible Society)	New Testament	Canara, westward of the Mysore.
BOMBAY PRESIDENCY.			
§ 99	<i>Kunkuna</i> S.	Pent. & New Test. }	The Concan, chiefly the S. part, among the common people.
§ 100	<i>Mahratta</i> S.	The entire Bible . }	The Concan, and throughout the Mahratta territory.
	<i>Ditto</i> (Bombay version)	<i>Ditto</i>	
§ 101	<i>Gujerattee</i> S.	New Testament . }	Surat, and province of Gujerat.
	<i>Ditto</i> (Surat version)	The entire Bible . }	
§ 102	<i>Cutchee, or Catchee</i>	{ N. T. preparing, some of it printed }	Province of Cutch, between the Gulf of Cutch and the Indus.
Ceylon.			
§ 103	<i>Pali</i> (in Burmese characters)	New Testament . }	Sacred and learned language of Ceylon, & Indo-Chinese nations.
104	<i>Singhalese</i>	The entire Bible . }	South part of the island, from Bat- ticola on the East to the R. Chi- law on the West, and in the interior.
105	<i>Indo-Portuguese</i> (Old Testament preparing)	{ Pent., Psalms, & New Testament }	For Portuguese settlers and their descendants in Ceylon and va- rious parts of the Indian Seas.
Indo-Chinese Countries.			
§ 106	<i>Assamese</i> S.	The entire Bible	Assam, subject to Bengal Presid.
§ 107	<i>Munipoora</i> S.	New Testament	Munipoor, or South of Assam.
108	<i>Khassee</i> (New Test. translated)	Four Gospels & Acts.	Khassu Country, E. of Garrow Hills
*	<i>Burmese</i> (by Dr. Judson, for American Bible Society)	{ The entire Bible }	Burmese Empire, and Arracan.
§ 109	<i>Siamese, or Thay</i> (N. Test. transl.)	St. Luke & St. John	Kingdom of Siam.
Chinese Empire.			
§ 110	<i>Chinese</i> (Morrison's version)	The entire Bible	China Proper, & numerous Chi- nese in Indian Archipelago.
	<i>Ditto</i> (Marshman's ditto)	<i>Ditto</i>	
	<i>Ditto</i> (Board of Revisors)	<i>Ditto</i>	
111	<i>Manchoo</i>	New Testament	Manchuria: it is also the Court language of Pekin.
112	<i>Buriat, or Eastern Mongolian</i>	The entire Bible	For the Buriats about Lake Bai- kal in Siberia, and for the Kalka Tribes of Mongolia.
113	<i>Calmuc, or Western Mongo- lian</i> R.	{ New Testament. }	For Calmucs of the Don & Volga, in Russia; & Eleuths, Calmucs, and Soungars, of Mongolia.
Nether Polynesia.			
114	<i>Malay, in Roman characters</i>	The entire Bible	For the Moluccas, and Eastern part of the Archipelago.
	<i>Ditto, in Arabic characters</i>	<i>Ditto</i>	Malay Peninsula; sea-ports and coasts of Sumatra, Java, and other Islands.
§ 115	<i>Malay, Low</i>	New Testament	Batavia and its neighbourhood.
§ 116	<i>Javanese</i> (Old Test. preparing by the Netherlands Society)	{ <i>Ditto</i> }	Island of Java.
117	<i>Dajak, or Dyak</i>	<i>Ditto</i>	Borneo.
§ 118	<i>Japanese</i> (New Test. translated)	St. John	Japan.
§ 119	<i>Loochoon</i>	Luke & Acts, printing.	Loochoo.

Versions.

What printed.

Where circulated,
or for whom designed.

Further Polynesia.

* 120	<i>Hawaiian</i> (by American Society)	The entire Bible.	Sandwich Islands.
121	<i>Tahitian</i>	Ditto	Georgian & other islands in S. Seas.
121	<i>Rarotongan</i>	Ditto	Hervey Islands, ditto.
§ 122	<i>Marquesan</i>	Some portions given, } version preparing }	Marquesan Islands, ditto.
123	<i>Tongan</i> (Old Test. preparing)	New Testament . . .	Tonga Islands, ditto.
124	<i>Maori</i> or <i>New Zealand</i> . . }	Pent., Josh., Psalms, } and New Test. }	New Zealand.
125	<i>Malagasse</i>	The entire Bible . . .	Madagascar.
126	<i>Samoon</i>	Pent., Psalms, & N. T.	Navigators' Islands.
127	<i>Feejeean</i>	New Testament . . .	Feejee Islands.
128	<i>Mare</i>	Portions given, ver- } sion preparing }	Islands of Mare.
129	<i>New Caledonian</i>	Ditto	New Caledonia.
130	<i>Papuan</i>	St. Matthew, printing	New Hebrides.

Africa.

131	<i>Coptic</i> (with the Arabic)	Psalms and Gospels .	For the Copts of Egypt.
132	<i>Ethiopic</i> (Ecclesiastical)	N. Test. & Psalms .	For the Church in Abyssinia.
133	<i>Amharic</i> (Vernacular)	The entire Bible . . .	Abyssinia.
134	<i>Kinika</i> (St. John, Romans, and Ephesians translated)	} Gospel of St. Luke .	Wanika Tribes, Eastern Africa.
135	<i>Berber</i> (Four Gospels and Ge- nesis translated)	} Part of St. Luke }	The Oases of the African Deserts from Mount Atlas to Egypt.
136	<i>Bullom</i> (with English)	St. Matthew	About Sierra Leone, on W. coast.
137	<i>Mandingo</i> (Four Gospels transl.)	Ditto	Mandingo country S. of Gambia R.
138	<i>Accra</i>	St. Matthew & St. John, { Genesis, Exodus, & } { 6 Books of N. Test. }	Gold Coast, Western Africa.
139	<i>Yoruba</i>	{ Genesis, Exodus, & } { 6 Books of N. Test. }	Yoruba Tribe, W. Africa.
* 140	<i>Grebo</i> (by American Bible Soc.)	Genesis and St. Luke .	For Grebos, in Western Africa.
140	<i>Namacqua</i>	St. Luke, &c.	N. of Orange River, S. Africa.
141	<i>Sechuana</i>	New Test., and greater part of Old Test. }	{ Bechuana, East of Namacqua
142	<i>Caffre</i>	N. Test. & portions of the Old Test. }	Caffraria, E. coast of South Africa
143	<i>Sesuto</i> (Gospels printed by French Missionary Society)	Psalms printing . . }	For the Basutos in South Africa

America.

NORTH.

144	<i>Greenlandish</i>	{ N. Test. and large } { portion of Old T. }	Greenland, for the Moravian Missions.
145	<i>Esquimaux</i>	{ Gen., Ps., Prov., } { Prophets, New T. }	Labrador, ditto.
146	<i>Mohawk</i> (Pent. & Psal. trans.)	{ Isaiah, St. Luke, } { and St. John }	Indian Nations, West of the Falls of Niagara.
147	<i>Mic-Mac</i>	St. Matt. printed, Luke & Acts preparing . }	{ For the Mic-Mac Indians in Nova Scotia.
148	<i>Cree</i>	St. John printed, other portions preparing . }	{ For the Cree Indians, Hudson's Bay Territories.
149	<i>Chippeway</i> or <i>Ojibway</i> . . . }	St. John	For the Chippeway or Delaware Indians.
	<i>Ditto, ditto</i> , (by American Society)	New Testament . . .	
* 150	<i>Delaware</i> (by ditto)	Epistles of St. John }	
* 151	<i>Choctaw</i> (by ditto)	New Testament . . .	For Choctaw Indians.
* 152	<i>Dakota</i> (by ditto)	Portions of O. & N. Test.	For Dakota Indians.
* 153	<i>Creolese</i> (by Danish Society)	New Testament . . .	Danish West-Indian Islands.

Version.		What printed.	Where circulated, or for whom designed.
America—continued.			
SOUTH.			
150	<i>Negro Dialect of Surinam</i> . . .	New Test. & Psalms .	Surinam, Dutch Guiana.
*	<i>Negro Dialect of Curaçao</i> (by Netherlands Society) . . .	} St. Matthew . . .	Island of Curaçao.
151	<i>Aimara</i> (with Spanish) . . .	St. Luke	Bolivia.
152	<i>Mexican</i>	Ditto	Mexico.

RECAPITULATION.

Of these 152 *Languages* or *Dialects*, the Distribution, Printing, or Translation of the Scriptures, in whole or in part, has been promoted by the Society,

Directly. in 101 *Languages* or *Dialects* } Total, 152.
Indirectly 51 . . . ditto }

The number of *Versions* (omitting those which are printed in different characters only) is 179.
Of these, 125 are *Translations* never before printed.

EXPENDITURE.

During First Year, £ 619 10 2	Brought up £1,696,898 5 8
Second 1,637 17 5	Twenty-seventh. 83,002 10 9
Third 5,053 18 3	Twenty-eighth.. 98,409 10 9
Fourth 12,206 10 3	Twenty-ninth... 88,673 1 10
Fifth 14,565 10 7	Thirtieth 70,404 16 7
Sixth 18,543 17 1	Thirty-first. 84,249 13 4
Seventh 28,302 13 7	Thirty-second... 107,483 19 7
Eighth 32,419 19 7	Thirty-third.... 103,171 5 2
Ninth 69,496 13 8	Thirty-fourth... 91,179 14 11
Tenth 84,652 1 5	Thirty-fifth.... 106,509 6 4
Eleventh 81,021 12 5	Thirty-sixth.... 110,175 8 5
Twelfth 103,680 18 8	Thirty-seventh.. 133,934 18 9
Thirteenth 89,230 9 9	Thirty-eighth... 90,968 9 5
Fourteenth 71,099 1 7	Thirty-ninth.... 86,964 10 6
Fifteenth 92,237 1 4	Fortieth 84,669 8 3
Sixteenth 123,547 12 3	Forty-first. 85,817 15 9
Seventeenth 79,560 13 6	Forty-second . . . 105,851 2 9
Eighteenth 90,445 6 4	Forty-third 128,525 3 3
Nineteenth 77,076 0 10	Forty-fourth . . . 105,042 19 1
Twentieth 89,493 17 8	Forty-fifth 88,831 1 2
Twenty-first 94,044 3 5	Forty-sixth 97,246 2 0
Twenty-second.. . 96,014 13 7	Forty-seventh.. . 103,543 10 10
Twenty-third 69,962 12 3	Forty-eighth.... 103,930 9 10
Twenty-fourth.. . 86,242 9 8	Forty-ninth.... 95,507 2 6
Twenty-fifth 104,132 6 11	Fiftieth 119,257 15 1
Twenty-sixth... 81,610 13 6	
Carried up..£1,696,898 5 8	Total£4,070,251 2 6

CONNECTED WITH

The British and Foreign Bible Society,

IN 1854.

IN GREAT BRITAIN :

AUXILIARIES, 460...BRANCHES, 373...ASSOCIATIONS, 2482...TOTAL, 3315.

Of these Associations, the far greater part are conducted by Ladies.

IN THE COLONIES, OTHER DEPENDENCIES, &c. :

AUXILIARIES, 68.....BRANCHES, 307.....ASSOCIATIONS, 200.....TOTAL, 575.

BIBLE SOCIETIES CONNECTED WITH THE HIBERNIAN BIBLE SOCIETY :

Auxiliary and Branch Societies and Associations (in 1854) in the Four Provinces, 511.

FOREIGN AGENCIES

CONNECTED WITH THE BRITISH AND FOREIGN BIBLE SOCIETY,

Which have the superintendence of Dépôts of the Holy Scriptures :

I. In FRANCE, at Paris.

II. In BELGIUM, at Brussels.

III. In HOLLAND, at Amsterdam.

IV. In GERMANY, at Frankfort, Cologne, and Breslau.—V. In SWEDEN, at Stockholm.

VI. In NORWAY, at Christiania, Drontheim, Christiansand, Stavanger, and Bergen.

VII. In RUSSIA, at St. Petersburg.

VIII. In SWITZERLAND, and for NORTHERN ITALY, at Lausanne.

IX. In MALTA, at Valetta.

X. In TURKEY in ASIA, at Smyrna.

The BRITISH AND FOREIGN BIBLE SOCIETY has also Dépôts of Bibles and Testaments in the following places; viz. Odessa, Constantinople, Athens, Gibraltar, Bucharest, &c.

FOREIGN SOCIETIES,

FORMERLY OR AT PRESENT ASSISTED BY THE BRITISH AND FOREIGN BIBLE SOCIETY, WITH THE AMOUNT OF THEIR ISSUES.

Western Europe

{ *French, Breton, Spanish, Catalanian,
Portuguese, German, &c.*COPIES OF
SCRIPTURES.

Bibles & Tests

- | | |
|---|---------|
| 1. Protestant Bible Society at Paris, instituted 1818, with 132 Auxiliaries | 285,243 |
| 2. French and Foreign Bible Society at Paris, instituted 1833, with Auxiliaries | 212,689 |
| 3. Strasburgh Bible Society, instituted 1815—(chiefly German Bibles and Testaments) | 78,493 |
| Issued from the Society's Dépôt in Paris, from April 1820, 3,112,233 copies. | |

Northern Europe

{ *Icelandic, Swedish, Finnish, Lapponese,
Danish, Faroese, &c.*

- | | |
|--|---------|
| 4. Icelandic Bible Society, instituted 1815 | 10,445 |
| 5. Swedish Bible Society, instituted 1809, with Auxiliaries | 676,922 |
| The Agency at Stockholm, formed 1832, has issued 583,162 copies. | |
| 6. Norwegian Bible Society, instituted 1816 | 48,903 |
| The Agency at Christiania, formed 1832, has issued 88,315 copies. | |
| 7. Stavanger Bible Society, instituted 1828 | 7,017 |
| 8. Finnish Bible Society, instituted 1812, at Abo, with many Branches, | 130,000 |
| 9. Danish Bible Society, instituted 1814, with Auxiliaries | 214,333 |

Central Europe.

- | | |
|--|---------|
| 10. Netherlands Bible Society, with Auxiliaries | 519,315 |
| The Agency at Amsterdam and Breda, established 1843, has issued 354,478 copies. | |
| 11. Belgian and Foreign Bible Society, at Brussels, instituted 1834 | 7,623 |
| 12. Belgian Bible Associations, instituted 1839 | 14,909 |
| The Agency at Brussels, established 1835, has issued 202,865 copies. | |
| 13. Antwerp Bible Society, instituted 1834 | 439 |
| 14. Ghent Bible Society, instituted 1834 | 8,980 |
| 15. Sleswick-Holstein Bible Society, instituted 1815, with Auxiliaries | 135,000 |
| 16. Eutin Bible Society, instituted 1817, for Principality of Lübeck | 5,296 |
| 17. Lübeck Bible Society, instituted 1814 | 14,644 |
| 18. Hamburg-Altona Bible Society, instituted 1814, with Branches | 101,353 |
| 19. Bremen Bible Society, instituted 1815, with an Auxiliary | 26,913 |
| 20. Lauenburgh-Ratzeburgh Bible Society, instituted 1816 | 10,675 |

Carried forward 2,509,192

	Bibles & Tests.
Brought forward	2,509,192
21. Rostock Bible Society, instituted 1816	19,154
22. Hanover Bible Society, instituted 1814, with Auxiliaries	125,539
23. Lippe-Detmold Bible Society, instituted 1816	3,569
24. Waldeck and Pyrmont Bible Society, instituted 1817	2,800
25. Hesse-Cassel Bible Society, instituted 1818	30,000
26. Hanau Bible Society, instituted 1818	3,316
27. Marburg Bible Society, instituted 1825	7,832
28. Frankfort Bible Society, instituted 1816	73,565
The Agency at Frankfort, appointed 1830, has issued 1,342,115 copies.	
29. Hesse-Darmstadt Bible Society, instituted 1817, with Auxiliaries	31,484
30. Duchy-of-Baden Bible Society, instituted 1820, with Auxiliaries	18,585
31. Württemberg Bible Society, instituted 1812, with Auxiliaries	623,515
32. Bavarian Protestant Bible Institution at Nüremberg, instituted 1821, with Auxiliaries	181,645
33. Saxon Bible Society, instituted 1814, with Auxiliaries	225,230
34. Leipzig Bible Society, instituted 1840	22,978
35. Anhalt-Bernburg Bible Society, instituted 1821	4,786
36. Anhalt-Dessau Bible Society	3,310
37. Weimar Bible Society, instituted 1821	3,773
38. Eisenach Bible Society, instituted 1818	4,938
39. Brunswick Bible Society, instituted 1815	700
40. Prussian Bible Society at Berlin, instituted 1805, with Auxiliaries	1,766,810
Issued to the Prussian Troops, since 1830	
The Agency at Cologne, appointed 1847, has issued 342,225 copies.	
360,000	

Switzerland and Italy—German, French, Italian, and Romanese.

41. Basle Bible Society, instituted 1804	427,865
42. Schaffhausen Bible Society, instituted 1813	13,179
43. Zurich Bible Society, instituted 1812, with an Auxiliary at Winterthur,	15,163
44. St. Gall Bible Society, instituted 1813	42,296
45. Aargovian Bible Society, instituted 1815	19,454
46. Berne Bible Society	44,646
47. Neuchâtel Bible Society, instituted 1816	19,016
48. Lausanne Bible Society, instituted 1814	47,692
49. Geneva Bible Society, instituted 1814	69,474
50. Glarus Bible Society, instituted 1819	5,000
51. Coire or Chur Bible Society, instituted 1813	12,267
52. Waldenses Bible Society at La Tour, instituted 1816	4,238

Greece and Turkey.

53. Ionian Bible Society, instituted 1819 at Corfu, with three Auxiliaries,	7,377
<i>Russia.</i>	
54. Russian Bible Society, St. Petersburg, (previous to its suspension by an Imperial Ukase in 1826, had 289 Auxiliaries, and had printed the Scriptures in various languages; the circulation of which is still allowed)	861,105
55. Russian Protestant Bible Society at St. Petersburg, instituted 1826, with numerous Auxiliaries	250,325
The Agency at St. Petersburg, formed 1828, has issued 349,986 copies.	

India.

56. Calcutta Bible Society, instituted 1811, with various Branches	779,280
Serampore Missionaries	200,000
57. North-India Bible Society, at Agra, instituted 1845	58,656
58. Madras Bible Society, instituted 1820	860,112
59. Bombay Bible Society, instituted 1813	190,877
60. Colombo Bible Society, instituted 1812, with various Branches in Ceylon,	39,263
61. Jaffna Bible Society	105,577

America.

62. American Bible Society	9,058,352
63. American and Foreign Bible Society	686,696
64. Philadelphia Bible Society	233,039

Total of Copies of Scriptures 20,103,670

Printed (DIRECTLY) for the British & Foreign Bible Society.

(Made up to December 31, 1853.)

VERSIONS.	BIBLES.	TESTS.	TOTAL	VERSIONS.	BIBLES.	TESTS.	TOTAL
Aceca, St. Matt. & St. John	...	1,010	1,010	Indo-Portuguese, Portions	...	...	...
Aimara & Spanish, St. Luke	...	1,104	1,104	of Old and New Test.	6,000	1,000	7,000
Albanian & Modern Greek	...	2,000	2,000	New Testament	...	7,000	7,000
Amharic	1,996	6,010	8,006	Irish, in Roman Character	10,000	5,050	15,050
Portions of O. Test.	2,010	...	2,010	Genesis & St. Matthew	5,000	10,000	15,000
Arabic	14,441	31,128	45,569	In Irish Character	5,000	79,473	84,473
Portions of Old Test.	24,200	...	24,200	Gospels and Acts	...	3,020	3,020
Gospels and Acts	...	10,000	10,000	Italian	88,399	174,190	262,589
Armenian, Ancient & Mod.	...	3,000	3,000	Parts of O. and N. Test.	5,000	2,500	7,500
Ancient	...	8,000	8,000	and Latin Psalter	2,000	...	2,000
Modern	...	21,000	21,000	Judæo-Arabic, Four Books	...	2,020	2,020
Mod. Por. of New Test.	...	2,000	2,000	Judæo-Persic, Gospels	...	1,000	1,000
Armen. (Ararat) Ps. & Test.	5,000	1,500	6,500	Judæo-Spanish	...	3,000	3,000
with Ancient in par. cols.	...	4,500	4,500	Lithuanian	3,000	...	3,000
Basque (French), St. Matt.	...	2,000	2,000	Testaments and Psalms	...	7,113	7,113
Testaments	...	2,000	2,000	Malagasse Por. of O. & N.T.	15,160	1,018	16,178
Basque (Spanish), St. Luke	...	1,000	1,000	New Testament	...	11,116	11,116
Bengali	...	3,026	3,026	Malay, in Rom. Character,	10,000	12,000	22,000
and English	...	2,018	2,018	in Arabic Character,	5,000	10,000	15,000
Berber, St. Luke	...	250	250	Malayalim, Portions of N.T.	...	7,065	7,065
Bohemian	25,000	26,000	51,000	Mandingo, St. Matthew	...	500	500
Testaments & Psalms	...	13,000	13,000	Manchou	...	1,000	1,000
Breton	...	8,000	8,000	Manks	5,000	2,250	7,250
Bulgarian	...	15,000	15,000	Mexican, St. Luke	...	250	250
Carshun	...	4,000	4,000	Mic-Mac, St. Matthew	...	750	750
Catalan	...	9,030	9,030	Mohawk, St. John	...	2,000	2,000
Chaldaic Gospels	...	2,000	2,000	Mongolian	...	2,015	2,015
Chinese	5,000	101,629	106,629	Negro Dialect, Surinam	...	3,000	3,000
Portions of O. & N. T.	6,500	22,006	28,506	New Zealand, Pent. & Josh.	10,120	...	10,120
Chippeway, St. John	...	1,000	1,000	Psalms and Tests	20,200	76,020	96,220
Coptic & Arabic, Ps. & Gos.	2,014	2,000	4,014	Persian, Portions of O. T.	16,097	...	16,097
Dajaek	...	1,500	1,500	New Testament	...	14,850	14,850
Danish	20,848	140,934	161,782	Piedmontese	...	1,000	1,000
Dutch	133,395	586,104	719,499	and Italian Psalms	1,010	...	1,010
Psalms	15,500	...	15,500	& French, Luke & John	...	2,030	2,030
Enghadine	...	2,000	2,000	Polish	14,000	74,000	88,000
English, various editions,	7,843,874	8,612,127	16,456,001	Test and Psalms	...	5,000	5,000
Psalms	425,982	...	425,982	Portuguese	18,042	55,040	73,082
Gospels and Acts	...	5,198	5,198	Portions of O. & N. T.	5,000	1,000	6,000
Esquimaux	...	4,000	4,000	Rarotongan	5,250	10,100	15,350
Portions of Old Test.	4,025	...	4,025	Russ, Modern	...	2,140	2,140
Estonian	...	5,000	5,000	Psalms	1,000	...	1,000
Ethiopic, Psal. & New Test.	2,100	2,020	4,120	Samoa	...	15,200	15,200
Fecjeean	...	5,040	5,040	Sechuana, Test. & Psalms	...	5,050	5,050
Finnish	10,000	112,500	122,500	Servian	...	4,000	4,000
Test. and Psalms	...	5,000	5,000	Spanish	53,869	168,997	222,866
Flemish	5,000	70,350	75,350	and Latin	1,000	...	1,000
French	417,872	2,693,239	3,111,111	Portions of O. & N.T.	38,600	11,140	49,740
and English	...	10,060	10,060	Swedish	147,730	422,784	570,514
& German Test. & Psms.	...	3,030	3,030	Test. & Psalms	...	30,640	30,640
Portions of O. & N. Test.	65,363	167,234	232,597	Psalms	51,500	...	51,500
Gaelic	66,696	77,949	144,645	Syriac	4,000	14,126	18,126
German	434,919	1,103,755	1,538,674	and Carshun	...	2,000	2,000
Portions of Old Test.	78,998	...	78,998	Tahitian	8,046	13,114	21,160
Testament and Psalms	...	406,915	406,915	Pent. & Gospels & Acts,	3,030	3,020	6,050
In Hebrew Character	...	1,600	1,600	Tartar (Trans.Cauc.) St. Matt.	...	1,014	1,014
Greek, Ancient & Modern	...	45,294	45,294	Tongan	...	10,080	10,080
Ditto, Gospels	...	2,030	2,030	Turkish	5,000	9,000	14,000
Modern	11,120	75,445	86,565	Genesis and Psalms	4,030	...	4,030
Portions of O. & N. Test.	116,923	1,010	117,933	In Greek Character	2,500	5,000	7,500
Greek, Ancient	...	11,982	11,982	Ditto, Por. of O. & N.T.	4,000	1,000	5,000
Ancient and Latin	...	3,250	3,250	In Armenian Character	...	2,500	2,500
Greenlandish, Ps. and N.T.	1,200	2,000	3,200	Vaudois & French, Luke & John	...	3,020	3,020
Hebrew	91,539	13,412	104,951	Wallachian	...	10,000	10,000
Pentateuch & Psalms	57,858	...	57,858	Welsh	390,525	461,147	851,672
Hebrew and German	8,063	...	8,063	and English	...	12,016	12,016
Portions of Old Test.	38,462	...	38,462	Wendish	...	8,000	8,000
Hindustani or Urdu	...	10,000	10,000	(Hungarian) Test. & Ps.	...	5,000	5,000
Hungarian	59,300	27,000	86,300	Yoruba, Portions of O. & N.T.	2,500	3,500	6,000
Hungarian Test. & Psalms	...	11,000	11,000				

Issues by the British and Foreign Bible Society.

	From London.		On the Continent.		TOTAL.
	BIBLES AND PARTS OF OLD TEST.	NEW TESTS. AND PARTS.	BIBLES AND PARTS OF OLD TEST.	NEW TESTS. AND PARTS.	
	
March 7, 1804, to Sept. 17, 1805 . . . . .	...	...	...	...	...
<i>(None issued, the Universities not having completed their Stereotype Editions.)</i>					
Sept. 17, 1805, to March 31, 1808, . . .	16,544	64,613	...	...	81,157
March 31, 1808, to March 25, 1809, . . .	35,910	41,362	...	...	77,272
March 25, 1809, to Feb. 16, 1810,	18,662	45,806	...	...	64,468
Feb. 16, 1810, to March 25, 1811,	33,609	69,009	...	...	102,618
March 25, 1811, to Feb. 21, 1812,	35,690	70,733	...	...	106,423
Feb. 21, 1812, to Dec. 31, 1813,	81,319	121,261	...	...	202,580
Dec. 31, 1812, to March 31, 1814,	167,320	185,249	...	...	352,569
Year ending..... March 31, 1815, . . .	126,156	123,776	...	...	249,932
.... March 31, 1816,	138,168	110,068	...	...	248,236
.... March 31, 1817,	92,239	100,782	...	...	193,021
.... March 31, 1818, . . .	89,795	104,306	...	...	194,101
.... March 31, 1819,	123,247	136,784	...	...	260,031
.... March 31, 1820,	115,775	141,108	...	...	256,883
.... March 31, 1821,	104,828	142,129	...	...	246,957
.... March 31, 1822,	118,766	136,973	...	...	255,739
.... March 31, 1823,	123,127	136,723	...	...	259,850
.... March 31, 1824,	123,197	167,298	...	...	290,495
.... March 31, 1825,	118,539	164,116	...	...	280,655
.... March 31, 1826,	110,963	175,439	...	...	286,402
.... March 31, 1827,	127,142	166,864	...	...	294,006
.... March 31, 1828,	137,162	199,108	...	...	336,270
.... March 31, 1829,	164,193	201,231	...	...	365,424
Issued previous to March 31, 1829, ....	.....	.....	221,059	893,228	1,114,287
Year ending..... March 31, 1830,	140,593	184,860	21,706	87,263	434,422
.... March 31, 1831, . . .	157,556	191,729	15,991	105,653	470,929
.... March 31, 1832,	160,701	182,444	32,954	207,789	583,888
.... March 30, 1833,	140,295	168,362	28,977	199,207	536,841
.... March 31, 1834,	132,764	155,427	13,498	92,211	393,900
.... March 31, 1835,	240,634	284,888	20,509	107,573	653,604
.... March 31, 1836,	221,642	191,229	21,888	124,083	558,842
.... March 31, 1837,	195,820	182,977	23,740	139,306	541,843
.... March 31, 1838,	188,255	181,509	37,650	186,984	594,398
.... March 30, 1839,	205,357	211,919	37,773	203,019	658,068
.... March 31, 1840,	272,577	265,882	38,714	199,187	776,360
.... March 31, 1841,	288,091	349,764	39,720	223,337	900,912
.... March 31, 1842,	285,096	299,448	34,659	196,348	815,551
.... March 31, 1843,	293,123	434,707	39,776	214,454	982,006
.... March 30, 1844,	298,293	378,331	37,301	230,106	944,031
.... March 31, 1845,	273,609	331,901	44,225	265,986	915,811
.... March 31, 1846,	492,693	612,094	50,894	285,970	1,441,651
.... March 31, 1847,	515,638	593,586	42,935	267,124	1,419,283
.... March 31, 1848,	373,893	463,468	51,640	235,066	1,124,067
.... March 31, 1849,	403,107	399,026	55,124	250,261	1,107,518
.... March 30, 1850,	373,358	409,845	76,712	276,780	1,136,695
.... March 31, 1851,	401,303	386,770	73,310	276,234	1,137,617
.... March 31, 1852,	414,529	390,652	76,061	273,400	1,154,642
.... March 31, 1853,	458,348	382,204	59,734	268,508	1,168,794
.... March 31, 1854,	518,047	497,916	99,606	251,959	1,367,528
Total.....	9,645,673	10,935,766	1,206,156	6,061,036	27,938,631

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